Bhavagad Arka Marici Mala

By Srila Bhaktivinoda Thakura

Chapter Invocations

1)

sri-krsna-caitanya-candraya namah

yat-krpaya pravrtto 'ham etasmin grantha-sangrahe

tam gaura-parsadam vande damodara-svarupakam

I offer my homage to Svarupa Damodara Gosvami, the personal associate of Lord Gauranga. By his mercy I have been engaged in compiling this book.

2)

gauranga-krpaya yasya tattvam bhagavatoditam

sampraptam hrdaye vande sarvabhauma-mahasayam

I offer my homage to the great soul Sarvabhauma Bhattacarya. The Absolute Truth described in Srimad-Bhagavatam manifested in his heart by the mercy of Lord Gauranga.

3)

varaha-nagaranandam sri-raghunatha-samjnakam

srimad-bhagavatacaryam vande caitanya-parsadam

I offer my homage to Sri Raghunatha, the bliss of Varaha City. He is the acarya of Srimad-Bhagavatam and a personal associate of Lord Caitanya.

4)

srimad-bhagavatasvado vraje yasya satam mude

bhatta-gosvaminam vande raghunathabhidham hi tam

I offer my homage to Raghunatha Bhatta Gosvami, who relished Srimad-Bhagavatam in Vraja-bhumi to the delight of the saintly devotees.

5)

bhagavat-paratamyam yat krsnakhyam purusam param

pitam anitam atraiva tam advaita-prabhum bhaje

I worship Lord Advaitacarya Prabhu. He invited to this world the last word in the Absolute Truth, the Personality of Godhead called Krsna, and brought Him here in a golden form.

6)

yena vistarito gaura-krpaya rasa-sagarah

visakhika-svarupam tam ramanandam aham bhaje

I worship Sri Ramananda Raya, who by the mercy of Lord Gaura spread far and wide the ocean of transcendental pleasure. He is none other than Visakha Gopi.

7)

gauda-rastra-sacivatvam hitva gaura-padasrayat

sanatanam numas tam yo jiva-tattvam asiksayat

Let us honor Sri Sanatana Gosvami, who gave up his post as minister of Gaudadesa upon receiving the shelter of Lord Gauranga's holy feet. He taught the truth about the living entity's nature.

8)

mayaya jiva-sambandho yena pradarsitah sphutam

sri-gaura-krpaya saksat tam jivam pranamamy aham

I bow down to Sri Jiva Gosvami. By the mercy of Sri Gaura he clearly explained the living entity's relation with illusion.

9)

jivan krsnonmukhan krtva kirtanananda-varsanat

gauda-bhumau nanartasmin nityananda-prabhum bhaje

I worship Lord Nityananda Prabhu, who danced in this land of Gauda. He made the living beings turn toward Krsna by pouring down on them the ecstasy of chanting Krsna's names.

10)

bhedabhedam acintyam yan matavada nivartanam

gaurajnayodhrtam yena naumi gopala-bhattakam

I offer my respects to Sri Gopala Bhatta Gosvami. On the order of Lord Gaura he delivered the philosophy of inconceivable sameness and difference, which dispels all speculative opinions.

11)

sastrabhidheyam udghatya suddha bhaktir nirupita

sri-caitanyajnaya yena vande tam rupa-samjnakam

I offer my homage to Sri Rupa Gosvami. On the order of Lord Caitanya he made

the methodology of practical service in pursuance of the Vedic scriptures
a matter of public knowledge, and elucidated the principles of pure devotion.

12)

krpaya gauracandrasya bhaktir ya sadhanabhidha
rupita yair namami tan jiva-rupa-sanatanan

I bow down to Sri Jiva, Rupa and Sanatana, who by the mercy of Lord Gauracandra
delineated the art of devotional service in practice.

13)

caitanya-krpaya yena bhaktir namasritodita
namami haridasam tam bhaktanam sukha-dam gurum

I bow down to Sri Haridasa, the spiritual master and source of delight of all
the Lord's devotees. By Lord Caitanya's mercy he revealed pure devotional
service in the mode of chanting the Lord's holy names.

14)

pratisthasa-bhayad yena vivikte bhajanam krtam
tam madhvanvaya-naksatram madhavendra-purim bhaje

I worship Sri Madhavendra Puri, who dreading fame did his chanting in a secluded
place. He is the bright star of the Madhva disciplic succession.

15)

angi-krtam sada bhakter anukulam yad eva hi
gaura-padasrayad yena srivasam tam namamy aham

I bow down to Srivasa, who under the shelter of Lord Gaura's divine feet always accepted whatever was favorable to the Lord's devotional service.

16)

sadhanair jivane yasya drsto bhavodaya-kramah
raghunatham aham vande dasa-gosvaminam prabhum

I offer homage to my master Raghunatha, known as Dasa Gosvami. The life-story of his endeavors exemplifies the gradual progress of love of God.

17)

bhogam moksam pratistham ca hitva priti-samasrayam
gaura-padasrayad yasya vande tam lokanathakam

I honor Sri Lokanatha, who by taking shelter of Lord Gaura's feet put aside enjoyment, salvation and reputation in favor of the refuge of loving affection for the Supreme.

18)

mahima vraja-lilaya durato 'pi nisevitah
yair yais tan dandavan naumi bhaktan bhismarjunadikah

I lay myself down like a rod to honor the many devotees of the Lord who like Bhisma and Arjuna serve the glories of Vraja's pastimes even in distant separation.

19)

garima vraja-lilayah krpaya yena varnitah

sadhunam upakaraya tam naumi vyasa-nandanam

I bow down to Sukadeva, the son of Vyasa. He kindly described the majesty of the pastimes of Vraja, thus greatly assisting the Lord's pious devotees' efforts.

20)

radha-padasritah sarve gaura-krpa-prasadatah

siddha-prema-rase magna vande tan gaura-jivanan

I bow down to all those who dedicate their lives to Lord Gauranga. By His grace and favor, they gain shelter at the feet of Sri Radha and drown in the nectar of perfect love of God.

CHAPTER 1

Indications of Evidence

(pramana nirdeshah)

shri-krishna-chaitanya-candraya namah

yat-kripaya pravritto 'ham etasmin grantha-sangrahe

tam gaura-parshadam vande damodara-svarupakam

1.1.1 Invocation

om namo bhagavate vasudevaya

janmady asya yato ‘nvayad itaratash cartheshv abhijshah svarat

tene brahma hrida ya adi-kavaye muhyanti yat surayah

tejo-vari-mridam yatha vinimayo yatra tri-sargo ‘mrisha

dhamna svena sada nirasta-kuhakam satyam param dhimahi

om—O my Lord; namah—offering obeisances; bhagavate—unto the Personality of Godhead; vasudevaya—unto Vasudeva (the son of Vasudeva), or Lord Shri Krishna, the primeval Lord; janma-adi—creation, sustenance and destruction; asya—of the manifested universes; yatah—from whom; anvayat—directly;

itaratah—indirectly; ca—and; atheshu—purposes; abhijshah—fully cognizant; sva-rat—fully independent; tene—imparted; brahma—the Vedic knowledge; hrida—consciousness of the heart; yah—one who; adi-kavaye—unto the original created being; muhyanti—are illusioned; yat—about whom; surayah—great sages and demigods; tejah—fire; vari—water; mridam—earth; yatha—as much as; vinimayah—action and reaction; yatra—whereupon; tri-sargah—three modes of creation, creative faculties; amrisha—almost factual; dhamna—along with all transcendental paraphernalia; svena—self-sufficiently; sada—always; nirasta—negation by absence; kuhakam—illusion; satyam—truth; param—absolute; dhimahi—I do meditate upon.

O my Lord, Shri Krishna, son of Vasudeva, O all-pervading Personality of Godhead, I offer my respectful obeisances unto You. I meditate upon Lord Shri Krishna because He is the Absolute Truth and the primeval cause of all causes of the creation, sustenance and destruction of the manifested universes. He is directly and indirectly conscious of all manifestations, and He is independent because there is no other cause beyond Him. It is He only who first imparted the Vedic knowledge unto the heart of Brahmaji, the original living being. By Him even the great sages and demigods are placed into illusion, as one is bewildered by the illusory representations of water seen in fire, or land seen on water. Only because of Him do the material universes, temporarily manifested by the reactions of the three modes of nature, appear factual, although they are unreal. I therefore meditate upon Him, Lord Shri Krishna, who is eternally existent in the transcendental abode, which is forever free from the illusory representations of the material world. I meditate upon Him, for He is the Absolute Truth.

11.14.3-10 Shri Krishna to Uddhava

shri-bhagavan uvaca

kalena nashta pralaye

vaniyam veda-samjshita

mayadau brahmane prokta

dharmo yasyam mad-atmakah

shri-bhagavan uvaca—the Supreme Personality of Godhead said; kalena—by the influence of time; nashta—lost; pralaye—at the time of annihilation; vani—message; iyam—this; veda-samjshita—consisting of the Vedas; maya—by Me; adau—at the time of creation; brahmane—unto Lord Brahma; prokta—spoken; dharmah—religious principles; yasyam—in which; mat-atmakah—identical with Me.

The Supreme Personality of Godhead said: By the influence of time, the transcendental sound of Vedic knowledge was lost at the time of annihilation. Therefore, when the subsequent creation took place, I spoke the Vedic knowledge to Brahma because I Myself am the religious principles enunciated in the Vedas. (3)

tena prokta sva-putraya

manave purva-jaya sa

tato bhrigv-adayo ´grihnan

sapta brahma-maharshayah

tena—by Brahma; prokta—spoken; sva-putraya—to his son; manave—to Manu; purva-jaya—the oldest; sa—that Vedic knowledge; tatah—from Manu; bhrigu-adayah—those headed by Bhrigu Muni; agrihnan—accepted; sapta—seven; brahma—in Vedic literature; maha-rishayah—most learned sages.

Lord Brahma spoke this knowledge to his eldest son Manu, and the seven great sages headed by Bhrigu Muni then accepted the same knowledge from Manu. (4)

tebhyah pitribhyas tat-putra

deva-danava-guhyakah

manushyah siddha-gandharvah

sa-vidyadhara-caranah

kindevah kinnara naga

rakshah-kimpurushadayah

bahvyas tesham prakritayo

rajah-sattva-tamo-bhuvah

yabhir bhutani bhidyante

bhutanam patayas tatha

yatha-prakriti sarvesham

citra vacah sravanti hi

tebhyah—from them (Bhrigu Muni, etc.); pitribhyah—from the forefathers; tat—their; putrah—sons, descendants; deva—the demigods; danava—demons; guhyakah—the Guhyakas; manushyah—human beings; siddha-gandharvah—Siddhas and Gandharvas; sa-vidyadhara-caranah—along with Vidyadhras and Caranas; kindevah—a different human species; kinnarah—half-humans; nagah—snakes; rakshah—demons; kimpurusha—an advanced race of monkeys; adayah—and so on; bahvyah—many different; tesham—of such living entities; prakritayah—desires or natures; rajah-sattva-tamah-bhuvah—being generated from the three mods of material nature; yabhih—by such material desires or tendencies; bhutani—all such living entities; bhidyante—appear divided in many material forms; bhutanam—and their; patayah—leaders; tatha—divided in the same way; yatha-prakriti—according to propensity or desire; sarvesham—of all of them; citrah—variegated; vacah—Vedic rituals and mantras; sravanti—flow down; hi—certainly.

From the forefathers headed by Bhrigu Muni and other sons of Brahma appeared many children and descendants, who assumed different forms as demigods, demons, human beings, Guhyakas, Siddhas, Gandharvas, Vidyadharas, Caranas, Kindevas, Kinnaras, Nagas, Kimpurushas, and so on. All of the many universal species, along with their respective leaders, appeared with different natures and desires generated from the three modes of material nature. Therefore, because of the different characteristics of the living entities within the universe, there are a great many Vedic rituals, mantras and rewards. (5-7)

evam prakriti-vaicitryad

bhidyante matayo nrinam

paramparyena keshashcit

pashanda-matayo ′pare

—thus; prakriti—of nature or desires; vaicitryat—due to the great variety; bhidyante—are divided; matayah—philosophies of life; nrinam—among human beings; paramparyena—by tradition or disciplic succession; keshashcit—among some people; pashanda—atheistic; matayah—philosophies; apare—others.

Thus, due to the great variety of desires and natures among human beings, there are many different theistic philosophies of life, which are handed down through tradition, custom and disciplic succession. There are other teachers who directly support atheistic viewpoints. (8)

man-maya-mohita-dhiyah

purushah purusharshabha

shreyo vadanty anekantam

yatha-karma yatha-ruci

mat-maya—by My illusory potency; mohita—bewildered; dhiyah—those whose intelligence; purushah—people; purusha-rishabha—O best among men; shreyah—what is good for people; vadanti—they speak; aneka-antam—in innumerable

ways; yatha-karma—according to their own activities; yatha-ruci—according to what pleases them.

O best among men, the intelligence of human beings is bewildered by My illusory potency, and thus, according to their own activities and whims, they speak in innumerable ways about what is actually good for people. (9)

dharmam eke yashash canye

kamam satyam damam shamam

anye vadanti svartham va

aishvaryam tyaga-bhojanam

kecid yajsham tapo danam

vratani niyaman yaman

dharmam—pious activities; eke—some people; yashah—fame; ca—also; anye—others; kamam—sense gratification; satyam—truthfulness; damam—self-control; shamam—peacefulness; anye—others; vadanti—propound; sva-artham—pursuing one´s self-interest; vai—certainly; aishvaryam—opulence or political influence; tyaga—renunciation; bhojanam—consumption; kecit—some people; yajsham—sacrifice; tapah—austerity; danam—charity; vratani—taking vows; niyaman—regular religious duties; yaman—strict regulative discipline.

Some say that people will be happy by performing pious religious activities. Others say that happiness is attained through fame, sense gratification, truthfulness, self- control, peace, self-interest, political influence, opulence,

renunciation, consumption, sacrifice, penance, charity, vows, regulated duties or strict disciplinary regulation. Each process has its proponents. (10)

11.14.11-14 Shri Krishna to Uddhava

ady-anta-vanta evaisham

lokah karma-vinirmitah

duhkhodarkas tamo-nishthah

kshudra mandah shucarpitah

adi-anta-vantah—possessing a beginning and end; eva—undoubtedly; esham—of them (the materialistic); lokah—achieved destinations; karma—by one's material work; vinirmitah—produced; duhkha—misery; udarkah—bringing as the future result; tamah—ignorance; nishthah—situated in; kshudrah—meager; mandah—wretched; shuca—with lamentation; arpitah—filled.

All the persons I have just mentioned obtain temporary fruits from their material work. Indeed, the meager and miserable situations they achieve bring future unhappiness and are based on ignorance. Even while enjoying the fruits of their work, such persons are filled with lamentation. (11)

mayy arpitatmanah sabhya

nirapekshasya sarvatah

mayatmana sukham yat tat

kutah syad vishayatmanam

mayi—in Me; arpita—fixed; atmanah—of one whose consciousness; sabhya—O learned Uddhava; nirapekshasya—of one bereft of material desires; sarvatah—in all respects; maya—with Me; atmana—with the Supreme Personality of Godhead or with one's own spiritual body; sukham—happiness; yat tat—such; kutah—how; syat—could it be; vishaya—in material sense gratification; atmanam—of those who are attached.

O learned Uddhava, those who fix their consciousness in Me, giving up all material desires, share with Me a happiness that cannot possibly be experienced by those engaged in sense gratification. (12)

akincanasya dantasya

shantasya sama-cetasah

maya santushta-manasah

sarvah sukha-maya dishah

akincanasya—of one who does not desire anything; dantasya—whose senses are controlled; shantasya—peaceful; sama-cetasah—whose consciousness is equal

everywhere; maya—with Me; santushta—completely satisfied; manasah—whose mind; sarvah—all; sukha-mayah—full of happiness; dishah—directions.

One who does not desire anything within this world, who has achieved peace by controlling his senses, whose consciousness is equal in all conditions and whose mind is completely satisfied in Me finds only happiness wherever he goes. (13)

na parameshthyam na mahendra-dhishnyam

na sarvabhaumam na rasadhipatyam

na yoga-siddhir apunar-bhavam va

mayy arpitatmecchati mad vinanyat

na—not; parameshthyam—the position or abode of Lord Brahma; na—never; maha-indra-dhishnyam—the position of Lord Indra; na—neither; sarvabhaumam—empire on the earth; na—nor; rasa-adhipatyam—sovereignty in the lower planetary systems; na—never; yoga-siddhih—the eightfold yoga perfections; apunah-bhavam—liberation; va—nor; mayi—in Me; arpita—fixed; atma—consciousness; icchati—he desires; mat—Me; vina—without; anyat—anything else.

One who has fixed his consciousness on Me desires neither the position or abode of Lord Brahma or Lord Indra, nor an empire on the earth, nor sovereignty in the lower planetary systems, nor the eightfold perfection of yoga, nor liberation

from birth and death. Such a person desires Me alone.

11.19.17 Shri Krishna to Uddhava

shrutih pratyaksham aitihyam

anumanam catushtayam

pramaneshv anavasthanad

vikalpat sa virajyate

shrutih—Vedic knowledge; pratyaksham—direct experience; aitihyam—traditional wisdom; anumanam—logical induction; catushtayam—fourfold; pramaneshu—among all types of evidence; anavasthanat—due to the flickering nature; vikalpat—from material diversity; sah—a person; virajyate—becomes detached.

From the four types of evidence—Vedic knowledge, direct experience, traditional wisdom and logical induction—one can understand the temporary, insubstantial situation of the material world, by which one becomes detached from the duality of this world.

6.9.36 Demigods to Shri Vishnu

na hi virodha ubhayam bhagavaty aparimita-guna-gana ishvare 'navagahya-mahatmye 'rvacina-vikalpa-vitarka-vicara-pramanabhasa-kutarka-shastra-kalilantahkaranashraya-duravagraha-vadinam vivadanavasara uparata-samasta-mayamaye kevala evatma-mayam antardhaya ko nv artho durghata iva bhavati svarupa-dvayabhavat.

na—not; hi—certainly; virodhah—contradiction; ubhayam—both; bhagavati—in the Supreme personality of Godhead; aparimita—unlimited; guna-gane—whose transcendental attributes; ishvare—in the supreme controller; anavagahya—possessing; mahatmye—unfathomable ability and glories; arvacina—recent; vikalpa—full of equivocal calculations; vitarka—opposing arguments; vicara—judgments; pramana-abhasa—imperfect evidence; kutarka—useless arguments; shastra—by unauthorized scriptures; kalila—agitated; antahkarana—minds; ashraya—whose shelter; duravagraha—with wicked obstinacies; vadinam—of theorists; vivada—of the controversies; anavasare—not within the range; uparata—withdrawn; samasta—from whom all; maya-maye—illusory energy; kevale—without a second; eva—indeed; atma-mayam—the illusory energy, which can do and undo the inconceivable; antardhaya—placing between; kah—what; nu—indeed; arthah—meaning; durghatah—impossible; iva—as it were; bhavati—is; sva-rupa—natures; dvaya—of two; abhavat—due to the absence.

O Supreme Personality of Godhead, all contradictions can be reconciled in You. O Lord, since You are the Supreme Person, the reservoir of unlimited spiritual qualities, the supreme controller, Your unlimited glories are inconceivable for the conditioned souls. Many modern theologians argue about right and wrong without knowing what is actually right. Their arguments are always false and their judgements inconclusive because they

have no authorized evidence with which to gain knowledge of You. Because their minds are agitated by scriptures containing false conclusions, they are unable to understand the truth concerning You. Furthermore, because of polluted eagerness to arrive at the right conclusion, their theories are incapable of revealing You, who are transcendental to their material conceptions. You are one without a second, and therefore in You contradictions like doing and not doing, happiness and distress, are not contradictory. Your potency is so great that it can do and undo anything as You like. With the help of that potency, what is impossible for You? Since there is no duality in Your constitutional position, You can do everything by the influence of Your energy.

10.87.36 The Personified Vedas to Maha-Vishnu

sata idam utthitam sad iti cen nanu tarka-hatam

vyabhicarati kva ca kva ca mrisha na tathobhaya-yuk

vyavahritaye vikalpa ishito ’ndha-paramparaya

bhramayati bharati ta uru-vrittibhir uktha-jadan

satah—from that which is permanent; idam—this (universe); utthitam—arisen; sat—permanent; iti—thus; cet—if (someone proposes); nanu—certainly; tarka—by logical contradiction; hatam—refuted; vyabhicarati—it is inconsistent; kva ca—in some cases; kva ca—in other cases; mrisha—illusion; na—not; tatha—so; ubhaya—of both (the real and illusion); yuk—the conjunction; vyavahritaye—

for the sake of ordinary affairs; vikalpah—an imaginary situation; ishitah—desired; andha—of blind men; paramparaya—by a succession; bhramayati—bewilder; bharati—the words of wisdom; te—Your; uru—numerous; vrittibhih—with their semantic functions; uktha—by ritual utterances; jadan—dulled.

It may be proposed that this world is permanently real because it is generated from the permanent reality, but such an argument is subject to logical refutation. Sometimes, indeed, the apparent nondifference of a cause and its effect fails to prove true, and at other times the product of something real is illusory. Furthermore, this world cannot be permanently real, for it partakes of the natures of not only the absolute reality but also the illusion disguising that reality. Actually, the visible forms of this world are just an imaginary arrangement resorted to by a succession of ignorant persons in order to facilitate their material affairs. With their various meanings and implications, the learned words of Your Vedas bewilder all persons whose minds have been dulled by hearing the incantations of sacrificial rituals.

6.4.31 Prajapati Daksha to Shri Vishnu*

yac-chaktayo vadatam vadinam vai

vivada-samvada-bhuvo bhavanti

kurvanti caisham muhur atma-moham

tasmai namo 'nanta-gunaya bhumne

yat-shaktayah—whose multifarious potencies; vadatam—speaking different

philosophies; vadinam—of the speakers; vai—indeed; vivada—of argument; samvada—and agreement; bhuvah—the causes; bhavanti—are; kurvanti—create; ca—and; esham—of them (the theorists); muhuh—continuously; atma-moham—bewilderment regarding the existence of the soul; tasmai—unto Him; namah—my respectful obeisances; ananta—unlimited; gunaya—possessing transcendental attributes; bhumne—the all-pervading Godhead.

Let me offer my respectful obeisances unto the all-pervading Supreme Personality of Godhead, who possesses unlimited transcendental qualities. Acting within the cores of the hearts of all philosophers, who propagate various views, He causes them to forget their own souls while sometimes agreeing and sometimes disagreeing among themselves. Thus He creates within this material world a situation in which they are unable to come to a conclusion. I offer my obeisances unto Him.

4.11.22 Svayambhuva Manu to Dhruva Maharaja

kecit karma vadanty enam

svabhavam apare nripa

eke kalam pare daivam

pumsah kamam utapare

kecit—some; karma—fruitive activities; vadanti—explain; enam—that; svabhavam—nature; apare—others; nripa—my dear King Dhruva; eke—some;

kalam—time; pare—others; daivam—fate; pumsah—of the living entity; kamam—desire; uta—also; apare—others.

The differentiation among varieties of life and their suffering and enjoyment is explained by some to be the result of karma. Others say it is due to nature, others due to time, others due to fate, and still others say it is due to desire.

4.29.48 Narada Muni to King Pracinabarhi

svam lokam na vidus te vai

yatra devo janardanah

ahur dhumra-dhiyo vedam

sakarmakam atad-vidah

svam—own; lokam—abode; na—never; viduh—know; te—such persons; vai—certainly; yatra—where; devah—the Supreme Personality of Godhead; janardanah—Krishna, or Vishnu; ahuh—speak; dhumra-dhiyah—the less intelligent class of men; vedam—the four Vedas; sa-karmakam—full of ritualistic ceremonies; a-tat-vidah—persons who are not in knowledge.

Those who are less intelligent accept the Vedic ritualistic ceremonies as all in all. They do not know that the purpose of the Vedas is to understand one's own home, where the Supreme Personality of Godhead lives. Not being interested in their real home, they are illusioned and search after

other homes.

4.11.23 Svayambhuva Manu to Dhruva Maharaja

avyaktasyaprameyasya

nana-shakty-udayasya ca

na vai cikirshitam tata

ko vedatha sva-sambhavam

avyaktasya—of the unmanifested; aprameyasya—of the Transcendence; nana—various; shakti—energies; udayasya—of Him who gives rise to; ca—also; na—never; vai—certainly; cikirshitam—the plan; tata—my dear boy; kah—who; veda—can know; atha—therefore; sva—own; sambhavam—origin.

The Absolute Truth, Transcendence, is never subject to the understanding of imperfect sensory endeavor, nor is He subject to direct experience. He is the master of varieties of energies, like the full material energy, and no one can understand His plans or actions; therefore it should be concluded that although He is the original cause of all causes, no one can know Him by mental speculation.

6.4.32 Prajapati Daksha to Shri Vishnu

astiti nastiti ca vastu-nishthayor

eka-sthayor bhinna-viruddha-dharmanoh

avekshitam kincana yoga-sankhyayoh

samam param hy anukulam brihat tat

asti—there is; iti—thus; na—not; asti—there is; iti—thus; ca—and; vastu-nishthayoh—professing knowledge of the ultimate cause; eka-sthayoh—with one and the same subject matter, establishing Brahman; bhinna—demonstrating different; viruddha-dharmanoh—and opposing characteristics; avekshitam—perceived; kincana—that something which; yoga-sankhyayoh—of mystic yoga and the Sankhya philosophy (analysis of the ways of nature); samam—the same; param—transcendental; hi—indeed; anukulam—dwelling place; brihat tat—that ultimate cause.

There are two parties—namely, the theists and the atheists. The theist, who accepts the Supersoul, finds the spiritual cause through mystic yoga. The Sankhyite, however, who merely analyzes the material elements, comes to a conclusion of impersonalism and does not accept a supreme cause—whether Bhagavan, Paramatma or even Brahman. Instead, he is preoccupied with the superfluous, external activities of material nature. Ultimately, however, both parties demonstrate the Absolute Truth because although they offer opposing statements, their object is the same ultimate cause. They are both approaching the same Supreme Brahman, to whom I offer my respectful obeisances.

11.22.4-5 Shri Krishna to Uddhava

shri-bhagavan uvaca

yuktam ca santi sarvatra

bhashante brahmana yatha

mayam madiyam udgrihya

vadatam kim nu durghatam

shri-bhagavan uvaca—the Supreme Personality of Godhead said; yuktam—reasonably; ca—even; santi—they are present; sarvatra—everywhere; bhashante—they speak; brahmanah—brahmanas; yatha—how; mayam—the mystic energy; madiyam—My; udgrihya—resorting to; vadatam—of those who speak; kim—what; nu—after all; durghatam—will be impossible.

Lord Krishna replied: Because all material elements are present everywhere, it is reasonable that different learned brahmanas have analyzed them in different ways. All such philosophers spoke under the shelter of My mystic potency, and thus they could say anything without contradicting the truth.

naitad evam yathattha tvam

yad aham vacmi tat tatha

evam vivadatam hetum

shaktayo me duratyayah

na—it is not; etat—this; evam—so; yatha—as; attha—say; tvam—you; yat—which; aham—I; vacmi—am saying; tat—that; tatha—thus; evam—in this way;

vivadatam—for those who argue; hetum—over logical reasons; shaktayah—the energies (are impelling); me—My; duratyayah—unsurpassable.

When philosophers argue, "I don't choose to analyze this particular case in the same way that you have," it is simply My own insurmountable energies that are motivating their analytic disagreements.

11.3.43-46 Avirhotra to Maharaja Nimi

shri-avirhotra uvaca

karmakarma vikarmeti

veda-vado na laukikah

vedasya ceshvaratmatvat

tatra muhyanti surayah

shri-avirhotrah uvaca—the sage avirhotra said; karma—the execution of duties prescribed by scripture; akarma—failure to perform such duties; vikarma—engagement in forbidden activities; iti—thus; veda-vadah—subject matter understood through the Vedas; na—not; laukikah—mundane; vedasya—of the vedas; ca—and; ishvara-atmatvat—because of coming from the Personality of Godhead Himself; tatra—in this matter; muhyanti—become confused; surayah—(even) great scholarly authorities.

Shri Avirhotra replied: Prescribed duties, nonperformance of such duties, and forbidden activities are topics one can properly understand through

authorized study of the Vedic literature. This difficult subject matter can never be understood by mundane speculation. The authorized Vedic literature is the sound incarnation of the Personality of Godhead Himself, and thus Vedic knowledge is perfect. Even the greatest learned scholars are bewildered in their attempts to understand the science of action if they neglect the authority of Vedic knowledge.

paroksha-vado vedo 'yam

balanam anushasanam

karma-mokshaya karmani

vidhatte hy agadam yatha

paroksha-vadah—describing a situation as something else in order to disguise its real nature; vedah—Vedas; ayam—these; balanam—of childlike persons; anushasanam—guidance; karma-mokshaya—for liberation from material activities; karmani—material activities; vidhatte—prescribe; hi—indeed; agadam—a medicine; yatha—just as.

Childish and foolish people are attached to materialistic, fruitive activities, although the actual goal of life is to become free from such activities. Therefore, the Vedic injunctions indirectly lead one to the path of ultimate liberation by first prescribing fruitive religious activities, just as a father promises his child candy so that the child will take his medicine.

nacared yas tu vedoktam

svayam ajno 'jitendriyah

vikarmana hy adharmena

mrityor mrityum upaiti sah

na acaret—does not perform; yah—who; tu—but; veda-uktam—what is prescribed in the Vedas; svayam—himself; ajnah—ignorant; ajita-indriyah—not having learned to control his senses; vikarmana—by not executing scriptural duty; hi—indeed; adharmena—by his irreligion; mrityoh mrityum—death after death; upaiti—achieves; sah—he.

If an ignorant person who has not conquered the material senses does not adhere to the Vedic injunctions, certainly he will engage in sinful and irreligious activities. Thus his reward will be repeated birth and death.

vedoktam eva kurvano

nihsango 'rpitam ishvare

naishkarmyam labhate siddhim

rocanartha phala-shrutih

veda-uktam—the regulated activities described by the Vedas; eva—certainly; kurvanah—performing; nihsangah—without attachment; arpitam—offered; ishvare—to the Supreme Lord; naishkarmyam—of liberation from material work and its reactions; labhate—one achieves; siddhim—the perfection; rocana-artha—for the purpose of giving encouragement; phala-shrutih—the promises of material results given in the Vedic scriptures.

By executing without attachment the regulated activities prescribed in the Vedas, offering the results of such work to the Supreme Lord, one attains

the perfection of freedom from the bondage of material work. The material fruitive results offered in the revealed scriptures are not the actual goal of Vedic knowledge, but are meant for stimulating the interest of the performer.

11.5.5 Camasa Rishi to Maharaja Nimi

vipro rajanya-vaishyau va

hareh praptah padantikam

shrautena janmanathapi

muhyanty amnaya-vadinah

viprah—the brahmanas; rajanya-vaishyau—of the royal order and the vaishyas; va—or; hareh—of the Supreme Lord, Hari; praptah—after being allowed to approach; pada-antikam—near the lotus feet; shrautena janmana—by having received the second birth of Vedic initiation; atha—then; api—even; muhyanti—bewildered; amnaya-vadinah—adopting various materialistic philosophies.

On the other hand, brahmanas, members of the royal order and vaishyas, even after being allowed to approach the lotus feet of the Supreme Lord, Hari, by receiving the second birth of Vedic initiation, can become bewildered and adopt various materialistic philosophies.

11.5.11 Camasa Rishi to Maharaja Nimi

loke vyavayamisha-madya-seva

nitya hi jantor na hi tatra codana

vyavasthitis teshu vivaha-yajna

sura-grahair asu nivrittir ishta

loke—in the material world; vyavaya—sex indulgence; amisha—of meat; madya—and liquor; sevah—the taking; nityah—always found; hi—indeed; jantoh—in the conditioned living being; na—not; hi—indeed; tatra—in regard to them; codana—any command of scripture; vyavasthitih—the prescribed arrangement; teshu—in these; vivaha—by sacred marriage; yajna—the offering of sacrifice; sura-grahaih—and the acceptance of ritual cups of wine; asu—of these; nivrittih—cessation; ishta—is the desired end.

In this material world the conditioned soul is always inclined to sex, meat-eating and intoxication. Therefore religious scriptures never actually encourage such activities. Although the scriptural injunctions provide for sex through sacred marriage, for meat-eating through sacrificial offerings and for intoxication through the acceptance of ritual cups of wine, such ceremonies are meant for the ultimate purpose of renunciation.

11.5.13-14 Camasa Rishi to Maharaja Nimi

yad ghrana-bhaksho vihitah surayas

tatha pashor alabhanam na himsa

evam vyavayah prajaya na ratya

imam vishuddham na viduh sva-dharmam

yat—because; ghrana—by smell; bhakshah—the taking; vihitah—is enjoined; surayah—of wine; tatha—similarly; pashoh—of a sacrificial animal; alabhanam—prescribed killing; na—not; himsa—wanton violence; evam—in the same way; vyavayah—sex; prajaya—for the purpose of begetting children; na—not; ratyai—for the sake of sense enjoyment; imam—this (as pointed out in the previous verse); vishuddham—most pure; na viduh—they do not understand; sva-dharmam—their own proper duty.

According to the Vedic injunctions, when wine is offered in sacrificial ceremonies it is later to be consumed by smelling, and not by drinking. Similarly, the sacrificial offering of animals is permitted, but there is no provision for wide-scale animal slaughter. Religious sex life is also permitted, but only in marriage for begetting children, and not for sensuous exploitation of the body. Unfortunately, however, the less intelligent materialists cannot understand that their duties in life should be performed purely on the spiritual platform.

ye tv anevam-vido 'santah

stabdhah sad-abhimaninah

pashun druhyanti vishrabdhah

pretya khadanti te ca tan

ye—those who; tu—but; anevam-vidah—not knowing these facts; asantah—very impious; stabdhah—presumptuous; sat-abhimaninah—considering themselves saintly; pashun—animals; druhyanti—they harm; vishrabdhah—being innocently trusted; pretya—after leaving this present body; khadanti—they eat; te—those animals; ca—and; tan—them.

Those sinful persons who are ignorant of actual religious principles, yet consider themselves to be completely pious, without compunction commit violence against innocent animals who are fully trusting in them. In their next lives, such sinful persons will be eaten by the same creatures they have killed in this world.

11.5.15 Camasa Rishi to Maharaja Nimi

dvishantah para-kayeshu

svatmanam harim ishvaram

mritake sanubandhe 'smin

baddha-snehah patanty adhah

dvishantah—envying; para-kayeshu—(the souls) within the bodies of others; sva-atmanam—their own true self; harim ishvaram—the Supreme Personality of Godhead, Hari; mritake—in the corpse; sa-anubandhe—together with its relations; asmin—this; baddha-snehah—their affection being fixed; patanti—they fall; adhah—downward.

The conditioned souls become completely bound in affection to their own corpselike material bodies and their relatives and paraphernalia. In such a proud and foolish condition, the conditioned souls envy other living entities as well as the Supreme Personality of Godhead, Hari, who resides in the heart of all beings. Thus enviously offending others, the conditioned souls gradually fall down into hell.

11.11.18-19 Shri Krishna to Uddhava

shabda-brahmani nishnato

na nishnayat pare yadi

shramas tasya shrama-phalo

hy adhenum iva rakshatah

shabda-brahmani—in the Vedic literature; nishnatah—expert through complete study; na nishnayat—does not absorb the mind; pare—in the Supreme; yadi—if; shramah—labor; tasya—his; shrama—of great endeavor; phalah—the fruit; hi—certainly; adhenum—a cow that gives no milk; iva—like; rakshatah—of one who is taking care of.

If through meticulous study one becomes expert in reading Vedic literature but makes no endeavor to fix one's mind on the Supreme Personality of Godhead, then one's endeavor is certainly like that of a man who works very hard to take care of a cow that gives no milk. In other words, the fruit of one's laborious study of Vedic knowledge will simply be the labor itself.

There will be no other tangible result.

gam dugdha-doham asatim ca bharyam

deham paradhinam asat-prajam ca

vittam tv atirthi-kritam anga vacam

hinam maya rakshati duhkha-duhkhi

gam—a cow; dugdha—whose milk; doham—already taken; asatim—unchaste; ca—also; bharyam—a wife; deham—a body; para—upon others; adhinam—always dependent; asat—useless; prajam—children; ca—also; vittam—wealth; tu—but; atirthi-kritam—not given to the proper recipient; anga—O Uddhava; vacam—Vedic knowledge; hinam—devoid; maya—of knowledge of Me; rakshati—he takes care of; duhkha-duhkhi—he who suffers one misery after another.

My dear Uddhava, that man is certainly most miserable who takes care of a cow that gives no milk, an unchaste wife, a body totally dependent on others, useless children or wealth not utilized for the right purpose. Similarly, one who studies Vedic knowledge devoid of My glories is also most miserable.

11.21.35-36 Shri Krishna to Uddhava

veda brahmatma-vishayas

tri-kanda-vishaya ime

paroksha-vada rishayah

paroksham mama ca priyam

vedah—the Vedas; brahma-atma—the understanding that the soul is pure spirit; vishayah—having as their subject matter; tri-kanda-vishayah—divided into three sections (which represent fruitive work, worship of demigods and realization of the Absolute Truth); ime—these; paroksha-vadah—speaking esoterically; rishayah—the Vedic authorities; paroksham—indirect explanation; mama—to Me; ca—also; priyam—dear.

The Vedas, divided into three divisions, ultimately reveal the living entity as pure spirit soul. The Vedic seers and mantras, however, deal in esoteric terms, and I also am pleased by such confidential descriptions.

shabda-brahma su-durbodham

pranendriya-mano-mayam

ananta-param gambhiram

durvigahyam samudra-vat

shabda-brahma—the transcendental sound of the Vedas; su-durbodham—extremely difficult to comprehend; prana—of the vital air; indriya—senses; manah—and mind; mayam—manifesting on the different levels; ananta-param—without limit; gambhiram—deep; durvigahyam—unfathomable; samudra-vat—like the ocean.

The transcendental sound of the Vedas is very difficult to comprehend and manifests on different levels within the prana, senses and mind. This Vedic

sound is unlimited, very deep and unfathomable, just like the ocean.

11.21.40-42 Shri Krishna to Uddhava

vicitra-bhasha-vitatam

chandobhish catur-uttaraih

ananta-param brihatim

shrijaty akshipate svayam

vicitra—variegated; bhasha—by verbal expressions; vitatam—elaborated; chandobhih—along with the metrical arrangements; catuh-uttaraih—each having four syllables more than the previous; ananta-param—limitless; brihatim—the great expanse of Vedic literature; shrijati—He creates; akshipate—and withdraws; svayam—Himself.

The Veda is then elaborated by many verbal varieties, expressed in different meters, each having four more syllables than the previous one. Ultimately the Lord again withdraws His manifestation of Vedic sound within Himself.

gayatry ushnig anushtup ca

brihati panktir eva ca

trishtub jagaty aticchando

hy atyashty-atijagad-virat

gayatri ushnik anushtup ca—known as Gayatri, Ushnik and Anushtup; brihati

panktih—Brihati and Pankti; eva ca—also; trishtup jagati aticchandah—Trishtup, Jagati and Aticchanda; hi—indeed; atyashti-atijagat-virat—Atyashti, Atijagati and Ativirat.

The Vedic meters are Gayatri, Ushnik, Anushtup, Brihati, Pankti, Trishtup, Jagati, Aticchanda, Atyashti, Atijagati and Ativirat.

kim vidhatte kim acashte

kim anudya vikalpayet

ity asya hridayam loke

nanyo mad veda kashcana

kim—what; vidhatte—enjoins (in the ritualistic karma-kanda); kim—what; acashte—indicates (as the object of worship in the devata-kanda); kim—what; anudya—describing in different aspects; vikalpayet—raises the possibility of alternatives (in the jnana-kanda); iti—thus; asyah—of Vedic literature; hridayam—the heart, or confidential purpose; loke—in this world; na—does not; anyah—other; mat—than Me; veda—know; kashcana—anyone.

In the entire world no one but Me actually understands the confidential purpose of Vedic knowledge. Thus people do not know what the Vedas are actually prescribing in the ritualistic injunctions of karma-kanda, or what object is actually being indicated in the formulas of worship found in the upasana-kanda, or that which is elaborately discussed through various hypotheses in the jnana-kanda section of the Vedas.

11.19.33-39 Shri Krishna to Uddhava

shri-bhagavan uvaca

ahimsa satyam asteyam

asango hrir asancayah

astikyam brahmacaryam ca

maunam sthairyam kshamabhayam

shaucam japas tapo homah

shraddhatithyam mad-arcanam

tirthatanam parartheha

tushtir acarya-sevanam

ete yamah sa-niyama

ubhayor dvadasha smritah

pumsam upasitas tata

yatha-kamam duhanti hi

shri-bhagavan uvaca—the Supreme Personality of Godhead said; ahimsa—nonviolence; satyam—truthfulness; asteyam—never coveting or stealing the property of others; asangah—detachment; hrih—humility; asancayah—being nonpossessive; astikyam—trust in the principles of religion; brahmacaryam—celibacy; ca—also; maunam—silence; sthairyam—steadiness; kshama—

forgiving; abhayam—fearless; shaucam—internal and external cleanliness; japah—chanting the holy names of the Lord; tapah—austerity; homah—sacrifice; shraddha—faith; atithyam—hospitality; mat-arcanam—worship of Me; tirtha-atanam—visiting holy places; para-artha-iha—acting and desiring for the Supreme; tushtih—satisfaction; acarya-sevanam—serving the spiritual master; ete—these; yamah—disciplinary principles; sa-niyamah—along with secondary regular duties; ubhayoh—of each; dvadasha—twelve; smritah—are understood; pumsam—by human beings; upasitah—being cultivated with devotion; tata—My dear Uddhava; yatha-kamam—according to one's desire; duhanti—they supply; hi—indeed.

The Supreme Personality of Godhead said: Nonviolence, truthfulness, not coveting or stealing the property of others, detachment, humility, freedom from possessiveness, trust in the principles of religion, celibacy, silence, steadiness, forgiveness and fearlessness are the twelve primary disciplinary principles. Internal cleanliness, external cleanliness, chanting the holy names of the Lord, austerity, sacrifice, faith, hospitality, worship of Me, visiting holy places, acting and desiring only for the supreme interest, satisfaction, and service to the spiritual master are the twelve elements of regular prescribed duties. These twenty-four elements bestow all desired benedictions upon those persons who devotedly cultivate them.

shamo man-nishthata buddher

dama indriya-samyamah

titiksha duhkha-sammarsho

jihvopastha-jayo dhritih

danda-nyasah param danam

kama-tyagas tapah smritam

svabhava-vijayah shauryam

satyam ca sama-darshanam

anyac ca sunrita vani

kavibhih parikirtita

karmasv asangamah shaucam

tyagah sannyasa ucyate

dharma ishtam dhanam nrinam

yajno 'ham bhagavattamah

dakshina jnana-sandeshah

pranayamah param balam

shamah—mental equilibrium; mat—in Me; nishthata—steady absorption; buddheh—of the intelligence; damah—self-control; indriya—of the senses; samyamah—perfect discipline; titiksha—tolerance; duhkha—unhappiness; sammarshah—tolerating; jihva—the tongue; upastha—and genitals; jayah—conquering; dhritih—steadiness; danda—aggression; nyasah—giving up; param—the supreme; danam—charity; kama—lust; tyagah—giving up; tapah—austerity; smritam—is considered; svabhava—one's natural tendency to enjoy; vijayah—conquering; shauryam—heroism; satyam—reality; ca—also; sama-darshanam—seeing the Supreme Lord everywhere; anyat—the next element

(truthfulness); ca—and; su-nrita—pleasing; vani—speech; kavibhih—by the sages; parikirtita—is declared to be; karmasu—in fruitive activities; asangamah—detachment; shaucam—cleanliness; tyagah—renunciation; sannyasah—the sannyasa order of life; ucyate—is said to be; dharmah—religiousness; ishtam—desirable; dhanam—wealth; nrinam—for human beings; yajnah—sacrifice; aham—I am; bhagavat-tamah—the Supreme Personality of Godhead; dakshina—religious remuneration; jnana-sandeshah—the instruction of perfect knowledge; pranayamah—the yogic system of controlling the breath; param—the supreme; balam—strength.

Absorbing the intelligence in Me constitutes mental equilibrium, and complete discipline of the senses is self-control. Tolerance means patiently enduring unhappiness, and steadfastness occurs when one conquers the tongue and genitals. The greatest charity is to give up all aggression toward others, and renunciation of lust is understood to be real austerity. Real heroism is to conquer one's natural tendency to enjoy material life, and reality is seeing the Supreme Personality of Godhead everywhere. Truthfulness means to speak the truth in a pleasing way, as declared by great sages. Cleanliness is detachment in fruitive activities, whereas renunciation is the sannyasa order of life. The true desirable wealth for human beings is religiousness, and I, the Supreme Personality of Godhead, am sacrifice. Religious remuneration is devotion to the acarya with the purpose of acquiring spiritual instruction, and the greatest strength is the pranayama system of breath control.

11.19.40-44 Shri Krishna to Uddhava

bhago ma aishvaro bhavo

labho mad-bhaktir uttamah

vidyatmani bhida-badho

jugupsa hrir akarmasu

shrir guna nairapekshyadyah

sukham duhkha-sukhatyayah

duhkham kama-sukhapeksha

pandito bandha-moksha-vit

murkho dehady-aham-buddhih

pantha man-nigamah smritah

utpathash citta-vikshepah

svargah sattva-gunodayah

narakas tama-unnaho

bandhur gurur aham sakhe

griham shariram manushyam

gunadhyo hy adhya ucyate

daridro yas tv asantushtah

kripano yo 'jitendriyah

guneshv asakta-dhir isho

guna-sango viparyayah

bhagah—opulence; me—My; aishvarah—divine; bhavah—nature; labhah—gain; mat-bhaktih—devotional service unto Me; uttamah—supreme; vidya—education; atmani—in the soul; bhida—duality; badhah—nullifying; jugupsa—disgust; hrih—modesty; akarmasu—in sinful activities; shrih—beauty; gunah—good qualities; nairapekshya—detachment from material things; adyah—and so on; sukham—happiness; duhkha—material unhappiness; sukha—and material happiness; atyayah—transcending; duhkham—unhappiness; kama—of lust; sukha—on the happiness; apeksha—meditating; panditah—a wise man; bandha—from bondage; moksha—liberation; vit—one who knows; murkhah—a fool; deha—with the body; adi—and so forth (the mind); aham-buddhih—one who identifies himself; panthah—the true path; mat—to Me; nigamah—leading; smritah—is to be understood; utpathah—the wrong path; citta—of consciousness; vikshepah—bewilderment; svargah—heaven; sattva-guna—of the mode of goodness; udayah—the predominance; narakah—hell; tamah—of the mode of ignorance; unnahah—the predominance; bandhuh—the real friend; guruh—the spiritual master; aham—I am; sakhe—My dear friend, Uddhava; griham—one’s home; shariram—the body; manushyam—human; guna—with good qualities; adhyah—enriched; hi—indeed; adhyah—a rich person; ucyate—is stated to be; daridrah—a poor person; yah—one who; tu—indeed; asantushtah—unsatisfied; kripanah—a wretched person; yah—one who; ajita—has not conquered; indriyah—the senses; guneshu—in material sense gratification; asakta—not attached; dhih—whose intelligence; ishah—a controller; guna—to sense gratification; sangah—attached; viparyayah—the opposite, a slave.

Actual opulence is My own nature as the Personality of Godhead, through which I exhibit the six unlimited opulences. The supreme gain in life is devotional service to Me, and actual education is nullifying the false perception of duality within the soul. Real modesty is to be disgusted with improper activities, and beauty is to possess good qualities such as detachment. Real happiness is to transcend material happiness and unhappiness, and real misery is to be implicated in searching for sex pleasure. A wise man is one who knows the process of freedom from bondage, and a fool is one who identifies with his material body and mind. The real path in life is that which leads to Me, and the wrong path is sense gratification, by which consciousness is bewildered. Actual heaven is the predominance of the mode of goodness, whereas hell is the predominance of ignorance. I am everyone's true friend, acting as the spiritual master of the entire universe, and one's home is the human body. My dear friend Uddhava, one who is enriched with good qualities is actually said to be rich, and one who is unsatisfied in life is actually poor. A wretched person is one who cannot control his senses, whereas one who is not attached to sense gratification is a real controller. One who attaches himself to sense gratification is the opposite, a slave.

12.4.41-43 Shukadeva Gosvami to Maharaja Parikshit

purana-samhitam etam

rishir narayano 'vyayah

naradaya pura praha

krishna-dvaipayanaya sah

purana—of all the Puranas; samhitam—the essential compendium; etam—this; rishih—the great sage; narayanah—Lord Nara-Narayana; avyayah—the infallible; naradaya—to Narada Muni; pura—previously; praha—spoke; krishna-dvaipayanaya—to Krishna Dvaipayana Vedavyasa; sah—he, Narada.

Long ago this essential anthology of all the Puranas was spoken by the infallible Lord Nara-Narayana rishi to Narada, who then repeated it to Krishna Dvaipayana Vedavyasa.

sa vai mahyam maha-raja

bhagavan badarayanah

imam bhagavatim pritah

samhitam veda-sammitam

sah—he; vai—indeed; mahyam—to me, shukadeva Gosvami; maharaja—O King Parikshit; bhagavan—the powerful incarnation of the Supreme Lord; badarayanah—shrila Vyasadeva; imam—this; bhagavatim—Bhagavata scripture; pritah—being satisfied; samhitam—the anthology; veda-sammitam—equal in status to the four Vedas.

My dear Maharaja Parikshit, that great personality shrila Vyasadeva taught me this same scripture, , which is equal in stature to the four Vedas.

imam vakshyaty asau suta

rishibhyo naimishalaye

dirgha-satre kuru-shreshtha

samprishtah shaunakadibhih

imam—this; vakshyati—will speak; asau—present before us; sutah—Suta Gosvami; rishibhyah—to the sages; naimisha-alaye—in the forest of Naimisha; dirgha-satre—at the lengthy sacrificial performance; kuru-shreshtha—O best of the Kurus; samprishtah—questioned; shaunaka-adibhih—by the assembly led by shaunaka.

O best of the Kurus, the same Suta Gosvami who is sitting before us will speak this Bhagavatam to the sages assembled in the great sacrifice at Naimisharanya. This he will do when questioned by the members of the assembly, headed by shaunaka.

12.5.1 Shukadeva Gosvami to Maharaja Parikshit

shri-shuka uvaca

atranuvarnyate ’bhikshnam

vishvatma bhagavan harih

yasya prasada-jo brahma

rudrah krodha-samudbhavah

shri-shukah uvaca—shri shukadeva Gosvami said; atra—in this shrimad-

Bhagavatam; anuvarnyate—is elaborately described; abhikshnam—repeatedly; vishva-atma—the soul of the entire universe; bhagavan—the Supreme Personality of Godhead; harih—Lord Hari; yasya—of whom; prasada—from the satisfaction; jah—born; brahma—Lord Brahma; rudrah—Lord shiva; krodha—from the anger; samudbhavah—whose birth.

Shukadeva Gosvami said: This shrimad-Bhagavatam has elaborately described in various narrations the Supreme Soul of all that be—the Personality of Godhead, Hari—from whose satisfaction Brahma is born and from whose anger Rudra takes birth.

1.3.41 Suta Gosvami to Shaunaka Rishi

tad idam grahayam asa

sutam atmavatam varam

sarva-vedetihasanam

saram saram samuddhritam

tat—that; idam—this; grahayam asa—made to accept; sutam—unto his son; atmavatam—of the self-realized; varam—most respectful; sarva—all; veda—Vedic literatures (books of knowledge); itihasanam—of all the histories; saram—cream; saram—cream; samuddhritam—taken out.

Shri Vyasadeva delivered it to his son, who is the most respected among the self-realized, after extracting the cream of all Vedic literatures and histories of the universe.

1.3.43 Suta Gosvami to Shaunaka Rishi

krishne sva-dhamopagate

dharma-jnanadibhih saha

kalau nashta-drisham esha

puranarko 'dhunoditah

krishne—in Krishna's; sva-dhama—own abode; upagate—having returned; dharma—religion; jnana—knowledge; adibhih—combined together; saha—along with; kalau—in the Kali-yuga; nashta-drisham—of persons who have lost their sight; eshah—all these; purana-arkah—the Purana which is brilliant like the sun; adhuna—just now; uditah—has arisen.

This Bhagavata Purana is as brilliant as the sun, and it has arisen just after the departure of Lord Krishna to His own abode, accompanied by religion, knowledge, etc. Persons who have lost their vision due to the dense darkness of ignorance in the age of Kali shall get light from this Purana.

12.13.14 Suta Gosvami to Shaunaka Rishi

rajante tavad anyani

puranani satam gane

yavad bhagavatam naiva

shruyate 'mrita-sagaram

rajante—they shine forth; tavat—that long; anyani—the other; puranani—Puranas; satam—of saintly persons; gane—in the assembly; yavat—as long as; bhagavatam—shrimad-Bhagavatam; na—not; eva—indeed; shruyate—is heard; amrita-sagaram—the great ocean of nectar.

All other Puranic scriptures shine forth in the assembly of saintly devotees only as long as that great ocean of nectar, shrimad-Bhagavatam, is not heard.

CHAPTER 2

The Rising Sun of Shrimad-Bhagavatam

(bhagavatarkodayah)

shri-krishna-chaitanya-candraya namah

gauranga-kripaya yasya tattvam bhagavatoditam

sampraptam hridaye vande sarvabhauma mahashayam

1.1.2

dharmah projjhita-kaitavo 'tra paramo nirmatsaranam satam

vedyam vastavam atra vastu shivadam tapa-trayonmulanam

shrimad-bhagavate maha-muni-krite kim va parair ishvarah

sadyo hridy avarudhyate 'tra kritibhih shushrushubhis tat-kshanat

dharmah—religiosity; projjhita—completely rejected; kaitavah—covered by fruitive intention; atra—herein; paramah—the highest; nirmatsaranam—of the one-hundred-percent pure in heart; satam—devotees; vedyam—understandable; vastavam—factual; atra—herein; vastu—substance; shivadam—well-being; tapa-traya—threefold miseries; unmulanam—causing uprooting of; shrimat—beautiful; bhagavate—the Bhagavata Purana; maha-muni—the great sage (Vyasadeva); krite—having compiled; kim—what is; va—the need; paraih—others; ishvarah—the Supreme Lord; sadyah—at once; hridi—within the heart; avarudhyate—become compact; atra—herein; kritibhih—by the pious men; shushrushubhih—by culture; tat-kshanat—without delay.

Completely rejecting all religious activities which are materially motivated, this Bhagavata Purana propounds the highest truth, which is understandable by those devotees who are fully pure in heart. The highest truth is reality distinguished from illusion for the welfare of all. Such truth uproots the threefold miseries. This beautiful Bhagavatam, compiled by the great sage Vyasadeva [in his maturity], is sufficient in itself for God realization. What is the need of any other scripture? As soon as one attentively and submissively hears the message of Bhagavatam, by this culture of knowledge the Supreme Lord is established within his heart.

1.4.14-16 Suta Gosvami to Shaunaka Rishi

suta uvaca

dvapare samanuprapte

tritiye yuga-paryaye

jatah parasharad yogi

vasavyam kalaya hareh

sutah—Suta Gosvami; uvaca—said; dvapare—in the second millennium; samanuprapte—on the advent of; tritiye—third; yuga—millennium; paryaye—in the place of; jatah—was begotten; parasharat—by Parashara; yogi—the great sage; vasavyam—in the womb of the daughter of Vasu; kalaya—in the plenary portion; hareh—of the Personality of Godhead.

Suta Gosvami said: When the second millennium overlapped the third, the great sage [Vyasadeva] was born to Parasara in the womb of Satyavati, the daughter of Vasu. (14)

sa kadacit sarasvatya

upasprishya jalam shucih

vivikta eka asina

udite ravi-mandale

sah—he; kadacit—once; sarasvatyah—on the bank of the Sarasvati; upasprishya—after finishing morning ablutions; jalam—water; shucih—being purified; vivikte—concentration; ekah—alone; asinah—being thus seated; udite—on the rise; ravi-mandale—of the sun disc.

Once upon a time he [Vyasadeva], as the sun rose, took his morning ablution in the waters of the Sarasvati and sat alone to concentrate. (15)

paravara-jnah sa rishih

kalenavyakta-ramhasa

yuga-dharma-vyatikaram

praptam bhuvi yuge yuge

para-avara—past and future; jnah—one who knows; sah—he; rishih—Vyasadeva; kalena—in the course of time; avyakta—unmanifested; ramhasa—by great force; yuga-dharma—acts in terms of the millennium; vyatikaram—anomalies; praptam—having accrued; bhuvi—on the earth; yuge yuge—different ages.

The great sage Vyasadeva saw anomalies in the duties of the millennium. This happens on the earth in different ages, due to unseen forces in the course of time. (16)

1.4.17-22 Suta Gosvami to Shaunaka Rishi

bhautikanam ca bhavanam

shakti-hrasam ca tat-kritam

ashraddadhanan nihsattvan

durmedhan hrasitayushah

durbhagamsh ca janan vikshya

munir divyena cakshusha

sarva-varnashramanam yad

dadhyau hitam amogha-drik

bhautikanam ca—also of everything that is made of matter; bhavanam—actions; shakti-hrasam ca—and deterioration of natural power; tat-kritam—rendered by that; ashraddadhanan—of the faithless; nihsattvan—impatient due to want of the mode of goodness; durmedhan—dull-witted; hrasita—reduced; ayushah—of duration of life; durbhagan ca—also the unlucky; janan—people in general; vikshya—by seeing; munih—the muni; divyena—by transcendental; cakshusha—vision; sarva—all; varna-asramanam—of all the statuses and orders of life; yat—what; dadhyau—contemplated; hitam—welfare; amogha-drik—one who is fully equipped in knowledge.

The great sage, who was fully equipped in knowledge, could see, through his transcendental vision, the deterioration of everything material, due to the influence of the age. He could also see that the faithless people in general would be reduced in duration of life and would be impatient due to lack of goodness. Thus he contemplated for the welfare of men in all statuses and orders of life. (17-18)

catur-hotram karma shuddham

prajanam vikshya vaidikam

vyadadhad yajna-santatyai

vedam ekam catur-vidham

catuh—four; hotram—sacrificial fires; karma shuddham—purification of work; prajanam—of the people in general; vikshya—after seeing; vaidikam—according to Vedic rites; vyadadhat—made into; yajna—sacrifice; santatyai—to expand; vedam ekam—only one Veda; catuh-vidham—in four divisions.

He saw that the sacrifices mentioned in the Vedas were means by which the people's occupations could be purified. And to simplify the process he divided the one Veda into four, in order to expand them among men. (19)

rig-yajuh-samatharvakhya

vedash catvara uddhritah

itihasa-puranam ca

pancamo veda ucyate

rig-yajuh-sama-atharva-akhyah—the names of the four Vedas; vedah—the Vedas; catvarah—four; uddhritah—made into separate parts; itihasa—historical records (Mahabharata); puranam ca—and the Puranas; pancamah—the fifth; vedah—the original source of knowledge; ucyate—is said to be.

The four divisions of the original sources of knowledge [the Vedas] were made separately. But the historical facts and authentic stories mentioned in the Puranas are called the fifth Veda. (20)

tatrarg-veda-dharah pailah

samago jaiminih kavih

vaishampayana evaiko

nishnato yajusham uta

tatra—thereupon; rig-veda-dharah—the professor of the Rig Veda;pailah—the rishi named Paila; sama-gaa—that of the Sama Veda;

jaiminih—the rishi named Jaimini; kavih—highly qualified; vaishampayanah—the rishi named Vaishampayana; eva—only; ekah—alone; nishnatah—well versed; yajusham—of the Yajur Veda; uta—glorified.

After the Vedas were divided into four divisions, Paila Rishi became the professor of the Rg Veda, Jaimini the professor of the Sama Veda, and Vaisampayana alone became glorified by the Yajur Veda. (21)

atharvangirasam asit

sumantur daruno munih

itihasa-purananam

pita me romaharshanah

atharva—the Atharva Veda; angirasam—unto the risi Angira; asit—was entrusted; sumantuh—also known as Sumantu Muni; darunah—seriously devoted to the Atharva Veda; munih—the sage; itihasa-purananam—of the historical records and the Puranas; pita—father; me—mine; romaharshanah—the risi Romaharshana.

The Sumantu Muni Angira, who was very devotedly engaged, was entrusted with the Atharva Veda. And my father, Romaharsana, was entrusted with the Puranas and historical records. (22)

1.4.25,27 Suta Gosvami to Shaunaka Rishi

stri-shudra-dvijabandhunam

trayi na shruti-gocara

karma-shreyasi mudhanam

shreya evam bhaved iha

iti bharatam akhyanam

kripaya munina kritam

stri—the woman class; shudra—the laboring class; dvija-bandhunam—of the friends of the twice-born; trayi—three; na—not; shruti-gocara—for understanding; karma—in activities; shreyasi—in welfare; udhanam—of the fools; shreyah—supreme benefit; evam—thus; bhavet—achieved; iha—by this; iti—thus thinking; bharatam—the great Mahabharata; akhyanam—historical facts; kripaya—out of great mercy; munina—by the muni; kritam—is completed.

Out of compassion, the great sage thought it wise that this would enable men to achieve the ultimate goal of life. Thus he compiled the great historical narration called the Mahabharata for women, laborers and friends of the twice-born. (25)

natiprasidad dhridayah

sarasvatyas tate shucau

vitarkayan vivikta-stha

idam covaca dharma-vit

na—not; atiprasidat—very much satisfied; hridayah—at heart; sarasvatyah—of the River Sarasvati; tate—on the bank of; shucau—being purified; vitarkayan—

having considered; vivikta-sthah—situated in a lonely place; idam ca—also this; uvaca—said; dharma-vit—one who knows what religion is.

Thus the sage, being dissatisfied at heart, at once began to reflect, because he knew the essence of religion, and he said within himself: (27)

1.4.30 Vyasadeva to Himself

thatapi bata me daihyo

hy atma caivatmana vibhuh

asampanna ivabhati

brahma-varcasya sattamah

thatapi—although; bata—defect; me—mine; daihyah—situated in the body; hi—certainly; atma—living being; ca—and; eva—even; atmana—myself; vibhuh—sufficient; asampannah—wanting in; iva abhati—it appears to be; brahma-varcasya—of the Vedantists; sattamah—the supreme.

I am feeling incomplete, though I myself am fully equipped with everything required by the Vedas.

1.4.32 Suta Gosvami to Shaunaka Rishi

tasyaivam khilam atmanam

manyamanasya khidyatah

krishnasya narado 'bhyagad

ashramam prag udahritam

tasya—his; evam—thus; khilam—inferior; atmanam—soul; manyamanasya—thinking within the mind; khidyatah—regretting; krishnasya—of Krishna-dvaipayana Vyasa; naradah abhyagat—Narada came there; ashramam—the cottage; prak—before; udahritam—said.

As mentioned before, Narada reached the cottage of Krishna-dvaipayana Vyasa on the banks of the Sarasvati just as Vyasadeva was regretting his defects.

1.5.4 Narada Muni to Vyasadeva

jijnasitam adhitam ca

brahma yat tat sanatanam

thatapi shocasy atmanam

akritartha iva prabho

jijnasitam—deliberated fully well; adhitam—the knowledge obtained; ca—and; brahma—the Absolute; yat—what; tat—that; sanatanam—eternal; thatapi—in spite of that; shocasi—lamenting; atmanam—unto the self; akrita-arthah—undone; iva—like; prabho—my dear sir.

You have fully delineated the subject of impersonal Brahman as well as the knowledge derived therefrom. Why should you be despondent in spite of all this, thinking that you are undone, my dear prabhu?

1.5.5 Vyasadeva to Narada Muni

vyasa uvaca

asty eva me sarvam idam tvayoktam

thatapi natma paritushyate me

tan-mulam avyaktam agadha-bodham

pricchamahe tvatma-bhavatma-bhutam

vyasah—Vyasa; uvaca—said; asti—there is; eva—certainly; me—mine; sarvam—all; idam—this; tvaya—by you; uktam—uttered; thatapi—and yet; na—not; atma—self; paritushyate—does pacify; me—unto me; tat—of which; mulam—root; avyaktam—undetected; agadha-bodham—the man of unlimited knowledge; pricchamahe—do inquire; tva—unto you; atma-bhava—self-born; atma-bhutam—offspring.

Shri Vyasadeva said: All you have said about me is perfectly correct. Despite all this, I am not pacified. I therefore question you about the root cause of my dissatisfaction, for you are a man of unlimited knowledge due to your being the offspring of one [Brahma] who is self-born [without mundane father and mother].

1.5.8-9 Narada Muni to Vyasadeva

shri-narada uvaca

bhavatanudita-prayam

yasho bhagavato 'malam

yenaivasau na tushyeta

manye tad darshanam khilam

shri-naradah—Shri Narada; uvaca—said; bhavata—by you; anudita-prayam—almost not praised; yashah—glories; bhagavatah—of the Personality of Godhead; amalam—spotless; yena—by which; eva—certainly; asau—He (the Personality of Godhead); na—does not; tushyeta—be pleased; manye—I think; tat—that; darshanam—philosophy; khilam—inferior.

Shri Narada said: You have not actually broadcast the sublime and spotless glories of the Supreme Personality of Godhead. That philosophy which does not satisfy the transcendental senses of the Lord is considered worthless. (8)

yatha dharmadayash cartha

muni-varyanukirtitah

na thata vasudevasya

mahima hy anuvarnitah

yatha—as much as; dharma-adayah—all four principles of religious behavior; ca—and; artah—purposes; muni-varya—by yourself, the great sage; anukirtitah—repeatedly described; na—not; thata—in that way; vasudevasya—of the Personality of Godhead Shri Krishna; mahima—glories; hi—certainly; anuvarnitah—so constantly described.

Although, great sage, you have very broadly described the four principles beginning with religious performances, you have not described the glories of the Supreme Personality, Vasudeva. (9)

1.5.12-14 Narada Muni to Vyasadeva

naishkarmyam apy acyuta-bhava-varjitam

na shobhate jnanam alam niranjanam

kutah punah shashvad abhadram ishvare

na carpitam karma yad apy akaranam

naishkarmyam—self-realization, being freed from the reactions of fruitive work; api—in spite of; acyuta—the infallible Lord; bhava—conception; varjitam—devoid of; na—does not; shobhate—look well; jnanam—transcendental knowledge; alam—by and by; niranjanam—free from designations; kutah—where is; punah—again; shashvat—always; abhadram—uncongenial; Ishvare—unto the Lord; na—not; ca—and; arpitam—offered; karma—fruitive work; yat api—what is; akaranam—not fruitive.

Knowledge of self-realization, even though free from all material affinity, does not look well if devoid of a conception of the Infallible [God]. What, then, is the use of fruitive activities, which are naturally painful from the very beginning and transient by nature, if they are not utilized for the devotional service of the Lord? (12)

atho maha-bhaga bhavan amogha-drik

shuci-shravah satya-rato dhrita-vratah

urukramasyakhila-bandha-muktaye

samadhinanusmara tad-viceshtitam

atho—therefore; maha-bhaga—highly fortunate; bhavan—yourself; amogha-drik—the perfect seer; shuci—spotless; shravah—famous; satya-ratah—having taken the vow of truthfulness; dhrita-vratah—fixed in spiritual qualities; urukramasya—of the one who performs supernatural activities (God); akhila—universal; bandha—bondage; muktaye—for liberation from; samadhina—by trance; anusmara—think repeatedly and then describe them; tat-viceshtitam—

various pastimes of the Lord.

O Vyasadeva, your vision is completely perfect. Your good fame is spotless. You are firm in vow and situated in truthfulness. And thus you can think of the pastimes of the Lord in trance for the liberation of the people in general from all material bondage. (13)

tato 'nyatha kincana yad vivakshatah

prithag drishas tat-krita-rupa-namabhih

na karhicit kvapi ca duhsthita matir

labheta vatahata-naur ivaspadam

tatah—from that; anyatha—apart; kincana—something; yat—whatsoever; vivakshatah—desiring to describe; prithak—separately; drishah—vision; tat-krita—reactionary to that; rupa—form; namabhih—by names; na karhicit—never; kvapi—any; ca—and; duhsthita matih—oscillating mind; labheta—gains; vata-ahata—troubled by the wind; nauh—boat; iva—like; aspadam—place.

Whatever you desire to describe that is separate in vision from the Lord simply reacts, with different forms, names and results, to agitate the mind as the wind agitates a boat which has no resting place. (14)

1.5.15 Narada Muni to Vyasadeva

jugupsitam dharma-krite 'nushasatah

svabhava-raktasya mahan vyatikramah

yad-vakyato dharma ititarah sthito

na manyate tasya nivaranam janah

jugupsitam—verily condemned; dharma-krite—for the matter of religion; anusasatah—instruction; svabhava-raktasya—naturally inclined; mahan—great; vyatikramah—unreasonable; yat-vakyatah—under whose instruction; dharmah—religion; iti—it is thus; itarah—the people in general; sthitah—fixed; na—do not; manyate—think; tasya—of that; nivaranam—prohibition; janah—they.

The people in general are naturally inclined to enjoy, and you have encouraged them in that way in the name of religion. This is verily condemned and is quite unreasonable. Because they are guided under your instructions, they will accept such activities in the name of religion and will hardly care for prohibitions.

1.5.16-19 Narada Muni to Vyasadeva

vicakshano 'syarhati veditum vibhor

ananta-parasya nivrittitah sukham

pravartamanasya gunair anatmanas

tato bhavan darshaya ceshtitam vibhoh

vicakshanah—very expert; asya—of him; arhati—deserves; veditum—to understand; vibhoh—of the Lord; ananta-parasya—of the unlimited; nivrittitah—retired from; sukham—material happiness; pravartamanasya—those who are attached to; gunaih—by the material qualities; anatmanah—devoid of knowledge in spiritual value; tatah—therefore; bhavan—Your Goodness; darshaya—show the ways; ceshtitam—activities; vibhoh—of the Lord.

The Supreme Lord is unlimited. Only a very expert pesonality, retired from the activities of material happiness, deserves to understand this knowledge of spiritual values. Therefore those who are not so well situated, due to

material attachment, should be shown the ways of transcendental realization, by Your Goodness, through descriptions of the transcendental activities of the Supreme Lord. (16)

tyaktva sva-dharmam caranambujam harer

bhajann apakvo 'tha patet tato yadi

yatra kva vabhadram abhud amushya kim

ko vartha apto 'bhajatam sva-dharmatah

tvaktva—having forsaken; sva-dharmam—one's own occupational engagement; carana-ambujam—the lotus feet; hareh—of Hari (the Lord); bhajan—in the course of devotional service; apakvah—immature; atha—for the matter of; patet—falls down; tatah—from that place; yadi—if; yatra—whereupon; kva—what sort of; va—or (used sarcastically); abhadram—unfavorable; abhut—shall happen; amushya—of him; kim—nothing; kah va arthah—what interest; aptah—obtained; abhajatam—of the nondevotee; sva-dharmatah—being engaged in occupational service.

One who has forsaken his material occupations to engage in the devotional service of the Lord may sometimes fall down while in an immature stage, yet there is no danger of his being unsuccessful. On the other hand, a nondevotee, trough fully engaged in occupational duties, does not gain anything. (17)

tasyaiva hetoh prayateta kovido

na labhyate yad bhramatam upary adhah

tal labhyate duhkhavad anyatah sukham

kalena sarvatra gabhira-ramhasa

tasya—for that purpose; eva—only; hetoh—reason; prayateta—should

endeavor; kovidah—one who is philosophically inclined; na—not; labhyate—is not obtained; yat—what; bhramatam—wandering; upari adhah—from top to bottom; tat—that; labhyate—can be obtained; duhkhavat—like the miseries; anyatah—as a result of previous work; sukham—sense enjoyment; kalena-in course of time; sarvatra—everywhere; gabhira—subtle; ramhasa—progress.

Persons who are actually intelligent and philosophically inclined should endeavor only for that purposeful end which is not obtainable even by wandering from the topmost planet (Brahmaloka) down to the lowest planet (Patala). As far as happiness derived from sense enjoyment is concerned, it can be obtained automatically in course of time, just as in course of time we obtain miseries even though we do not desire them. (18)

na vai jano jatu kathancanavrajen

mukunda-sevy anyavad anga samshritim

smaran mukundanghry-upaguhanam punar

vihatum icchen na rasa-graho janah

na—never; vai—certainly; janah—a person; jatu—at any time; kathancanasomehow or other; avrajet—does not undergo; mukunda-sevi—the devotee of the Lord; anyavat—like others; anga—O my dear; samshritim—material existence; smaran—remembering; mukunda-anghri—the lotus feet of the Lord; upaguhanam—embracing; punah—again; vihatum—willing to give up; icchet—desire; na—never; rasa-grahah—one who has relished the mellow; janah—person.

My dear Vyasa, even though a devotee of Lord Krishna sometimes falls down somehow or other, he certainly does not undergo material existence like others (fruitive workers, etc.) because a person who has once relished the taste of the lotus feet of the Lord can do nothing but remember that

ectasy again and again. (19)

1.5.20 Narada Muni to Vyasadeva

idam hi vishvam bhagavan ivetaro

yato jagat-sthana-nirodha-sambhavah

tad dhi svayam veda bhavams thatapi te

pradesha-matram bhavatah pradarshitam

idam—this; hi—all; vishvam—cosmos; bhagavan—the Supreme Lord; iva—almost the same; itarah—different from; yatah—from whom; jagat—the worlds; sthana—exist; nirodha—annihilation; sambhavah—creation; tat hi—all about; svayam—personally; veda—know; bhavan—your good self; tatha api—still; te—unto you; pradesha-matram—a synopsis only; bhavatah—unto you; pradarshitam—explained.

The Supreme Lord Personality of Godhead is Himself this cosmos, and still He is aloof from it. From Him only has this cosmic manifestation emanated, in Him it rests, and unto Him it enters after annihilation. Your good self knows all about this. I have given only a synopsis.

1.5.22-23 Narada Muni to Vyasadeva

idam hi pumsas tapasah shrutasya va

svishtasya suktasya ca buddhi-dattayoh

avicyuto 'rthah kavibhir nirupito

yad-uttamashloka-gunanuvarnanam

idam—this; hi—certainly; pumsah—of everyone; tapasah—by dint of austerities; shrutasya—by dint of study of the Vedas; va—or; svishtasya—sacrifice; suktasya—spiritual education; ca—and; buddhi—culture of knowledge; dattayoh—charity; avicyutah—infallible; arthah—interest; kavibhih—by the recognized learned person; nirupitah—concluded; yat—what; uttamashloka—the Lord, who is described by choice poetry; guna-anuvarnanam—description of the transcendental qualities of.

Learned circles have positively concluded that the infallible purpose of the advancement of knowledge, namely austerities, study of the Vedas, sacrifice, chanting of hymns and charity, culminates in the transcendental descriptions of the Lord, who is defined in choice poetry. (22)

aham puratita-bhave 'bhavam mune

dasyas tu kasyashcana veda-vadinam

nirupito balaka eva yoginam

shushrushane pravrishi nirvivikshatam

aham—I; pura—formerly; atita-bhave—in the previous millennium; abhavam—became; mune—O muni; dasyah—of the maidservant; tu—but; kasyashcana—certain; veda-vadinam—of the followers of Vedanta; nirupitah—engaged; balakah—boy servant; eva—only; yoginam—of the devotees; shushrushane—in the service of; pravrishi—during the four months of the rainy season; nirvivikshatam—living together.

O Muni, in the last millennium I was born as the son of a certain maidservant engaged in the service of brahmanas who were following the principles of the Vedanta. When they were living together during the four months of the rainy season, I was engaged in their personal service. (23)

1.5.25-26 Narada Muni to Vyasadeva

ucchishta-lepan anumodito dvijaih

sakrit sma bhunje tad-apasta-kilbishah

evam pravrittasya vishuddha-cetasas

tad-dharma evatma-rucih prajayate

ucchishta-lepan—the remnants of foodstuff; anumoditah—being permitted; dvijaih—by the Vedantist brahmanas; sakrit—once upon a time; sma—in the past; bhunje—took; tat—by that action; apasta—eliminated; kilbishah—all sins; evam—thus; pravrittasya—being engaged; vishuddha-cetasah—of one whose mind is purified; tat—that particular; dharmah—nature; eva—certainly; atma-rucih—transcendental attraction; prajayate—was manifested.

Once only, by their permission, I took the remnants of their food, and by so doing all my sins were at once eradicated. Thus being engaged, I became purified in heart, and at that time the very nature of the transcendentalist became attractive to me. (25)

tatranvaham krishna-kathah pragayatam

anugrahenashrinavam manoharah

tah shraddhaya me 'nupadam vishrinvatah

priyashravasy anga mamabhavad rucih

tatra—thereupon; anu—every day; aham—I; krishna-kathah—narration of Lord Krishna's activities; pragayatam—describing; anugrahena—by causeless mercy;

ashrinavam—giving aural reception; manah-harah—attractive; tah—those; shraddhaya—respectfully; me—unto me; anupadam—every step; vishrinvatah—hearing attentively; priyashravasi—of the Personality of Godhead; anga—O Vyasadeva; mama—mine; abhavat—it so became; rucih—taste.

O Vyasadeva, in that association and by the mercy of those great Vedantists, I could hear them describe the attractive activities of Lord Krishna. And thus listening attentively, my taste for hearing of the Personality of Godhead increased at every step. (26)

1.5.28 Narada Muni to Vyasadeva

ittham sharat-pravrishikav ritu harer

vishrinvato me 'nusavam yasho 'malam

sankirtyamanam munibhir mahatmabhir

bhaktih pravrittatma-rajas-tamopaha

ittham—thus; sharat—autumn; pravrishikau—rainy season; ritu—two seasons; hareh—of the Lord; vishrinvatah—continuously hearing; me—myself; anusavam—constantly; yashah amalam—unadulterated glories; sankirtyamanam—chanted by; munibhih—the great sages; maha-atmabhih—great souls; bhaktih—devotional service; pravritta—began to flow; atma—living being; rajah—mode of passion; tama—mode of ignorance; upaha—vanishing.

Thus during two seasons—the rainy season and autumn—I had the opportunity to hear these great-souled sages constantly chant the unadulterated glories of the Lord Hari. As the flow of my devotional service began, the coverings of the modes of passion and ignorance vanished.

1.5.30 Narada Muni to Vyasadeva

jnanam guhyatamam yat tat

sakshad bhagavatoditam

anvavocan gamishyantah

krpaya dina-vatsalah

jnanam—knowledge; guhyatamam—most confidential; yat—what is;

tat—that; sakshat—directly; bhagavata uditam—propounded by the Lord Himself; anvavocan—gave instruction; gamishyantah—while departing from; kripaya—by causeless mercy; dina-vatsalah—those who are very kind to the poor and meek.

As they were leaving, those bhakti-vedantas, who are very kind to poor-hearted souls, instructed me in that most confidential subject which is instructed by the Personality of Godhead Himself.

1.5.32 Narada Muni to Vyasadeva

etat samsucitam brahmams

tapa-traya-cikitsitam

yad ishvare bhagavati

karma brahmani bhavitam

etat—this much; samsucitam—decided by the learned; brahman—O brahmana Vyasa; tapa-traya—three kinds of miseries; cikitsitam—remedial measures; yat—what; ishvare—the supreme controller; bhagavati—unto the Personality of

Godhead; karma—one's prescribed activities; brahmani—unto the great; bhavitam—dedicated.

O Brahmana Vyasadeva, it is decided by the learned that the best remedial measure for removing all troubles and miseries is to dedicate one's activities to the service of the Supreme Lord Personality of Godhead [Shri Krishna].

1.5.34-36 Narada Muni to Vyasadeva

evam nrinam kriya-yogah

sarve samshriti-hetavah

ta evatma-vinashaya

kalpante kalpitah pare

evam—thus; nrinam—of the human being; kriya-yogah—all activities; sarve—everything; samshriti—material existence; hetavah—causes; te—that; eva—certainly; atma—the tree of work; vinashaya—killing; kalpante—become competent; kalpitah—dedicated; pare—unto the Transcendence.

Thus when all a man's activities are dedicated to the service of the Lord, those very activities which caused his perpetual bondage become the destroyer of the tree of work. (34)

yad atra kriyate karma

bhagavat-paritoshanam

jnanam yat tad adhinam hi

bhakti-yoga-samanvitam

yat—whatever; atra—in this life or world; kriyate—does perform; karma—work; bhagavat—unto the Personality of Godhead; paritoshanam—satisfaction of; jnanam—knowledge; yat tat—what is so called; adhinam—dependent; hi—certainly; bhakti-yoga—devotional; samanvitam—dovetailed with bhakti-yoga.

Whatever work is done here in this life for the satisfaction of the mission of the Lord is called bhakti-yoga, or transcendental loving service to the Lord, and what is called knowledge becomes a concomitant factor. (35)

kurvana yatra karmani

bhagavac-chikshayasakrit

grinanti guna-namani

krishnasyanusmaranti ca

kurvanah—while performing; yatra—thereupon; karmani—duties; bhagavat—the Personality of Godhead; shikshaya—by the will of; asakrit—constantly; grinanti—takes on; guna—qualities; namani—names; krishnasya—of Krishna; anusmaranti—constantly remembers; ca—and.

While performing duties according to the order of Shri Krishna, the Supreme Personality of Godhead, one constantly remembers Him, His names and His qualities. (36)

1.6.35-36 Narada Muni to Vyasadeva

yamadibhir yoga-pathaih

kama-lobha-hato muhuh

mukunda-sevaya yadvat

tathatmaddha na shamyati

yama-adibhih—by the process of practicing self-restraint; yoga-pathaih—by the system of yoga (mystic bodily power to attain the godly stage); kama—desires for sense satisfaction; lobha—lust for satisfaction of the senses; hatah—curbed; muhuh—always; mukunda—the Personality of Godhead; sevaya—by the service of; yadvat—as it is; tatha—like that; atma—the soul; addha—for all practical purposes; na—does not; shamyati—be satisfied.

It is true that by practicing restraint of the senses by the yoga system one can get relief from the disturbances of desire and lust, but this is not sufficient to give satisfaction to the soul, for this [satisfaction] is derived from devotional service to the Personality of Godhead. (35)

sarvam tad idam akhyatam

yat prishto 'ham tvayanagha

janma-karma-rahasyam me

bhavatash catma-toshanam

sarvam—all; tat—that; idam—this; akhyatam—described; yat—whatever; prishtah—asked by; aham—me; tvaya—by you; anagha—without any sins; janma—birth; karma—activities; rahasyam—mysteries; me—mine; bhavatah—your; ca—and; atma—self; toshaam—satisfaction.

O Vyasadeva, you are freed from all sins. Thus I have explained my birth and activities for self-realization, as you asked. All this will be conducive for your personal satisfaction also. (36)

1.7.2-8 Suta Gosvami to Shaunaka Rishi

suta uvaca

brahma-nadyam sarasvatyam

ashramah pashcime tate

shamyaprasa iti prokta

rishinam satra-vardhanah

sutah—Shri Suta; uvaca—said; brahma-nadyam—on the bank of the river intimately related with Vedas, brahmanas, saints, and the Lord; sarasvatyam—Sarasvati; ashramah—cottage for meditation; pashcime—on the west; tate—bank; shamyaprasah—the place named Samyaprasa; iti—thus; proktah—said to be; rishinam—of the sages; satra-vardhanah—that which enlivens activities.

Shri Suta said: On the western bank of the River Sarasvati, which is intimately related with the Vedas, there is a cottage for meditation at Shamyaprasa which enlivens the transcendental activities of the sages. (2)

tasmin sva ashrame vyaso

badari-shanda-mandite

asino 'pa upasprshya

pranidadhyau manah svayam

tasmin—in that (ashrama); sve—own; ashrame—in the cottage; vyasah—Vyasadeva; badari—berry; shanda—trees; mandite—surrounded by; asinah—sitting; apah upasprishya—touching water; pranidadhyau—concentrated; manah

—the mind; svayam—himself.

In that place, Shrila Vyasadeva, in his own ashrama, which was surrounded by berry trees, sat down to meditate after touching water for purification. (3)

bhakti-yogena manasi

samyak pranihite 'male

apashyat purusham purnam

mayam ca tad-apashrayam

bhakti—devotional service; yogena—by the process of linking up; manasi—upon the mind; samyak—perfectly; pranihite—engaged in and fixed upon; amale—without any matter; apashyat—saw; purusham—the Personality of Godhead; purnam—absolute; mayam—energy; ca—also; tat—His; apashrayam—under full control.

Thus he fixed his mind, perfectly engaging it by linking it in devotional service (bhakti-yoga) without any tinge of materialism, and thus he saw the Absolute Personality of Godhead along with His external energy, which was under full control. (4)

yaya sammohito jiva

atmanam tri-gunatmakam

paro 'pi manute 'nartham

tat-kritam cabhipadyate

yaya—by whom; sammohitah—illusioned; jivah—the living entities; atmanam—self; tri-guna-atmakam—conditioned by the three modes of nature, or a product of matter; parah—transcendental; api—in spite of; manute—takes it for granted; anartham—things not wanted; tat—by that; kritam ca—reaction; abhipadyate—undergoes thereof.

Due to this external energy, the living entity, although transcendental to the three modes of material nature, thinks of himself as a material product and thus undergoes the reactions of material miseries. (5)

anarthopashamam sakshad

bhakti-yogam adhokshaje

lokasyajanato vidvamsh

cakre satvata-samhitam

anartha—things which are superfluous; upashamam—mitigation; sakshat—directly; bhakti-yogam—the linking process of devotional service; adhokshaje—unto the Transcendence; lokasya—of the general mass of men; ajanatah—those who are unaware of; vidvan—the supremely learned; cakre—compiled; satvata—in relation with the Supreme Truth; samhitam—Vedic literature.

The material miseries of the living entity, which are superfluous to him, can be directly mitigated by the linking process of devotional service. But the mass of people do not know this, and therefore the learned Vyasadeva compiled this Vedic literature, which is in relation to the Supreme Truth. (6)

yasyam vai shruyamanayam

krishne parama-puruse

bhaktir utpadyate pumsah

shoka-moha-bhayapaha

yasyam—this Vedic literature; vai—certainly; shruyamanayam—simply by giving aural reception; krishne—unto Lord Krishna; parama—supreme; purushe—unto the Personality of Godhead; bhaktih—feelings of devotional service; utpadyate—sprout up; pumsah—of the living being; shoka—lamentation; moha—illusion; bhaya—fearfulness; apaha—that which extinguishes.

Simply by giving aural reception to this Vedic literature, the feeling for loving devotional service to Lord Krishna, the Supreme Personality of Godhead, sprouts up at once to extinguish the fire of lamentation, illusion and fearfulness. (7)

sa samhitam bhagavatim

kritvanukramya catma-jam

shukam adhyapayam asa

nivritti-niratam munih

sah—that; samhitam—Vedic literature; bhagavatim—in relation with the Personality of Godhead; kritva—having done; anukramya—by correction and repetition; ca—and; atma-jam—his own son; shukam—Shukadeva Gosvami; adhyapayam asa—taught; nivritti—path of self realization; niratam—engaged; munih—the sage.

The great sage Vyasadeva, after compiling the Shrimad-Bhagavatam and revising it, taught it to his own son, Shri Shukadeva Gosvami, who was already engaged in self-realization. (8)

1.7.9 Shaunaka Rishi to Suta Gosvami

shaunaka uvaca

sa vai nivritti-niratah

sarvatropekshako munih

kasya va brihatim etam

atmaramah samabhyasat

shaunakah uvaca—Shri Shaunaka asked; sah—he; vai—of course; nivritti—on the path of self-realization; niratah—always engaged; sarvatra—in every respect; upekshakah—indifferent; munih—sage; kasya—for what reason; va—or; brhatim—vast; etam—this; atma-aramah—one who is pleased in himself; samabhyasat—undergo the studies.

Shri Shaunaka asked Suta Gosvami: Shri Shukadeva Gosvami was already on the path of self-realization, and thus he was pleased with his own self. So why did he take the trouble to undergo the study of such a vast literature?

1.7.10-11 Suta Gosvami to Shaunaka Rishi

suta uvaca

atmaramash ca munayo

nirgrantha apy urukrame

kurvanty ahaitukim bhaktim

ittham-bhuta-guno harih

sutah uvaca—Suta Gosvami said; atmaramah— who take pleasure in atma (generally, spirit self); ca—also; munayah—sages; nirgranthah—freed from all

bondage; api—in spite of; urukrame—unto the great adventurer; kurvanti—do; ahaitukm—unalloyed; bhaktim—devotional service; ittham-bhuta—such wonderful; gunah—qualities; harih—of the Lord.

All different varieties of atmaramas [those who take pleasure in atma, or spirit self], especially those established on the path of self-realization, though freed from all kinds of material bondage, desire to render unalloyed devotional service unto the Personality of Godhead. This means that the Lord possesses transcendental qualities and therefore can attract everyone, including liberated souls. (10)

harer gunakshipta-matir

bhagavan badarayanih

adhyagan mahad akhyanam

nityam vishnu-jana-priyah

hareh—of Hari, the Personality of Godhead; guna—transcendental attribute; akshipta—being absorbed in; matih—mind; bhagavan—powerful; badarayanih—the son of Vyasadeva; adhyagat—underwent studies; mahat—great; akhyanam—narration; nityam—regularly; vishnu-jana—devotees of the Lord; priyah—beloved.

Shrila Shukadeva Gosvami, son of Shrila Vyasadeva, was not only transcendentally powerful. He was also very dear to the devotees of the Lord. Thus he underwent the study of this great narration [Shrimad-Bhagavatam]. (11)

1.2.3 Suta Gosvami to Shaunaka Rishi

yah svanubhavam akhila-shruti-saram ekam

adhyatma-dipam atititirshatam tamo 'ndham

samsarinam karunayaha purana-guhyam

tam vyasa-sunum upayami gurum muninam

yah—he who; sva-anubhavam—self-assimilated (experienced); akhila—all around; shruti—the Vedas; saram—cream; ekam—the only one; adhyatma—transcendental; dipam—torchlight; atititirshatam—desiring to overcome; tamah andham—deeply dark material existence; samsarinam—of the materialistic men; karunaya—out of causeless mercy; aha—said; purana—supplement to the Vedas; guhyam—very confidential; tam—unto him; vyasa-sunum—the son of Vyasadeva; upayami—let me offer my obeisances; gurum—the spiritual master; muninam—of the great sages.

Let me offer my respectful obeisances unto him [Shuka], the spiritual master of all sages, the son of Vyasadeva, who, out of his great compassion for those gross materialists who struggle to cross over the darkest regions of material existence, spoke this most confidential supplement to the cream of Vedic knowledge, after having personally assimilated it by experience.

CHAPTER 3

The Exposition of Bhagavata

bhagavat-vivritti

01.01.03

nigama-kalpa-taror galitam phalam

shuka-mukhad amrita-drava-samyutam

pibata bhagavatam rasam alayam

muhur aho rasika bhuvi bhavukah

nigama—the Vedic literatures; kalpa-taroh—the desire tree; galitam—fully matured; phalam—fruit; shuka—Shrila Shukadeva Gosvami, the original speaker of Shrimad-Bhagavatam; mukhat—from the lips of; amrta—nectar; drava—semisolid and soft and therefore easily swallowable; samyutam—perfect in all respects; pibata—do relish it; bhagavatam—the book dealing in the science of the eternal relation with the Lord; rasam—juice (that which is relishable); alayam—until liberation, or even in a liberated condition; muhuh—always; aho—O; rasikah—those who are full in the knowledge of mellows; bhuvi—on the earth; bhavukah—expert and thoughtful.

O expert and thoughtful men, relish Shrimad-Bhagavatam, the mature fruit of the desire tree of Vedic literatures. It emanated from the lips of Shri

Shukadeva Gosvami. Therefore, this fruit has become even more tasteful, although its nectarean juice was already relishable for all, including liberated souls.

12.13.18 Suta Gosvami to Shaunaka Rishi

shrimad-bhagavatam puranam amalam yad vaishnavanam priyam

yasmin paramahamsyam ekam amalam jnanam param giyate

tatra jnana-viraga-bhakti-sahitam naishkarmyam aviskritam

tac chrinvan su-pathan vicarana-paro bhaktya vimucyen narah

shrimat-bhagavatam—Shrimad-Bhagavatam; puranam—the Purana; amalam—perfectly pure; yat—which; vaishnavanam—to the Vaishnavas; priyam—most dear; yasmin—in which; paramahamsyam—attainable by the topmost devotees; ekam—exclusive; amalam—perfectly pure; jnanam—knowledge; param—supreme; giyate—is sung; tatra—there; jnana-viraga-bhakti-sahitam—together with knowledge, renunciation and devotion; naishkarmyam—freedom from all material work; avishkritam—is revealed; tat—that; shrinvan—hearing; su-pathan—properly chanting; vicarana-parah—who is serious about understanding; bhaktya—with devotion; vimucyet—becomes totally liberated; narah—a person.

Shrimad-Bhagavatam is the spotless Purana. It is most dear to the Vaishnavas because it describes the pure and supreme knowledge of the paramahamsas. This Bhagavatam reveals the means for becoming free from all material work, together with the processes of transcendental knowledge,

renunciation and devotion. Anyone who seriously tries to understand Shrimad-Bhagavatam, who properly hears and chants it with devotion, becomes completely liberated.

12.13.19 Suta Gosvami to Shaunaka Rishi

kasmai yena vibhasito ’yam atulo jnana-pradipah pura

tad-rupena ca naradaya munaye krishnaya tad-rupina

yogindraya tad-atmanatha bhagavad-rataya karunyatas

tac chuddham vimalam vishokam amritam satyam param dhimahi

kasmai—unto Brahma; yena—by whom; vibhasitah—thoroughly revealed; ayam—this; atulah—incomparable; jnana—of transcendental knowledge; pradipah—the torchlight; pura—long ago; tat-rupena—in the form of Brahma; ca—and; naradaya—to Narada; munaye—the great sage; krishnaya—to Krishna-dvaipayana Vyasa; tat-rupina—in the form of Narada; yogi-indraya—to the best of yogis, Shukadeva; tat-atmana—as Narada; atha—then; bhagavat-rataya—to Parikshit Maharaja; karunyatah—out of mercy; tat—that; shuddham—pure; vimalam—uncontaminated; vishokam—free from misery; amritam—immortal; satyam—upon the truth; param—supreme; dhimahi—I meditate.

I meditate upon that pure and spotless Supreme Absolute Truth, who is free from suffering and death and who in the beginning personally revealed this incomparable torchlight of knowledge to Brahma. Brahma then spoke it to the sage Narada, who narrated it to Krishna Dvaipayana Vyasa. Shrila

Vyasa revealed this Bhagavatam to the greatest of sages, Shukadeva Gosvami, and Shukadeva Gosvami mercifully spoke it to Maharaja Parikshit.

12.13.15 The Glories of Śrīmad-Bhāgavatam

Sarva-vedanta-saram hi

shri-bhagavatam ishyate

tad-rasamrita-triptasya

nanyatra syad ratih kvacit

sarva-vedanta—of all Vedanta philosophy; saram—the essence; hi—indeed; shri-bhagavatam—Shrimad-Bhagavatam; ishyate—is said to be; tat—of it; rasa-amrita—by the nectarean taste; triptasya—for one who is satisfied; na—not; anyatra—elsewhere; syat—there is; ratih—attraction; kvacit—ever.

Shrimad-Bhagavatam is declared to be the essence of all Vedanta philosophy. One who has felt satisfaction from its nectarean mellow will never be attracted to any other literature.

12.13.11 Suta Gosvami to Shaunaka Rishi

adi-madhyavasaneshu

vairagyakhyana-samyutam

hari-lila-katha-vrata-

mritanandita-sat-suram

adi—in the beginning; madhya—the middle; avasaneshu—and the end; vairagya—concerning renunciation of material things; akhyana—with narrations; samyutam—full; hari-lila—of the pastimes of Lord Hari; katha-vrata—of the many discussions; amrita—by the nectar; anandita—in which are made ecstatic; sat-suram—the saintly devotees and demigods

From beginning to end, the Shrimad-Bhagavatam is full of narrations that encourage renunciation of material life, as well as nectarean accounts of Lord Hari's transcendental pastimes, which give ecstasy to the saintly devotees and demigods.

12.13.12 Suta Gosvami to Shaunaka Rishi

sarva-vedanta-saram yad

brahmatmaikatva-lakshanam

vastv advitiyam tan-nishtham

kaivalyaika-prayojanam

sarva-vedanta—of all the Vedanta; saram—the essence; yat—which; brahma—the Absolute Truth; atma-ekatva—in terms of nondifference from the spirit soul;

lakshanam—characterized; vastu—the reality; advitiyam—one without a second; tat-nishtham—having that as its prime subject matter; kaivalya—exclusive devotional service; eka—the only; prayojanam—ultimate goal.

This Bhagavatam is the essence of all Vedanta philosophy because its subject matter is the Absolute Truth, which, while nondifferent from the spirit soul, is the ultimate reality, one without a second. The goal of this literature is exclusive devotional service unto that Supreme Truth.

12.12.06-11 Suta Gosvami to Shaunaka Rishi

prayopavesho rajarsher

vipra-shapat parikshitah

shukasya brahmarshabhasya

samvadash ca parikshitah

praya-upaveshah—the fast until death; raja-risheh—of the sage among kings; vipra-shapat—because of the curse of the brahmana's son; parikshitah—of King Parikshit; shukasya—of Shukadeva; brahma-rishabhasya—the best of brahmanas; samvadah—the conversation; ca—and; parikshitah—with Parikshit.

Also described are saintly King Parikshit's sitting down to fast until death in response to the curse of a brahmana's son, and the conversations between Parikshit and Shukadeva Gosvami, who the best of all brahmanas. (6)

yoga-dharanayotkrantih

samvado naradajayoh

avataranugitam ca

sargah pradhaniko ’gratah

yoga-dharanaya—by fixed meditation in yoga; utkrantih—the attainment of liberation at the time of passing away; samvadah—the conversation; narada-ajayoh—between Narada and Brahma; avatara-anugitam—the listing of the incarnations of the Supreme Lord; ca—and; sargah—the process of creation; pradhanikah—from the unmanifest material nature; agratah—in progressive order.

The Bhagavatam explains how one can attain liberation at the time of death by practicing fixed meditation in yoga. It also contains a discussion between Narada and Brahma, an enumeration of the incarnations of the Supreme Personality of Godhead, and a description of how the universe was created in progressive sequence, beginning from the unmanifest stage of material nature. (7)

viduroddhava-samvadah

kshattri-maitreyayos tatah

purana-samhita-prashno

maha-purusha-samsthitih

vidura-uddhava—between Vidura and Uddhava; samvadah—the discussion; kshattri-maitreyayoh—between Vidura and Maitreya; tatah—then; purana-

samhita—concerning this Puranic compilation; prashnah—inquiries; maha-purusha—within the Supreme Personality of Godhead; samsthitih—the winding up of creation.

This scripture also relates the discussions Vidura had with Uddhava and with Maitreya, inquiries about the subject matter of this Purana, and the winding up of creation within the body of the Supreme Lord at the time of annihilation. (8)

tatah prakritikah sargah

sapta vaikritikash ca ye

tato brahmanda-sambhutir

vairajah purusho yatah

tatah—then; prakritikah—from material nature; sargah—the creation; sapta—the seven; vaikritikah—stages of creation derived by transformation; ca—and; ye—which; tatah—then; brahma-anda—of the universal egg; sambhutih—the construction; vairajah purushah—the universal form of the Lord; yatah—from which.

The creation effected by the agitation of the modes of material nature, the seven stages of evolution by elemental transformation, and the construction of the universal egg, from which arises the universal form of the Supreme Lord—all these are thoroughly described. (9)

kalasya sthula-sukshmasya

gatih padma-samudbhavah

bhuva uddharane ’mbhodher

hiranyaksha-vadho yatha

kalasya—of time; sthula-sukshmasya—gross and subtle; gatih—the movement; padma—of the lotus; samudbhavah—the generation; bhuvah—of the earth; uddharane—in connection with the deliverance; ambhodheh—from the ocean; hiranyaksha-vadhah—the killing of the demon Hiranyaksha; yatha—as it occurred.

Other topics include the subtle and gross movements of time, the generation of the lotus from the navel of Garbhodakashayi Vishnu, and the killing of the demon Hiranyaksha when the earth was delivered from the Garbhodaka ocean. (10)

urdhva-tiryag-avak-sargo

rudra-sargas tathaiva ca

ardha-narishvarasyatha

yatah svayambhuvo manuh

urdhva—of the higher species, the demigods; tiryak—of the animals; avak—and of lower species; sargah—the creation; rudra—of Lord.Shiva; sargah—the creation; tatha—and; eva—indeed; ca—also; ardha-nari—as a half man, half

woman; ishvarasya—of the lord; atha—then; yatah—from whom; svayambhuvah manuh—Svayambhuva Manu.

The Bhagavatam also describes the creation of demigods, animals and demoniac species of life; the birth of Lord Rudra; and the appearance of Svayambhuva Manu from the half-man, half- woman Ishvara. (11)

12.12.12-27 Suta Gosvami to Shaunaka Rishi

shatarupa ca ya strinam

adya prakritir uttama

santano dharma-patninam

kardamasya prajapateh

shatarupa—Shatarupa; ca—and; ya—who; strinam—of women; adya—the first; prakritih—the consort; uttama—best; santanah—the progeny; dharma-patninam—of the pious wives; kardamasya—of the sage Kardama; prajapateh—the progenitor.

Also related are the appearance of the first woman, Satarupa, who was the excellent consort of Manu, and the offspring of the pious wives of Prajapati Kardama. (12)

avataro bhagavatah

kapilasya mahatmanah

devahutyash ca samvadah

kapilena ca dhimata

avatarah—the descent; bhagavatah—of the Supreme Personality of Godhead; kapilasya—Lord Kapila; maha-atmanah—the Supreme Soul; devahutyah—of Devahuti; ca—and; samvadah—the conversation; kapilena—with Lord Kapila; ca—and; dhi-mata—the intelligent.

The Bhagavatam describes the incarnation of the Supreme Personality of Godhead as the exalted sage Kapila and records the conversation between that greatly learned soul and His mother, Devahuti.(13)

nava-brahma-samutpattir

daksha-yajna-vinashanam

dhruvasya caritam pashcat

prithoh pracinabarhishah

naradasya ca samvadas

tatah praiyavratam dvijah

nabhes tato 'nucaritam

rishabhasya bharatasya ca

nava-brahma—of the nine brahmanas (the sons of Lord Brahma, headed by Marici); samutpattih—the descendants; daksha-yajna—of the sacrifice performed by Daksha; vinashanam—the destruction; dhruvasya—of Dhruva Maharaja; caritam—the history; pashcat—then; prithoh—of King Prithu;

pracinabarhishah—of Pracinabarhi; naradasya—with Narada Muni; ca—and; samvadah—his conversation; tatah—then; praiyavratam—the story of Maharaja Priyavrata; dvijah—O brahmanas; nabheh—of Nabhi; tatah—then; anucaritam—the life story; rishabhasya—of Lord Rishabha; bharatasya—of Bharata Maharaja; ca—and.

Also described are the progeny of the nine great brahmanas, the destruction of Daksha's sacrifice, and the history of Dhruva Maharaja, followed by the histories of King Prithu and King Pracinabarhi, the discussion between Pracinabarhi and Narada, and the life of Maharaja Priyavrata. Then, O brahmanas, the Bhagavatam tells of the character and activities of King Nabhi, Lord Rishabha and King Bharata. (14-15)

dvipa-varsha-samudranam

giri-nady-upavarnanam

jyotish-cakrasya samsthanam

patala-naraka-sthitih

dvipa-varsha-samudranam—of the continents, great islands and oceans; giri-nadi—of the mountains and rivers; upavarnanam—the detailed description; jyotih-cakrasya—of the celestial sphere; samsthanam—the arrangement; patala—of the subterranean regions; naraka—and of hell; sthitih—the situation.

The Bhagavatam gives an elaborate description of the earth's continents, regions, oceans, mountains and rivers. Also described are the arrangement of the celestial sphere and the conditions found in the subterranean regions and in hell.(16)

daksha-janma pracetobhyas

tat-putrinam ca santatih

yato devasura-naras

tiryan-naga-khagadayah

daksha-janma—the birth of Daksha; pracetobhyah—from the Pracetas; tat-putrinam—of his daughters; ca—and; santatih—the progeny; yatah—from which; deva-asura-narah—the demigods, demons and human beings; tiryak-naga-khaga-adayah—the animals, serpents, birds and other species.

The rebirth of Prajapati Daksha as the son of the Pracetas, and the progeny of Daksha's daughters, who initiated the races of demigods, demons, human beings, animals, serpents, birds and so on—all this is described.(17)

tvashtrasya janma-nidhanam

putrayosh ca diter dvijah

daityeshvarasya caritam

prahradasya mahatmanah

tvashtrasya—of the son of Tvashta (Vritra); janma-nidhanam—the birth and death; putrayoh—of the two sons, Hiranyaksha and Hiranyakashipu; ca—and; diteh—of Diti; dvijah—O brahmanas; daitya-ishvarasya—of the greatest of the Daityas; caritam—the history; prahradasya—of Prahlada; maha-atmanah—the great soul.

O brahmanas, also recounted are the births and deaths of Vritrasura and of

Diti's sons Hiranyaksha and Hiranyakashipu, as well as the history of the greatest of Diti's descendants, the exalted soul Prahlada.(18)

manv-antaranukathanam

gajendrasya vimokshanam

manv-antaravatarash ca

vishnor hayashiradayah

manu-antara—of reigns of the various Manus; anukathanam—the detailed description; gaya-indrasya—of the king of the elephants; vimokshanam—the liberation; manu-antara-avatarah—the particular incarnations of the Supreme Personality of Godhead in each manv-antara; ca—and; vishnoh—of Lord Vishnu; hayashira-adayah—such as Lord Hayashirsha.

The reign of each Manu, the liberation of Gajendra, and the special incarnations of Lord Vishnu in each manv-antara, such as Lord Hayashirsha, are described as well.(19)

kaurmam matsyam narasimham

vamanam ca jagat-pateh

kshiroda-mathanam tadvad

amritarthe divaukasam

kaurmam—the incarnation as a tortoise; matsyam—as a fish; narasimham—as a man-lion; vamanam—as a dwarf; ca—and; jagat-pateh—of the Lord of the universe; kshira-uda—of the ocean of milk; mathanam—the churning; tadvat—

thus; amrita-arthe—for the sake of nectar; diva-okasam—on the part of the inhabitants of heaven.

The Bhagavatam also tells of the appearances of the Lord of the universe as Kurma, Matsya, Narasimha and Vamana, and of the demigods' churning of the milk ocean to obtain nectar.(20)

devasura-maha-yuddham

raja-vamshanukirtanam

ikshvaku-janma tad-vamshah

sudyumnasya mahatmanah

deva-asura—of the demigods and demons; maha-yuddham—the great war; raja-vamsha—of the dynasties of kings; anukirtanam—the reciting in sequence; ikshvaku-janma—the birth ofIkshvaku; tat-vamshah—his dynasty; sudyamnasya—(and the dynasty) of Sudyumna; maha-atmanah—the great soul.

An account of the great battle fought between the demigods and the demons, a systematic description of the dynasties of various kings, and narrations concerning Ikshvaku's birth, his dynasty and the dynasty of the pious Sudyumna—all are presented within this literature.(21)

ilopakhyanam atroktam

taropakhyanam eva ca

surya-vamshanukathanam

shashadadya nrigadayah

ila-upakhyanam—the history of Ila; acra—herein; uktam—is spoken; tara-upakhyanam—the history of Tara; eva—indeed; ca—also; surya-vamsha—of the dynasty of the sun-god; anukathanam—the narration; shashada-adyah—Shashada and others; nriga-adayah—Nriga and others.

Also related are the histories of Ila and Tara, and the description of the descendants of the sun-god, including such kings as Shashada and Nriga. (22)

saukanyam catha sharyateh

kakutsthasya ca dhimatah

khatvangasya ca mandhatuh

saubhareh sagarasya ca

saukanyam—the story of Sukanya; ca—and; atha—then; sharyateh—that of Sharyati; kakutsthasya—of Kakutstha; ca—and; dhi-matah—who was an intelligent king; khatvangasya—of Khatvanga; ca—and; mandhatuh—of Mandhata; saubhareh—of Saubhari; sagarasya—of Sagara; ca—and.

The histories of Sukanya, Sharyati, the intelligent Kakutstha, Khatvanga, Mandhata, Saubhari and Sagara are narrated.(23)

ramasya koshalendrasya

caritam kilbishapaham

nimer anga-parityago

janakanam ca sambhavah

ramasya—of Lord Ramacandra; koshala-indrasya—the King of Koshala; caritam—the pastimes; kilbisha-apaham—which drive away all sins; nimeh—of King Nimi; anga-parityagah—the giving up of his body; janakanam—of the descendants of Janaka; ca—and; sambhavah—the appearance.

The Bhagavatam narrates the sanctifying pastimes of Lord Ramacandra, the King of Kosala, and also explains how King Nimi abandoned his material body. The appearance of the descendants of King Janaka is also mentioned.(24)

ramasya bhargavendrasya

nihkshatrii-karanam bhuvah

ailasya soma-vamshasya

yayater nahushasya ca

daushmanter bharatasyapi

shantanos tat-sutasya ca

yayater jyeshtha-putrasya

yador vamsho 'nukirtitah

ramasya—by Lord Parashurama; bhargava-indrasya—the greatest of the descendants of Bhrigu Muni; nihkshatri-karanam—the elimination of all the kshatriyas; bhuvah—of the earth; ailasya—of Maharaja Aila; soma-vamshasya—of the dynasty of the moon-god; yayateh—of Yayati; nahushasya—of Nahusha; ca—and; daushmanteh—of the son of Dushmanta; bharatasya—Bharata; api—also; shantanoh—of King Shantanu; tat—his; sutasya—of the son,

Bhishma; ca—and; yayateh—of Yayati; jyeshtha-putrasya—of the eldest son; yadoh—Yadu; vamshah—the dynasty; anu-kirtitah—is glorified.

The Shrimad-Bhagavatam describes how Lord Parashurama, the greatest descendant of Bhrigu, annihilated all the kshatriyas on the face of the earth. It further recounts the lives of glorious kings who appeared in the dynasty of the moon-god—kings such as Aila, Yayati, Nahusha, Dushmanta's son Bharata, Shantanu and Shantanu's son Bhishma. Also described is the great dynasty founded by King Yadu, the eldest son of Yayati.(25-26)

yatravatirino bhagavan

krishnakhyo jagad-ishvarah

vasudeva-grihe janma

tato vriddhish ca gokule

yatra—in which dynasty; avatirnah—descended; bhagavan—the Supreme Personality of Godhead; krishna-akhyah—known as Krishna; jagat-ishvarah—the Lord of the universe; vasudeva-grihe—in the home of Vasudeva; janma—His birth; tatah—subsequently; vriddhih—His growing up; ca—and; gokule—in Gokula.

How Shri Krishna, the Supreme personality of Godhead and Lord of the universe, descended into this Yadu dynasty, how He took birth in the home of Vasudeva, and how He then grew up in Gokula—all this is described in detail.(27)

12.12.28-44 Suta Gosvami to Shaunaka Rishi

tasya karmany aparani

kirtitany asura-dvishah

putanasu-payah-panam

shakatoccatanam shishoh

trinavartasya nishpeshas

tathaiva baka-vatsayoh

aghasura-vadho dhatra

vatsa-palavaguhanam

tasya—His; karmani—activities; aparani—innumerable; kirtitani—are glorified; asura-dvishah—of the enemy of the demons; putana—of the witch Putana; asu—along with her life air; payah—of the milk; panam—the drinking; shakata—of the cart; uccatanam—the breaking; shishoh—by the child; trinavartasya—of Trinavarta; nishpeshah—the trampling; tatha—and; eva—indeed; baka-vatsayoh—of the demons named Baka and Vatsa; agha-asura—of the demon Agha; vadhah—the killing; dhatra—by Lord Brahma; vatsa-pala—of the calves and cowherd boys; avaguhanam—the hiding away.

Also glorified are the innumerable pastimes of Shri Krishna, the enemy of the demons, including His childhood pastimes of sucking out Putana's life air along with her breast-milk, breaking the cart, trampling down Trinavarta, killing Bakasura, Vatsasura and Aghasura, and the pastimes He

enacted when Lord Brahma hid His calves and cowherd boyfriends in a cave.(28-29)

dhenukasya saha-bhratuh

pralambasya ca sankshayah

gopanam ca paritranam

davagneh parisarpatah

dhenukasya—of Dhenuka; saha-bhratuh—along with his companions; pralambasya—of Pralamba; ca—and; sankshayah—the destruction; gopanam—of the cowherd boys; ca—and; paritranam—the saving; dava-agneh—from the forest fire; parisarpatah—which was encircling.

The Shrimad-Bhagavatam tells how Lord Krishna and Lord Balarama killed the demon Dhenukasura and his companions, how Lord Balarama destroyed Pralambasura, and also how Krishna saved the cowherd boys from a raging forest fire that had encircled them.(30)

damanam kaliyasyaher

mahaher nanda-mokshanam

vrata-carya tu kanyanam

yatra tushto 'cyuto vrataih

prasado yajna-patnibhyo

vipranam canutapanam

govardhanoddharanam ca

shakrasya surabher atha

yajnabhishekah krishnasya

stribhih krida ca ratrishu

shankhacudasya durbuddher

vadho 'rishtasya keshinah

damanam—the subduing; kaliyasya—of Kaliya; aheh—the snake; maha-aheh—from the great serpent; nanda-mokshanam—the rescue of Maharaja Nanda; vrata-carya—the execution of austere vows; tu—and; kanyanam—of the gopis; yatra—by which; tushtah—became satisfied; acyutah—Lord Krishna; vrataih—with their vows; prasadah—the mercy; yajna-patnibhyah—to the wives of the brahmanas performing Vedic sacrifices; vipranam—of the brahmana husbands; ca—and; anutapanam—the experience of remorse; govardhana-uddharanam—the lifting of Govardhana Hill; ca—and; shakrasya—by Indra; surabheh—along with the Surabhi cow; atha—then; yajna-abhishekah—the worship and ritual bathing; krishnasya—of Lord Krishna; stribhih—together with the women; krida—the sporting; ca—and; ratrishu—in the nights; shankhacudasya—of the demon Shankhacuda; durbuddheh—who was foolish; vadhah—the killing; arishtasya—of Arishta; keshinah—of Keshi.

The chastisement of the serpent Kaliya; the rescue of Nanda Maharaja from a great snake; the severe vows performed by the young gopis, who thus satisfied Lord Krishna; the mercy He showed the wives of the Vedic brahmanas, who felt remorse; the lifting of Govardhana Hill followed by

the worship and bathing ceremony performed by Indra and the Surabhi cow; Lord Krishna's nocturnal pastimes with the cowherd girls; and the killing of the foolish demons Shankhacuda, Arishta and Keshi—all these pastimes are elaborately recounted.(31-33)

akruragamanam pashcat

prasthanam rama-krishnayoh

vraja-strinam vilapash ca

mathuralokanam tatah

akrura—of Akrura; agamanam—the coming; pashcat—after that; prasthanam—the departure; rama-krishnayoh—of Lord Balarama and Lord Krishna; vraja-strinam—of the women of Vrindavana; vilapah—the lamentation; ca—and; mathura-alokanam—the seeing of Mathura; tatah—then.

The Bhagavatam describes the arrival of Akrura, the subsequent departure of Krishna and Balarama, the lamentation of the gopis and the touring of Mathura.(34)

gaja-mushtika-canura-

kamsadinam tatha vadhah

mritasyanayanam sunoh

punah sandipaner guroh

gaja—of the elephant Kuvalayapida; mushtika-canura—of the wrestlers Mushtika and Canura; kamsa—of Kamsa; adinam—and of others; tatha—also;

vadhah—the killing; mritasya—who had died; anayanam—the bringing back; sunoh—of the son; punah—again; sandipaneh—of Sandipani; guroh—their spiritual master.

Also narrated are how Krishna and Balarama killed the elephant Kuvalayapida, the wrestlers Mushtika and Canura, and Kamsa and other demons, as well as how Krishna brought back the dead son of His spiritual master, Sandipani Muni.(35)

mathurayam nivasata

yadu-cakrasya yat priyam

kritam uddhava-ramabhyam

yutena harina dvijah

mathurayam—in Mathura; nivasata—by Him who was residing; yadu-cakrasya—for the circle of Yadus; yat—which; priyam—gratifying; kritam—was done; uddhava-ramabhyam—with Uddhava and Balarama; yutena—joined; harina—by Lord Hari; dvijah—O brahmanas.

Then, O brahmanas, this scripture recounts how Lord Hari, while residing in Mathura in the company of Uddhava and Balarama, performed pastimes for the satisfaction of the Yadu dynasty.(36)

jarasandha-samanita-

sainyasya bahusho vadhah

ghatanam yavanendrasya

kushasthalya niveshanam

jarasandha—bv King Jarasandha; samanita—assembled; sainyasya—of the army; bahushah—many times; vadhah—the annihilation; ghatanam—the killing; yavana-indrasya—of the king of the barbarians; kushasthalyah—of Dvaraka; niveshanam—the founding.

Also described are the annihilation of each of the many armies brought by Jarasandha, the killing of the barbarian king Kalayavana and the establishment of Dvaraka City.(37)

adanam parijatasya

sudharmayah suralayat

rukminya haranam yuddhe

pramathya dvishato hareh

adanam—the receiving; parijatasya—of the parijata tree; sudharmayah—of the Sudharma assembly hall; sura-alayat—from the abode of the demigods; rukminyah—of Rukmini; haranam—the kidnapping; yuddhe—in battle; pramathya—defeating; dvishatah—His rivals; hareh—by Lord Hari.

This work also describes how Lord Krishna brought from heaven the parijata tree and the Sudharma assembly hall, and how He kidnapped Rukmini by defeating all His rivals in battle.(38)

harasya jrimbhanam yuddhe

banasya bhuja-krintanam

pragjyotisha-patim hatva

kanyanam haranam ca yat

harasya—of Lord Shiva; jrimbhanam—the forced yawning; yuddhe—in battle; banasya—of Bana; bhuja—of the arms; krintanam—the cutting,; pragjyotisha-patim—the master of the city Pragjyotisha; hatva—killing; kanyanam—of the unmarried virgins; haranam—the removal; ca—and; yat—which.

Also narrated are how Lord Krishna, in the battle with Banasura, defeated Lord Shiva by making him yawn, how the Lord cut off Banasura's arms, and how He killed the master of Pragjyotishapura and then rescued the young princesses held captive in that city.(39)

caidya-paundraka-shalvanam

dantavakrasya durmateh

shambaro dvividah pitho

murah pancajanadayah

mahatmyam ca vadhas tesham

varanasyash ca dahanam

bharavataranam bhumer

nimitti-kritya pandavan

caidya—of the King of Cedi, Shishupala; paundraka—of Paundraka; shalvanam—and of Shalva; dantavakrasya—of Dantavakra; durmateh—the foolish; shambarah dvividah pithah—the demons Shambara, Dvivida and Pitha; murah

pancajana-adayah—Mura, Pancajana and others; mahatmyam—the prowess; ca—and; vadhah—the death; tesham—of these; varanasyah—of the holy city of Benares; ca—and; dahanam—the burning; bhara—of the burden; avataranam—the reduction; bhumeh—of the earth; nimitti-kritya—making the apparent cause; pandavan—the sons of Pandu.

There are descriptions of the powers and the deaths of the King of Cedi, Paundraka, Shalva, the foolish Dantavakra, Shambara, Dvivida, Pitha, Mura, Pancajana and other demons, along with a description of how Varanasi was burned to the ground. The Bhagavatam also recounts how Lord Krishna relieved the earth's burden by engaging the Pandavas in the Battle of Kurukshetra.(40-41)

vipra-shapapadeshena

samharah sva-kulasya ca

uddhavasya ca samvado

vasudevasya cadbhutah

yatratma-vidya hy akhila

prokta dharma-vinirnayah

tato martya-parityaga

atma-yoganubhavatah

vipra-shapa—of the curse by the brahmanas; apadeshena—on the pretext; samharah—the withdrawal; sva-kulasya—of His own family; ca—and; uddhavasya—with Uddhava; ca—and; samvadah—the discussion; vasudevasya

—of Vasudeva (with Narada); ca—and; adbhutah—wonderful; yatra—in which; atma-vidya—the science of the self; hi—indeed; akhila—completely; prokta—was spoken; dharma-vinirnayah—the ascertainment of the principles of religion; tatah—then; martya—of the mortal world; parityagah—the giving up; atma-yoga—of His personal mystic power; anubhavatah—on the strength.

How the Lord withdrew His own dynasty on the pretext of the brahmanas' curse; Vasudeva's conversation with Narada; the extraordinary conversation between Uddhava and Krishna, which reveals the science of the self in complete detail and elucidates the religious principles of human society; and then how Lord Krishna gave up this mortal world by His own mystic power—the Bhagavatam narrates all these events.(42-43)

yuga-lakshana-vrittish ca

kalau nRinam upaplavah

catur-vidhash ca pralaya

utpattis tri-vidha tatha

yuga—of the different ages; lakshana—the characteristics; vrittih—and the corresponding activities; ca—also; kalau—in the present age of Kali; nRinam—of men; upaplavah—the total disturbance; catuh-vidhah—fourfold; ca—and; pralayah—the process of annihilation; utpattih—creation; tri-vidha—of three kinds; tatha—and.

This work also describes people's characteristics and behavior in the different ages, the chaos men experience in the age of Kali, the four kinds of annihilation and the three kinds of creation.(44)

12.12.45 Suta Gosvami to Shaunaka Rishi

deha-tyagash ca rajarsher

vishnu-ratasya dhimatah

shakha-pranayanam risher

markandeyasya sat-katha

maha-purusha-vinyasah

suryasya jagad-atmanah

deha-tyagah—the relinquishing of his body; ca—and; raja-risheh—by the saintly king; vishnu-ratasya—Parikshit; dhi-matah—the intelligent; shakha—of the branches of the Vedas; pranayanam—the dissemination; risheh—from the great sage Vyasadeva; markandeyasya—of Markandeya Rishi; sat-katha—the pious narration; maha-purusha—of the universal form of the Lord; vinyasah—the detailed arrangement; suryasya—of the sun; jagat-atmanah—who is the soul of the universe.

There are also an account of the passing away of the wise and saintly King Vishnurata [Parikshit], an explanation of how Shrila Vyasadeva disseminated the branches of the Vedas, a pious narration concerning Markandeya Rishi, and a description of the detailed arrangement of the Lord's universal form and His form as the sun, the soul of the universe.

12.12.47 Suta Gosvami to Shaunaka Rishi

patitah skhalitash cartah

kshuttva va vivasho grinan

haraye nama ity uccair

mucyate sarva-patakat

patitah—falling; skhalitah—tripping; ca—and; artah—feeling pain; kshuttva—sneezing; va—or; vivashah—involuntarily; grinan—chanting; haraye namah—"obeisances to Lord Hari"; iti—thus; uccaih—loudly; mucyate—one is freed; sarva-patakat—from all sinful reactions.

If when falling, slipping, feeling pain or sneezing one involuntarily cries out in a loud voice, "Obeisances to Lord Hari!" one will be automatically freed from all his sinful reactions.

12.12.50-52 Suta Gosvami to Shaunaka Rishi

tad eva ramyam ruciram navam navam

tad eva shashvan manaso mahotsavam

tad eva shokarnava-shoshanam nrinam

yad uttamahshloka-yasho 'nugiyate

tat—that; eva—indeed; ramyam—attractive; ruciram—palatable; navam navam

—newer and newer; tat—that; eva—indeed; shashvat—constantly; manasah—for the mind; maha-utsavam—a great festival; tat—that; eva—indeed; shoka-arnava—the ocean of misery; shoshanam—that which dries; nRinam—for all persons; yat—in which; uttamahshloka—of the all-famous Supreme Personality of Godhead; yashah—the glories; anugiyate—are sung.

Those words describing the glories of the all-famous Personality of Godhead are attractive, relishable and ever fresh. Indeed, such words are a perpetual festival for the mind, and they dry up the ocean of misery.(50)

na yad vacash citra-padam harer yasho

jagat-pavitram pragrinita karhicit

tad dhvanksha-tiritham na tu hamsa-sevitam

yatracyutas tatra hi sadhavo 'malah

na—not; yat—which; vacah—vocabulary; citra-padam—decorative words; hareh—of the Lord; yashah—the glories; jagat—the universe; pavitram—sanctifying; pragrinita—describe; karhicit—ever; tat—that; dhvanksha—of the crows; tirtham—a place of pilgrimage; na—not; tu—on the other hand; hamsa—by saintly persons situated in knowledge; sevitam—served; yatra—in which; acyutah—Lord Acyuta (is described); tatra—there; hi—alone; sadhavah—the saints; amalah—who are pure.

Those words that do not describe the glories of the Lord, who alone can sanctify the atmosphere of the whole universe, are considered to be like unto a place of pilgrimage for crows, and are never resorted to by those situated in transcendental knowledge. The pure and saintly devotees take interest

only in topics glorifying the infallible Supreme Lord.(51)

tad vag-visargo janatagha-samplavo

yasmin prati-shlokam abaddhavaty api

namany anantasya yasho ’nkitani yat

shrinvanti gayanti grinanti sadhavah

tat—that; vak—vocabulary; visargah—creation; janata—of the people in general; agha—of the sins; samplavah—a revolution; yasmin—in which; prati-shlokam—each and every stanza; abaddhavati—is irregularly composed; api—although; namani—the transcendental names, etc; anantasya—of the unlimited Lord; yashah—the glories; ankitani—depicted; yat—which; shrinvanti—do hear; gayanti—do sing; grinanti—do accept; sadhavah—the purified men who are honest.

On the other hand, that literature which is full of descriptions of the transcendental glories of the name, fame, forms, pastimes and so on of the unlimited Supreme Lord is a different creation, full of transcendental words directed toward bringing about a revolution in the impious lives of this world’s misdirected civilization. Such transcendental literatures, even though imperfectly composed, are heard, sung and accepted by purified men who are thoroughly honest.(52)

12.12.55 Suta Gosvami to Shaunaka Rishi

avismritih krishna-padaravindayoh

kshinoty abhadrani ca sham tanoti

sattvasya shuddhim paramatma-bhaktim

jnanam ca vijnana-viraga-yuktam

avismritih—remembrance; krishna-pada-aravindayoh—of Lord Krishna’s lotus feet; kshinoti—destroys; abhadrani—everything inauspicious; ca—and; sham—good fortune; tanoti—expands; sattvasya—of the heart; shuddhim—the purification; parama-atma—for the Supreme Soul; bhaktim—devotion; jnanam—knowledge; ca—and; vijnana—with direct realization; viraga—and detachment; yuktam—endowed.

Remembrance of Lord Krishna's lotus feet destroys everything inauspicious and awards the greatest good fortune. It purifies the heart and bestows devotion for the Supreme Soul, along with knowledge enriched with realization and renunciation.

12.12.59 Suta Gosvami to Shaunaka Rishi

ya etat shravayen nityam

yama-kshanam ananya-dhih

shlokam ekam tad-ardham va

padam padardham eva va

shraddhavan yo 'nushrinuyat

punaty atmanam eva sah

yah—who; etat—this; shravayet—makes others hear; nityam—always; yama-kshanam—every hour and every minute; ananya-dhih—with undeviated attention; shlokam—verse; ekam—one; tat-ardham—half of that; va—or; padam—a single line; pada-ardham—half a line; eva—indeed; va—or; shraddha-van—with faith; yah—who; anushrinuyat—hears from the proper source; punati—purifies; atmanam—his very self; eva—indeed; sah—he.

One who with undeviating attention constantly recites this literature at every moment of every hour, as well as one who faithfully hears even one verse or half a verse or a single line or even half a line, certainly purifies his very self.

12.12.65 Suta Gosvami to Shaunaka Rishi

vipro 'dhityapnuyat prajnam

rajanyodadhi-mekhalam

vaishyo nidhi-patitvam ca

shudrah shudhyeta patakat

viprah—a brahmana; adhitya—studying; apnuyat—achieves; prajnam—

intelligence in devotional service; rajanya—a king; udadhi-mekhalam—(the earth) bounded by the seas; vaishyah—a businessman; nidhi—of treasures; patitvam—lordship; ca—and; shudrah—a worker; shudhyeta—becomes purified; patakat—from sinful reactions.

A brahmana who studies the Shrimad-Bhagavatam achieves firm intelligence in devotional service, a king who studies it gains sovereignty over the earth, a vaishya acquires great treasure and a shudra is freed from sinful reactions.

12.12.68 Suta Gosvami to Shaunaka Rishi

upacita-nava-shaktibhih sva atmany

uparacita-sthira-jangamalayaya

bhagavata upalabdhi-matra-dhamne

sura-rishabhaya namah sanatanaya

upacita—fully developed; nava-shaktibhih—by His nine energies (prakriti, purusha, mahat, false ego and the five subtle forms of perception); sve atmani—within Himself; uparacita—arranged in proximity; sthira jangama—of both the nonmoving and the moving living beings; alayaya—the abode; bhagavate—to the Supreme Personality of Godhead; upalabhdhi-matra—pure consciousness; dhamne—whose manifestation; sura—of deities; rishabhaya—the chief; namah—my obeisances; sanatanaya—to the eternal Lord.

I offer my obeisances to the Supreme Personality of Godhead, who is the eternal Lord and leader of all other deities, who by evolving His nine material energies has arranged within Himself the abode of all moving and nonmoving creatures, and who is always situated in pure, transcendental consciousness.

12.12.69 Suta Gosvami to Shaunaka Rishi

sva-sukha-nibhrita-cetas tad-vyudastanya-bhavo

'py ajita-rucira-lilakrishta-saras tadiyam

vyatanuta kripaya yas tattva-dipam puranam

tam akhila-vrijina-ghnam vyasa-sunum nato 'smi

sva-sukha—in the happiness of the self; nibhrita—solitary; cetah—whose consciousness; tat—because of that; vyudasta—given up; anya-bhavah—any other type of consciousness; api—although; ajita—of Shri Krishna, the unconquerable Lord; rucira—pleasing; lila—by the pastimes; akrishta—attracted; sarah—whose heart; tadiyam—consisting of the activities of the Lord; vyatanuta—spread, manifested; kripaya—mercifully; yah—who; tattva-dipam—the bright light of the Absolute Truth; puranam—the Purana (Shrimad-Bhagavatam); tam—unto Him; akhila-vrijina-ghnam—defeating everything inauspicious; vyasa-sunum—son of Vyasadeva; natah asmi—I offer my obeisances.

Let me offer my respectful obeisances unto my spiritual master, the son of Vyasadeva, Shukadeva Gosvami. It is he who defeats all inauspicious things

within this universe. Although in the beginning he was absorbed in the happiness of Brahman realization and was living in a secluded place, giving up all other types of consciousness, he became attracted by the pleasing, most melodious pastimes of Lord Shri Krishna. He therefore mercifully spoke this supreme Purana, Shrimad-Bhagavatam, which is the bright light of the Absolute Truth and which describes the activities of the Lord. (69)

12.03.14 Shukadeva Gosvami to Maharaja Parikshit

katha imas te kathita mahiyasam

vitaya lokeshu yashah pareyusham

vijnana-vairagya-vivakshaya vibho

vaco-vibhutir na tu paramarthyam

kathah—the narrations; imah—these; te—unto you; kathitah—have been spoken; mahiyasam—of great kings; vitaya—spreading; lokeshu—throughout all the worlds; yashah—their fame; pareyusham—who have departed; vijnana—transcendental knowledge; vairagya—and renunciation; vivakshaya—with the desire for teaching; vibho—O mighty Parikshit; vacah—of words; vibhutih—the decoration; na—not; tu—but; parama-arthyam—of the most essential purport.

Shukadeva Gosvami said: O mighty Parikshit, I have related to you the narrations of all these great kings, who spread their fame throughout the world and then departed. My real purpose was to teach transcendental knowledge and renunciation. Stories of kings lend power and opulence to

these narrations but do not in themselves constitute the ultimate aspect of knowledge.

12.03.15 Shukadeva Gosvami to Maharaja Parisksit

yas tuttamah-shloka-gunanuvadah

sangiyate 'bhikshnam amangala-ghnah

tam eva nityam shrinuyad abhikshnam

krishne 'malam bhaktim abhipsamanah

yah—which; tu—on the other hand; uttamah-shloka—of the Supreme Personality of Godhead, who is praised in transcendental verses; guna—of the qualities; anuvadah—the recounting; sangiyate—is sung; abhikshnam—always; amangala-ghnah—which destroys everything inauspicious; tam—that; eva—indeed; nityam—regularly; shrinuyat—one should hear; abhikshnam—constantly; krishne—unto Lord Krishna; amalam—untainted; bhaktim—devotional service; abhipsamanah—he who desires.

The person who desires pure devotional service to Lord Krishna should hear the narrations of Lord Uttamashloka's glorious qualities, the constant chanting of which destroys everything inauspicious. The devotee should engage in such listening in regular daily assemblies and should also continue his hearing throughout the day.

CHAPTER 4

The Factual Truth of Krishna

bhagavat-svarupa tattvam

12.13.01 Suta Gosvami to Shaunaka Rishi

suta uvaca

yam brahma varunendra-rudra-marutah stunvanti divyaih stavair

vedaih sanga-pada-kramopanishadair gayanti yam sama-gah

dhyanavasthita-tad-gatena manasa pashyanti yam yogino

yasyantam na viduh surasura-gana devaya tasmai namah

sutah uvaca—Suta Gosvami said; yam—whom; brahma—Lord Brahma; varuna-indra-rudra-marutah—as well as Varuna, Indra, Rudra and the Maruts; stunvanti—praise; divyaih—with transcendental; stavaih—prayers; vedaih—with the Vedas; sa—along with; anga—the corollary branches; pada-krama—the special sequential arrangement of mantras; upanishadaih—and the Upanishads; gayanti—they sing about; yam—whom; sama-gah—the singers of the Sama Veda; dhyana—in meditative trance; avasthita—situated; tat-gatena—which is fixed upon Him; manasa—within the mind; pashyanti—they see; yam—whom; yoginah—the mystic yogis; yasya—whose; antam—end; na viduh—they do not know; sura-asura-ganah—all the demigods and demons; devaya—to

the Supreme Personality of Godhead; tasmai—to Him; namah—obeisances.

Suta Gosvami said: Unto that personality whom Brahma, Varuna, Indra, Rudra and the Maruts praise by chanting transcendental hymns and reciting the Vedas with all their corollaries, pada-kramas and Upanishads, to whom the chanters of the Sama Veda always sing, whom the perfected yogis see within their minds after fixing themselves in trance and absorbing themselves within Him, and whose limit can never be found by any demigod or demon—unto that Supreme Personality of Godhead I offer my humble obeisances.

01.02.11 Suta Gosvami to Shaunaka Rishi

vadanti tat tattva-vidas

tattvam yaj jnanam advayam

brahmeti paramatmeti

bhagavan iti shabdyate

vadanti—they say; tat—that; tattva-vidah—the learned souls; tattvam—the Absolute Truth; yat—which; jnanam—knowledge; advayam—nondual; brahma iti—known as Brahman; paramatma iti—known as Paramatma; bhagavan iti—known as Bhagavan; shabdyate—it so sounded.

Learned transcendentalists who know the Absolute Truth call this nondual substance Brahman, Paramatma or Bhagavan.

02.06.40 Brahma to Narada Muni

vishuddham kevalam jnanam

pratyak samyag avasthitam

satyam prnam anshdy-antam

nirgunam nityam advayam

vishuddham—without any material tinge; kevalam—pure and perfect; jnanam—knowledge; pratyak—all-pervading; samyak—in fullness; avasthitam—situated; satyam—truth; prnam—absolute; anadi—without any beginning; antam—and so also without any end; nirgunam—devoid of material modes; nityam—eternal; advayam—without any rival;

The Personality of Godhead is pure, being free from all contaminations of material tinges. He is the Absolute Truth and the embodiment of full and perfect knowledge. He is all-pervading, without beginning or end, and without rival.

03.32.26 Kapiladeva to Devahuti

jnana-matram param brahma

paramatmeshvarah puman

drishy-adibhih prithag bhavair

bhagavan eka iyate

jnana—knowledge; matram—only; param—transcendental; brahma—Brahman; parama-atma—Paramatma; ishvarah—the controller; puman—Supersoul; drishi-adibhih—by philosophical research and other processes; prithak bhavaih—according to different processes of understanding; bhagavan—the Supreme personality of Godhead; ekah—alone; iyate—is perceived.

The Supreme Personality of Godhead alone is complete transcendental knowledge, but according to the different processes of understanding He appears differently, either as impersonal Brahman, as Paramatma, as the Supreme Personality of Godhead or as the purusha-avatara.

05.12.11 Jada Bharata to King Rahugana

jnanam vishuddham paramartham ekam

anantaram tv abahir brahma satyam

pratyak prashantam bhagavac-chabda-samjnam

yad vasudevam kavayo vadanti

jnanam—the supreme knowledge; vishuddham—without contamination; parama-artham—giving the ultimate goal of life; ekam—unified; anantaram—without interior, unbroken; tu—also; abahih—without exterior; brahma—the Supreme; satyam—Absolute Truth; pratyak—inner; prashantam—the calm and

peaceful Supreme Lord, worshiped by the yogis; bhagavat-shabda-samjnam—known in the higher sense as Bhagavan, or full of all opulences; yat—that; vasudevam—Lord Krishna, the son of Vasudeva; kavayah—the learned scholars; vadanti—say.

What, then, is the ultimate truth? The answer is that nondual knowledge is the ultimate truth. It is devoid of the contamination of material qualities. It gives us liberation. It is the one without a second, all-pervading and beyond imagination. The first realization of that knowledge is Brahman. Then Paramatma, the Supersoul, is realized by the yogis who try to see Him without grievance. This is the second stage of realization. Finally, full realization of the same supreme knowledge is realized in the Supreme Person. All learned scholars describe the Supreme Person as Vasudeva, the cause of Brahman, Paramatma and others.

10.03.13 Vasudeva to Child-Vishnu

shri-vasudeva uvaca

vidito 'si bhavan sakshat

purushah prakriteh parah

kevalanu bhavananda-

svarupah sarva-buddhi-drik

shri-vasudevah uvaca—Shri Vasudeva prayed; viditah asi—now I am fully

conscious of You; bhavan—Your Lordship; sakshat—directly; purusah—the Supreme Person; prakrteh—to material nature; parah—transcendental, beyond everything material; kevala-anubhava-ananda-svarupah—Your form is sac-cid-ananda-vigraha, and whoever perceives You becomes transcendentally blissful; sarva-buddhi-drik—the supreme observer, the Supersoul, the intelligence of everyone.

Vasudeva said: My Lord, You are the Supreme Person, beyond material existence, and You are the Supersoul. Your form can be perceived by transcendental knowledge, by which You can be understood as the Supreme Personality of Godhead. I now understand Your position perfectly.

02.07.47 Brahma to Narada Muni

shashvat prashantam abhayam pratibodha-matram

shuddham samam sad-asatah paramatma-tattvam

shabdo na yatra puru-karakavan kriyartho

maya paraity abhimukhe ca vilajjamana

tad vai padam bhagavatah paramasya pumso

brahmeti yad vidur ajasra-sukham vishokam

shashvat—eternal; prasantam—without disturbance; abhayam—without fear; pratibodha-matram—a consciousness opposed to the material counterpart; shuddham—uncontaminated; samam—without distinction; sat-asatah—of the

cause and effect; paramatma-tattvam—the principle of primeval cause; shabdah—speculative sound; na—not; yatra—where there is; puru-karakavan—resulting in fruitive action; kriya-arthah—for the matter of sacrifice; maya—illusion; paraiti—flies away; abhimukhe—in front of; ca—also; vilajjamana—being ashamed of; tat—that; vai—is certainly; padam—ultimate phase; bhagavatah—of the Personality of Godhead; paramasya—of the Supreme; pumsah—of the person; brahma—the Absolute; iti—thus; yat—which; viduh—known as; ajasra—unlimited; sukham—happiness; vishokam—without grief.

What is realized as the Absolute Brahman is full of unlimited bliss without grief. That is certainly the ultimate phase of the supreme enjoyer, the Personality of Godhead. He is eternally void of all disturbances and fearless. He is completely conscious as opposed to matter. Uncontaminated and without distinctions, He is the principal primeval cause of all causes and effects, in whom there is no sacrifice for fruitive activities and in whom the illusory energy does not stand.

03.09.11 Brahma to Shri Krishna

tvam bhakti-yoga-paribhavita-hrit-saroja

asse shrutekshita-patho nanu natha pumsam

yad-yad-dhiya ta urugaya vibhavayanti

tat-tad-vapuh pranayase sad-anugrahaya

tvam—unto You; bhakti-yoga—in devotional service; paribhavita—being one

hundred percent engaged; hrit—of the heart; saroje—on the lotus; asse—You reside; shruta-ikshita—seen through the ear; pathah—the path; nanu—now; natha—O my Lord; pumsam—of the devotees; yat-yat—whichever; dhiya—by meditating; te—Your; urugaya—O multiglorious; vibhavayanti—they specifically think of; tat-tat—the very same; vapuh—transcendental form; pranayase—do You manifest; sat-anugrahaya—to show Your causeless mercy.

O my Lord, Your devotees can see You through the ears by the process of bona fide hearing, and thus their hearts become cleansed, and You take Your seat there. You are so merciful to Your devotees that You manifest Yourself in the particular eternal form of transcendence in which they always think of You.

08.01.15 Svayambhuva Manu

ihate bhagavan isho

na hi tatra visajjate

atma-labhena purnartho

navasidanti ye 'nu tam

ihate—engages in activities of creation, maintenance and annihilation; bhagavan—the Supreme Personality of Godhead, Krishna; ishah—the supreme controller; na—not; hi—indeed; tatra—in such activities; visajjate—He becomes entangled; atma-labhena—because of His own gain; purna-arthah—who is self-satisfied; na—not; avasidanti—are disheartened; ye—persons who; anu—follow; tam—the

Supreme Personality of Godhead.

The Supreme Personality of Godhead is full in opulence by His own gain, yet He acts as the creator, maintainer and annihilator of this material world. In spite of acting in that way, He is never entangled. Hence devotees who follow in His footsteps are also never entangled.

10.02.39 Demigods to Shri Krishna

na te 'bhavasyesha bhavasya karanam

vina vinodam bata tarkayamahe

bhavo nirodhah sthitir apy avidyaya

krita yatas tvayy abhayashrayatmani

na—not; te—of Your Lordship; abhavasya—of whom there is no birth, death or maintenance as for an ordinary being; isha—O Supreme Lord; bhavasya—of Your appearance, Your birth; karanam—the cause; vina—without; vinodam—the pastimes (despite what is said, You are not forced to come to this world by any cause); bata—however; tarkayamahe—we cannot argue (but must simply understand that these are Your pastimes); bhavah—birth; nirodhah—death; sthitih—maintenance; api—also; avidyaya—by the external, illusory energy; kritah—done; yatah—because; tvayi—unto You; abhaya-ashraya—O fearless shelter of all; atmani—of the ordinary living entity.

O Supreme Lord, You are not an ordinary living entity appearing in this

material world as a result of fruitive activities. Therefore Your appearance or birth in this world has no other cause than Your pleasure potency. Similarly, the living entities, who are part of You, have no cause for miseries like birth, death and old age, except when these living entities are conducted by Your external energy.

11.03.36 Pippalayana to Maharaja Nimi

naitan mano vishati vag uta cakshur atma

pranendriyani ca yathanalam arcishah svah

shabdo 'pi bodhaka-nishedhatayatma-mulam

arthoktam aha yad-rite na nishedha-siddhih

na—cannot; etat—this (Supreme Truth); manah—the mind; vishati—enter; vak—the function of speech; uta—nor; cakshuh—sight; atma—intelligence; prana—the subtle airs supporting life; indriyani—the senses; ca—or; yatha—just as; analam—a fire; arcishah—its sparks; svah—own; shabdah—the authoritative sound of the Vedas; api—even; bodhaka—being able to indicate by verbal reference; nishedhataya—because of denying such; atma—of the Supreme Soul; mulam—basic evidence; artha-uktam—expressed indirectly; aha—does express; yat-rite—without which (Supreme); na—there is not; nishedha—of the negative statements of scripture; siddhih—ultimate purpose.

Neither the mind nor the faculties of speech, sight, intelligence, the life air or any of the senses are capable of penetrating that Supreme Truth, any more

than small sparks can affect the original fire from which they are generated. Not even the authoritative language of the Vedas can perfectly describe the Supreme Truth, since the Vedas themselves disclaim the possibility that the Truth can be expressed by words. But through indirect reference the Vedic sound does serve as evidence of the Supreme Truth, since without the existence of that Supreme Truth the various restrictions found in the Vedas would have no ultimate purpose.

11.03.37 Pippalayana to Maharaja Nimi

sattvam rajas tama iti tri-vrid ekam adau

sutram mahan aham iti pravadanti jivam

jnana-kriyartha-phala-rupatayoru-shakti

brahmaiva bhati sad asac ca tayoh param yat

sattvam—goodness; rajah—passion; tamah—and ignorance; iti—thus known; tri-vrit—threefold; ekam—one; adau—in the beginning, before creation; sutram—the power to act; mahan—the power of consciousness; aham—and the false ego; iti—thus; pravadanti—is called; jivam—(false ego, which covers) the living entity; jnana—the demigods as the embodiment of knowledge; kriya—the senses; artha—sense objects; phala—and fruitive results such as happiness and distress; rupataya—assuming the forms; uru-shakti—possessing great varieties of energy; brahma eva—the Supreme alone; bhati—is manifest; sat asat ca—as both gross objects and their subtle causes; tayoh—both; param—beyond; yat—

which is.

Originally one, the Absolute, Brahman, comes to be known as threefold, manifesting itself as the three modes of material nature—goodness, passion and ignorance. Brahman further expands its potency, and thus the power to act and the power of consciousness become manifest, along with the false ego, which covers the identity of the conditioned living being. Thus, by the expansion of the multipotencies of the Absolute, the demigods, as the embodiment of knowledge, become manifest, along with the material senses, their objects, and the results of material activity, namely happiness and distress. In this way, the manifestation of the material world takes place as the subtle cause and as the material effect visible in the appearance of gross material objects. Brahman, which is the source of all subtle and gross manifestations, is simultaneously transcendental to them, being absolute. (37)

11.03.35 Pippalayana to Maharaja Nimi

shri-pippalayana uvaca

sthity-udbhava-pralaya-hetur ahetur asya

yat svapna-jagara-sushuptishu sad bahish ca

dehendriyasu-hridayani caranti yena

sanjivitani tad avehi param narendra

shri-pippalayanah uvaca—Shri Pippalayana said; sthiti—of the creation; udbhava—maintenance; pralaya—and destruction; hetuh—the cause; ahetuh—itself without cause; asya—of this material universe; yat—which; svapna—in dream; jagara—wakefulness; sushuptishu—in deep sleep or unconsciousness; sat—which exists; bahih ca—and external to them as well; deha—of the material bodies of the living entities; indriya—the senses; asu—life airs; hridayani—and minds; caranti—act; yena—by which; sanjivitani—given life; tat—that; avehi—please know; param—to be the Supreme; nara-indra—O King.

Shri Pippalayana said: The Supreme Personality of Godhead is the cause of the creation, maintenance and destruction of this universe, yet He has no prior cause. He pervades the various states of wakefulness, dreaming and unconscious deep sleep and also exists beyond them. By entering the body of every living being as the Supersoul, He enlivens the body, senses, life airs and mental activities, and thus all the subtle and gross organs of the body begin their functions. My dear King, know that Personality of Godhead to be the Supreme.

01.03.37-38 Suta Gosvami to Shaunaka Rishi

na casya kashcin nipunena dhatur

avaiti jantuh kumanisha utih

namani rupani mano-vacobhih

santanvato nata-caryam ivajnah

na—not; ca—and; asya—of Him; kashcit—anyone; nipunena—by dexterity; dhatuh—of the creator; avaiti—can know; jantuh—the living being; kumanishah—with a poor fund of knowledge; utih—activities of the Lord; namani—His names; rupani—His forms; manah-vacobhih—by dint of mental speculation or deliverance of speeches; santanvatah—displaying; nata-caryam—a dramatic action; iva—like; ajnah—the foolish.

The foolish with a poor fund of knowledge cannot know the transcendental nature of the forms, names and activities of the Lord, who is playing like an actor in a drama. Nor can they express such things, neither in their speculations nor in their words. (37)

sa veda dhatuh padavim parasya

duranta-viryasya rathanga-paneh

yo 'mayaya santatayanuvrittya

bhajeta tat-pada-saroja-gandham

sah—He alone; veda—can know; dhatuh—of the creator; padavim—glories; parasya—of the transcendence; duranta-viryasya—of the greatly powerful; ratha-anga-paneh—of Lord Krishna, who bears in His hand the wheel of a chariot; yah—one who; amayaya—without reservation; santataya—without any gap; anuvrittya—favorably; bhajeta—renders service; tat-pada—of His feet; saroja-gandham—fragrance of the lotus.

Only those who render unreserved, uninterrupted, favorable service unto the lotus feet of Lord Krishna, who carries the wheel of the chariot in His hand, can know the creator of the universe in His full glory, power and

transcendence. (38)

01.08.26 Kuntidevi to Shri Krishna

janmaishvarya-shruta-shribhir

edhamana-madah puman

naivarhaty abhidhatum vai

tvam akincana-gocaram

janma—birth; aishvarya—opulence; shruta—education; shribhih—by the possession of beauty; edhamana—progressively increasing; madah—intoxication; puman—the human being; na—never; eva—ever; arhati—deserves; abhidhatum—to address in feeling; vai—certainly; tvam—You; akincana-gocaram—one who is approached easily by the materially exhausted man.

My Lord, Your Lordship can easily be approached, but only by those who are materially exhausted. One who is on the path of [material] progress, trying to improve himself with respectable parentage, great opulence, high education and bodily beauty, cannot approach You with sincere feeling.

02.02.17 Shukadeva Gosvami to Maharaja Parikshit

na yatra kalo 'nimisham parah prabhuh

kuto nu deva jagatam ya ishire

na yatra sattvam na rajas tamash ca

na vai vikaro na mahan pradhanam

na—not; yatra—wherein; kalah—destructive time; animisham—of the heavenly demigods; parah—superior; prabhuh—controller; kutah—where is there; nu—certainly; devah—the demigods; jagatam—the mundane creatures; ye—those; ishire—rules; na—not; yatra—therein; sattvam—mundane goodness; na—nor; rajah—mundane passion; tamah—mundane ignorance; ca—also; na—nor; vai—certainly; vikarah—transformation; na—nor; mahan—the material Causal Ocean; pradhanam—material nature.

In that transcendental state of labdhopashanti, there is no supremacy of devastating time, which controls even the celestial demigods who are empowered to rule over mundane creatures. [And what to speak of the demigods themselves.] Nor is there the mode of material goodness, nor passion, nor ignorance, nor even the false ego, nor the material Causal Ocean, nor the material nature.

02.02.18 Shukadeva Gosvami to Maharaja Parikshit

param padam vaishnavam amananti tad

yan neti netity atad utsishrikshavah

vishrijya dauratmyam ananya-sauhrida

hridopaguhyarha-padam pade pade

param—the supreme; padam—situation; vaishnavam—in relation with the personality of Godhead; amananti—do they know; tat—that; yat—which; na iti—not this; na iti—not this; iti—thus; atat—godless; utsishrikshavah—those who desire to avoid; vishrijya—giving it up completely; dauratmyam—perplexities; ananya—absolutely; sauhridah—in good will; hrida upaguhya—taking them into his heart; arha—that which is only worshipable; padam—lotus feet; pade pade—at every moment.

The transcendentalists desire to avoid everything godless, for they know that supreme situation in which everything is related with the Supreme Lord Vishnu. Therefore a pure devotee who is in absolute harmony with the Lord does not create perplexities, but worships the lotus feet of the Lord at every moment, taking them into his heart.

10.38.22 Akrura to Himself

na tasya kashcid dayitah suhrittamo

na capriyo dveshya upekshya eva va

thatapi bhaktan bhajate yathaa thataa

sura-drumo yadvad upashrito 'rtha-dah

na tasya—He does not have; kashcit—any; dayitah—favorite; suhrittamah—best friend; na ca—nor; apriyah—unfavored; dveshyah—hated: upekshyah—

neglected; eva—indeed; va—or; tatha api—still; bhaktan—with His devotees; bhajate—He reciprocates; yatha—as they are; thata—accordingly; sura-drumah—a heavenly desire tree; yadvat—just as; upashritah—taken shelter of; artha—desired benefits; dah—giving.

The Supreme Lord has no favorite and no dearmost friend, nor does He consider anyone undesirable, despicable or fit to be neglected. All the same, He lovingly reciprocates with His devotees in whatever manner they worship Him, just as the trees of heaven fulfill the desires of whoever approaches them.

10.87.28 The Personified Vedas to Maha-Vishnu

tvam akaranah sva-rad akhila-karaka-shakti-dharas

tava balim udvahanti samadanty ajayanimishah

varsha-bhujo ’khila-kshiti-pater iva vishva-shrijo

vidadhati yatra ye tv adhikrita bhavatash cakitah

tvam—You; akaranah—devoid of material senses; sva-rat—self-effulgent; akhila—of all; karaka—sensory functions; shakti—of the potencies; dharah—the maintainer; tava—Your; balim—tribute; udvahanti—carry; samadanti—and partake of; ajaya—along with material nature; animishah—the demigods; varsha—of districts of a kingdom; bhujah—the rulers; akhila—entire; kshiti—of the land; pateh—of the lord; iva—as if; vishva—of the universe; shrijah—the creators; vidadhati—execute; yatra—in which; ye—they; tu—indeed; adhikrita

—assigned; bhavatah—of You; cakitah—afraid.

Though You have no material senses, You are the self-effulgent sustainer of everyone's sensory powers. The demigods and material nature herself offer You tribute, while also enjoying the tribute offered them by their worshipers, just as subordinate rulers of various districts in a kingdom offer tribute to their lord, the ultimate proprietor of the land, while also enjoying the tribute paid them by their own subjects. In this way the universal creators faithfully execute their assigned services out of fear of You.

10.85.06 Vasudeva to Krishna and Balarama

pranadinam vishva-shrijam

shaktayo yah parasya tah

paratantryad vaisadrishyad

dvayosh ceshtaiva ceshtatam

prana—of the life air; adinam—and so on; vishva—of the universe; shrijam—the creative factors; shaktayah—potencies; yah—which; parasya—belonging to the Supreme; tah—they; paratantryat—because of being dependent; vaisadrishyat—because of being different; dvayoh—of both (living and nonliving manifestations in the material world); ceshta—the activity; eva—merely; ceshtatam—of those entities (namely, prana and so on) that are active

Whatever potencies the life air and other elements of universal creation

exhibit are actually all personal energies of the Supreme Lord, for both life and matter are subordinate to Him and dependent on Him, and also different from one another. Thus everything active in the material world is set into motion by the Supreme Lord.

10.85.10 Vasudeva to Krishna and Balarama

indriyam tv indriyanam tvam

devash ca tad-anugrahah

avabodho bhavan buddher

jivasyanusmritih sati

indriyam—the power to illuminate their objects; tu—and; indriyanam—of the senses; tvam—You; devah—the demigods (who regulate the various senses); ca—and; tat—of them (the demigods); anugrahah—the mercy (by which one's senses can act); avabodhah—the power of decision; bhavan—You; buddheh—of intelligence; jivasya—of the living entity; anusmritih—the power of recollection; sati—correct.

You are the power of the senses to reveal their objects, the senses' presiding demigods, and the sanction these demigods give for sensory activity. You are the capacity of the intelligence for decision-making, and the living being's ability to remember things accurately.

10.85.13 Vasudeva to Krishna and Balarama

sattvam rajas tama iti

gunas tad-vrittayash ca yah

tvayy addha brahmani pare

kalpita yoga-mayaya

sattvam rajah tamah iti—known as goodness, passion and ignorance; gunah—the modes of material nature; tat—their; vrittayah—functions; ca—and; yah—which; tvayi—within You; addhah—manifestly; brahmani—within the Absolute Truth; pare—supreme; kalpitah—arranged; yoga-mayaya—by Yogamaya (the internal potency of the Supreme Lord that facilitates His pastimes).

The modes of material nature—namely goodness, passion and ingnorance—together with all their functions, become directly manifest within You, the Absolute Truth, by the arrangement of Your Yogamaya.

08.01.13 Svayambhuva Manu

sa vishva-kayah puru-huta ishah

satyah svayam-jyotir ajah puranah

dhatte 'sya janmady-ajayatma-shaktya

tam vidyayodasya niriha aste

sah—that Supreme Personality of Godhead; vishva-kayah—the total form of the universe (the whole universe is the external body of the Supreme Personality of Godhead); puru-hutah—known by so many names; ishah—the supreme controller (with full power); satyah—the ultimate truth; svayam—personally; jyotih—self-effulgent; ajah—unborn, beginningless; puranah—the oldest; dhatte—He performs; asya—of this universe; janma-adi—the creation, maintenance and annihilation; ajaya—by His external energy; atma-shaktya—by His personal potency; tam—that external material energy; vidyaya—by His spiritual potency; udasya—giving up; nirihah—without any desire or activity; aste—He is existing (untouched by the material energy).

The entire cosmic manifestation is the body of the Supreme Personality of Godhead, the Absolute Truth, who has millions of names and unlimited potencies. He is self-effulgent, unborn and changeless. He is the beginning of everything, but He has no beginning. Because He has created this cosmic manifestation by His external energy, the universe appears to be created, maintained and annihilated by Him. Nonetheless, He remains inactive in His spiritual energy and is untouched by the activities of the material energy.

06.09.33 Demigods to Shri Krishna

om namas te 'stu bhagavan narayana vasudevadi-purusha

maha—purusha mahanubhava parama-mangala parama-kalyana

paramakarunika kevala jagad-adhara lokaika-natha sarveshvara lakshmi-natha

paramahamsa-parivrajakaih paramenatma-yoga-samadhina

paribhavita-parisphuta-paramahamsya-dharmenodghatita-tamah- kapata-dvare

citte 'pavrita atma-loke svayam upalabdha-nija-sukhanubhavo bhavan.

om—O Lord; namah—respectful obeisances; te—unto You; astu—let there be; bhagavan—O Supreme Personality of Godhead; narayana—the resort of all living entities, Narayana; vasudeva—Lord Vasudeva, Shri Krishna; adi-purusha—the original person; maha-purusha—the most exalted personality; maha-anubhava—the supremely opulent; parama-mangala—the most auspicious; parama-kalyana—the supreme benediction; parama-karunika—the supremely merciful; kevala—changeless; jagat-adhara—the support of the cosmic manifestation; loka-eka-natha—the only proprietor of all the planetary systems; sarva-ishvara—the supreme controller; lakshmi-natha—the husband of the goddess of fortune; paramahamsa-parivrajakaih—by the topmost sannyasi wandering all over the world; paramena—by supreme; atma-yoga-samadhina—absorption in bhakti-yoga; paribhavita—fully purified; parisphuta—and fully manifested; paramahamsya-dharmena—by executing the transcendental process of devotional service; udghatita—pushed open; tamah—of illusory existence; kapata—in which the door; dvare—existing as the entrance; citte—in the mind; apaavrite—without contamination; atma-loke—in the spiritual world; svayam—personally; upalabdha—experiencing; nija—personal; sukha-anubhavah—perception of happiness; bhavan—Your Lordship.

O Supreme Personality of Godhead, O Narayana, O Vasudeva, original person! O most exalted person, supreme experience, welfare personified! O supreme benediction, supremely merciful and changeless! O support of the

cosmic manifestation, sole proprietor of all planetary systems, master of everything and husband of the goddess of fortune! Your Lordship is realized by the topmost sannyasis, who wander about the world to preach Krishna consciousness, fully absorbed in samadhi through bhakti-yoga. Because their minds are concentrated upon You, they can receive the conception of Your personality in their fully purified hearts. When the darkness in their hearts is completely eradicated and You are revealed to them, the transcendental bliss they enjoy is the transcendental form of Your Lordship. No one but such persons can realize You. Therefore we simply offer You our respectful obeisances.

01.16.26-30 Mother Earth to Dharma

satyam shaucam daya kshantis

tyagah santosha arjavam

shamo damas tapah samyam

titikshoparatih shrutam

jnanam viraktir aishvaryam

shauryam tejo balam smritih

svatantryam kaushalam kantir

dhairyam mardavam eva ca

pragalbhyam prashrayah shilam

saha ojo balam bhagah

gambhiryam sthairyam astikyam

kirtir mano 'nahankritih

ete canye ca bhagavan

nitya yatra maha-gunah

prarthya mahattvam icchadbhir

na viyanti sma karhicit

tenaham guna-patrena

shri-nivasena sampratam

shocami rahitam lokam

papmana kalinekshitam

satyam—truthfulness; shaucam—cleanliness; daya—intolerance of others' unhappiness; kshantih—self-control even if there is cause of anger; tyagah—magnanimity; santoshah—self-satisfaction; arjavam—straightforwardness; shamah—fixing of the mind; damah—control of the sense organs; tapah—trueness to one's responsibility; samyam—indiscrimination between friend and foe; titiksha—tolerance of the offenses of others; uparatih—indifference to loss and gain; shrutam—following scriptural injunctions; jnanam—knowledge (self-realization); viraktih—detachment from sense enjoyment; aishvaryam—leadership; shauryam—chivalry; tejah—influence; balam—to render possible

that which is impossible; smritih—to find one's proper duty; svatantryam—not to depend on others; kaushalam—dexterity in all activities; kantih—beauty; dhairyam—freedom from disturbance; mardavam—kindheartedness; eva—thus; ca—also; pragalbhyam—ingenuity; prashrayah—gentility; shilam—mannerliness; sahah—determination; ojah—perfect knowledge; balam—proper execution; bhagah—object of enjoyment; gambhiryam—joyfulness; sthairyam—immovability; astikyam—faithfulness; kirtih—fame; manah—worthy of being worshiped; anahankritih—pridelessness; ete—all these; ca anye—also many others; ca—and; bhagavan—the Personality of Godhead; nityah—everlasting; yatra—where; maha-gunah—great qualities; prarthyah—worthy to possess; mahattvam—greatness; icchadbhih—those who desire so; na—never; viyanti—deteriorates; sma—ever; karhicit—at any time; tena—by Him; aham—myself; guna-patrena—the reservoir of all qualities; shri—the goddess of fortune; nivasena—by the resting place; sampratam—very recently; shocami—I am thinking of; rahitam—bereft of; lokam—planets; papmana—by the store of all sins; kalina—by Kali; ikshitam—is seen.

In Him reside 1) truthfulness, 2) cleanliness, 3) intolerance of another's unhappiness, 4) the power to control anger, 5) self-satisfaction, 6) straightforwardness, 7) steadiness of mind, 8) control of the sense organs, 9) responsibility, 10) equality, 11) tolerance, 12) equanimity, 13) faithfulness; 14) knowledge, 15) absence of sense enjoyment, 16) leadership, 17) chivalry, 18) influence, 19) the power to make everything possible, 20) the discharge of proper duty, 21) complete independence, 22) dexterity, 23) fullness of all beauty, 24) serenity, 25) kindheartedness, 26) ingenuity, 27) gentility, 28) magnanimity, 29) determination, 30) perfection in all knowledge, 31) proper execution, 32) possession of all objects of enjoyment, 33) joyfullness, 34)

immovability, 35) fidelity, 36) fame, 37) worship, 38) pridelessness, 39) being [as the Personality of Godhead], 40) eternity, and many other transcendental qualities which are eternally present and never to be separated from Him. That Personality of Godhead, the reservoir of all goodness and beauty, Lord Shri Krishna, has now closed His transcendental pastimes on the face of the earth. In His absence the age of Kali has spread its influence everywhere, so I am sorry to see this condition of existence.

02.06.31 Brahma to Narada Muni

narayane bhagavati

tad idam vishvam ahitam

grihita-mayoru-gunah

sargadav agunah svatah

narayane—unto Narayana; bhagavati—the Personality of Godhead; tat idam—all these material manifestations; vishvam—all the universes; ahitam—situated; grihita—having accepted; maya—material energies; uru-gunah—greatly powerful; sarga-adau—in creation, maintenance and destruction; agunah—without affinity for the material modes; svatah—self-sufficiently.

All the material manifestations of the universes are therefore situated in His powerful material energies, which He accepts self-sufficiently, although He is eternally without affinity for the material modes.

02.05.18 Brahma to Narada Muni

sattvam rajas tama iti

nirgunasya gunas trayah

sthiti-sarga-nirodheshu

gririhita mayaya vibhoh

sattvam—the mode of goodness; rajah—the mode of passion; tamah—the mode of ignorance; iti—all these; nirgunasya—of the Transcendence; gunah trayah—are three qualities; sthiti—maintenance; sarga—creation; nirodheshu—in destruction; grihitah—accepted; mayaya—by the external energy; vibhoh—of the Supreme.

The Supreme Lord is pure spiritual form, transcendental to all material qualities, yet for the sake of the creation of the material world and its maintenance and annihilation, He accepts through His external energy the material modes of nature called goodness, passion and ignorance.

02.06.11 Brahma to Narada Muni

avyakta-rasa-sindhunam

bhutanam nidhanasya ca

udaram viditam pumso

hridayam manasah padam

avyakta—the impersonal feature; rasa-sindhunam—of the seas and oceans of water; bhutanam—of those who take birth in the material world; nidhanasya—of the annihilation; ca—also; udaram—His belly; viditam—is known by the intelligent class of men; pumsah—of the great personality; hridayam—the heart; manasah—of the subtle body; padam—the place.

The impersonal feature of the Lord is the abode of great oceans, and His belly is the resting place for the materially annihilated living entities. His heart is the abode of the subtle material bodies of living beings. Thus it is known by the intelligent class of men.

02.06.19 Brahma to Narada Muni (Not Incl. in GM English!)

padeshu sarva-bhutani

pumsah sthiti-pado viduh

amritam kshemam abhayam

tri-murdhno 'dhayi murdhasu

padeshu—in the one fourth; sarva—all; bhutani—living entities; pumsah—of the Supreme Person; sthiti-padah—the reservoir of all material opulence; viduh—you should know; amritam—deathlessness; kshemam—all happiness, free from the anxiety of old age, diseases, etc.; abhayam—fearlessness; tri-murdhnah—

beyond the three higher planetary systems; ddhayi—exist; murdhasu—beyond the material coverings.

The Supreme Personality of Godhead is to be known as the supreme reservoir of all material opulences by the one fourth of His energy in which all the living entities exist. Deathlessness, fearlessness and freedom from the anxieties of old age and disease exist in the kingdom of God, which is beyond the three higher planetary systems and beyond the material coverings.

02.05.14 Brahma to Narada Muni

dravyam karma ca kalash ca

svabhavo jiva eva ca

vasudevat paro brahman

na canyo 'rtho 'sti tattvatah

dravyam—the ingredients (earth, water, fire, air and sky); karma—the interaction; ca—and; kalah—eternal time; ca—also; sva-bhavah—intuition or nature; jivah—the living being; eva—certainly; ca—and; vasudevat—from Vasudeva; parah—differentiated parts; brahman—O brahmana; na—never; ca—also; anyah—separate; arthah—value; asti—there is; tattvatah—in truth.

The five elementary ingredients of creation, the interaction thereof set up by eternal time, and the intuition or nature of the individual living beings are

all differentiated parts and parcels of the Personality of Godhead, Vasudeva, and in truth there is no other value in them.

01.11.37-38 Suta Gosvami to Shaunaka Rishi

tam ayam manyate loko

hy asangam api sanginam

atmaupamyena manujam

vyaprinvanam yato 'budhah

tam—unto Lord Krishna; ayam—all these (common men); manyate—do speculate within the mind; lokah—the conditioned souls; hi—certainly; asangam—unattached; api—in spite of; sanginam—affected; atma—self; aupamyena—by comparison with the self; manujam—ordinary man; vyaprinvanam—being engaged in; yatah—because; abudhah—foolish because of ignorance.

The common materialistic conditioned souls speculate that the Lord is one of them. Out of their ignorance they think that the Lord is affected by matter, although He is unattached. (37)

etad ishanam ishasya

prakriti-stho 'pi tad-gunaih

na yujyate sadatma-sthair

yatha buddhis tad-ashraya

etat—this; ishanam—divinity; ishasya—of the Personality of Godhead; prakriti-sthah—being in contact with material nature; api—in spite of; tat-gunaih—by the qualities; na—never; yujyate—is affected; sada atma-sthaih—by those who are situated in eternity; yatha—as is; buddhih—intelligence; tat—the Lord; ashraya—those who are under the shelter of.

This is the divinity of the Personality of Godhead: He is not affected by the qualities of material nature, even though He is in contact with them. Similarly, the devotees who have taken shelter of the Lord do not become influenced by the material qualities. (38)

04.03.23 Shiva to Sati

sattvam vishddham vasudeva-shabditam

yad iyate tatra puman apavritah

sattve ca tasmin bhagavan vasudevo

hy adhokshajo me namasa vidhiyate

sattvam—consciousness; vishddham—pure; vasudeva—Vasudeva; shabditam—known as; yat—because; iyate—is revealed; tatra—there; puman—the Supreme Person; apavritah—without any covering; sattve—in consciousness; ca—and; tasmin—in that; bhagavan—the Supreme Personality of Godhead; vasudevah—Vasudeva; hi—because; adhokshajah—transcendental; me—by me; namasa—

with obeisances; vidhiyate—worshiped.

I am always engaged in offering obeisances to Lord Vasudeva in pure Krishna consciousness. Krishna consciousness is always pure consciousness, in which the Supreme Personality of Godhead, known as Vasudeva, is revealed without any covering.

03.15.14-16 Brahma to Demigods

vasanti yatra purushah

sarve vaikuntha-murtayah

ye 'nimitta-nimittena

dharmenaradhayan harim

vasanti—they live; yatra—where; purushah—persons; sarve—all; vaikuntha-murtayah—having a four-handed form similar to that of the Supreme Lord, Vishnu; ye—those Vaikuntha persons; animitta—without desire for sense gratification; nimittena—caused by; dharmena—by devotional service; aradhayan—continuously worshiping; harim—unto the Supreme Personality of Godhead.

In the Vaikuntha planets all the residents are similar in form to the Supreme Personality of Godhead. They all engage in devotional service to the Lord without desires for sense gratification. (14)

yatra cadyah puman aste

bhagavan shabda-gocarah

sattvam vishtabhya virajam

svanam no mridayan vrishah

yatra—in the Vaikuntha planets; ca—and; adyah—original; puman—person; aste—is there; bhagavan—the Supreme Personality of Godhead; shabda-gocarah—understood through the Vedic literature; sattvam—the mode of goodness; vishtabhya—accepting; virajam—uncontaminated; svanam—of His own associates; nah—us; mridayan—increasing happiness; vrishah—the personification of religious principles.

In the Vaikuntha planets is the Supreme Personality of Godhead, who is the original person and who can be understood through the Vedic literature. He is full of the uncontaminated mode of goodness, with no place for passion or ignorance. He contributes religious progress for the devotees. (15)

yatra naihshreyasam nama

vanam kama-dughair drumaih

sarvartu-shribhir vibhrajat

kaivalyam iva murtimat

yatra—in the Vaikuntha planets; naihshreyasam—auspicious; nama—named; vanam—forests; kama-dughaih—yielding desire; drumaih—with trees; sarva—

all; ritu—seasons; shribhih—with flowers and fruits; vibhrajat—splendid; kaivalyam—spiritual; iva—as; murtimat—personal.

In those Vaikuntha planets there are many forests which are very auspicious. In those forests the trees are desire trees, and in all seasons they are filled with flowers and fruits because everything in the Vaikuntha planets is spiritual and personal. (16)

02.09.16 Shukadeva Gosvami to Maharaja Parikshit

bhritya-prasadabhimukham drig-asavam

prasanna-hasaruna-locananam

kiritinam kundalinam catur-bhujam

pitamshukam vakshasi lakshitam shriya

bhritya—the servitor; prasada—affection; abhimukham—favorably facing; drik—the very sight; asavam—an intoxication; prasanna—very much pleased; hasa—smile; aruna—reddish; locana—eyes; ananam—face; kiritinam—with helmet; kundalinam—with earrings; catuh-bhujam—with four hands; pita—yellow; amshukam—dress; vakshasi—on the chest; lakshitam—marked; shriya—with the goddess of fortune.

The Personality of Godhead, seen leaning favorably towards His loving servitors, His very sight intoxicating and attractive, appeared to be very much satisfied. He had a smiling face decorated with an enchanting reddish

hue. He was dressed in yellow robes and wore earrings and a helmet on His head. He had four hands, and His chest was marked with the lines of the goddess of fortune.

11.31.06 Shukadeva Gosvami to Maharaja Parikshit

lokabhiramam sva-tanum

dharana-dhyana-mangalam

yoga-dharanayagneyya-

dagdhva dhamavishat svakam

loka—to all the worlds; abhiramam—most attractive; sva-tanum—His own transcendental body; dharana—of all trance; dhyana—and meditation; mangalam—the auspicious object; yoga-dharanaya—by mystic trance; agneyya—focused on fire; adagdhva—without burning; dhama—the abode; avishat—He entered; svakam—His own.

Without employing the mystic agneyi meditation to burn up His transcendental body, which is the all-attractive resting place of all the worlds and the object of all contemplation and meditation, Lord Krishna entered into His own abode.

11.31.09–10 Shukadeva Gosvami to Maharaja Parikshit

saudamanya yathaklashe

yantya hitvabhra-mandalam

gatir na lakshyate martyais

tatha krishnasya daivataih

saudamanyah—of lightning; yatha—just as; akashe—in the sky; yantyah—which is traveling; hitva—having left; abhra-mandalam—the clouds; gatih—the movement; na lakshyate—cannot be ascertained; martyaih—by mortals; tatha—similarly; krishnasya—of Lord Krishna; daivataih—by the demigods.

Just as ordinary men cannot ascertain the path of a lightning bolt as it leaves a cloud, the demigods could not trace out the movements of Lord Krishna as He returned to His abode. (9)

brahma-rudradayas te tu

drishtva yoga-gatim hareh

vismitas tam prashamsantah

svam svam lokam yayus tada

brahma-rudra-adayah—Brahma, Rudra and others; te—they; tu—but; drishtva—seeing; yoga-gatim—the mystic power; hareh—of Lord Krishna; vismitah—astonished; tam—that power; prashamsantah—glorifying; svam svam—each to his own; lokam—world; yayuh—went; tada—then.

A few of the demigods, however—notably Lord Brahma and Lord Shiva—

could ascertain how the Lord's mystic power was working, and thus they became astonished. All the demigods praised the Lord's mystic power and then returned to their own planets. (10)

10.28.13-15,17 (missing from English version, included in Bengali)

jano vai loka etasminn

avidya-kama-karmabhih

uccavacasu gatishu

na veda svam gatim bhraman

janah—people; vai—certainly; loke—in the world; etasmin—this; avidya—without knowledge; kama—because of desires; karmabhih—by activities; ucca—among superior; avacasu—and inferior; gatishu—destinations; na veda—does not recognize; svam—his own; gatim—destination; bhraman—wandering.

[Lord Krishna thought:] Certainly people in this world are wandering among higher and lower destinations, which they achieve through activities performed according to their desires and without full knowledge. Thus people do not know their real destination.

iti sancintya bhagavan

maha-karuniko harih

darshayam asa lokam svam

gopanam tamasah param

iti—in these words; sancintya—considering to Himself; bhagavan—the Supreme Personality of Godhead; maha-karunikah—the most merciful; harih—Lord Hari; darshayam asa—showed; lokam—the planet, Vaikuntha; svam—His own; gopanam—to the cowherd men; tamasah—material darkness; param—beyond.

Thus deeply considering the situation, the all-merciful Supreme Personality of Godhead Hari revealed to the cowherd men His abode, which is beyond material darkness.

Satyam jnanam anantam yad

brahma-jyotih sanatanam

yad dhi pashyanti munayo

gunapaye samahitah

satyam—indestructible; jnanam—knowledge; anantam—unlimited; yat—which; brahma—the absolute; jyotih—effulgence; sanatanam—eternal; yat—which; hi—indeed; pashyanti—see; munayah—sages; guna—the modes of material nature; apaye—when they subside; samahitah—absorbed in trance.

Lord Krishna revealed the indestructible spiritual effulgence, which is unlimited, conscious and eternal. Sages see that spiritual existence in trance, when their consciousness is free of the modes of material nature.

Nandadayas tu tam drishtva

paramananda-nivritah

krishnam ca tatra cchandobhih

stuyamanam su-vismitah

nanda-adayah—the cowherd men headed by Nanda Maharaja; tu—and; tam—that; drishtva—seeing; parama—supreme; ananda—by ecstasy; nivritah—overwhelmed with joy; krishnam—Lord Krishna; ca—and; tatra—there; chandobhih—by the Vedic hymns; stuyamanam—being praised; su—very much; vismitah—surprised.

Nanda Maharaja and the other cowherd men felt the greatest happiness when they saw that transcendental abode. They were especially amazed to see Krishna Himself there, surrounded by the personified Vedas, who were offering Him prayers.

01.03.01 Suta Gosvami to Shaunaka Rishi

suta uvaca

jagrihe paurusham rupam

bhagavan mahad-adibhih

sambhutam shodasha-kalam

adau loka-sishrikshaya

sutah uvaca—Suta said; jagrihe—accepted; paurusham—plenary portion as the purusa incarnation; rupam—form; bhagavan—the Personality of Godhead; mahat-adibhih—with the ingredients of the material world; sambhutam—thus there was the creation of; shodasha-kalam—sixteen primary principles; adau—in the beginning; loka—the universes; sishrikshaya—on the intention of creating.

Suta said: In the beginning of the creation, the Lord first expanded Himself in the universal form of the purusha incarnation and manifested all the ingredients for the material creation. And thus at first there was the creation of the sixteen principles of material action. This was for the purpose of creating the material universe.

01.03.05–14 Suta Gosvami to Shaunaka Rishi

etan nanavataranam

nidhanam bijam avyayam

yasyamshamshena shrijyante

deva-tiryan-naradayah

etat—this (form); nana—multifarious; avataranam—of the incarnations; nidhanam—source; bijam—seed; avyayam—indestructible; yasya—whose; amsha—plenary portion; amshena—part of the plenary portion; shrijyante—create; deva—demigods; tiryak—animals; nara-adayah—human beings and

others.

This form [the second manifestation of the purusha] is the source and indestructible seed of multifarious incarnations within the universe. From the particles and portions of this form, different living entities, like demigods, men and others, are created. (5)

sa eva prathamam devah

kaumaram sargam ashritah

cacara dushcaram brahma

brahmacaryam akhanditam

sah—that; eva—certainly; prathamam—first; devah—Supreme Lord; kaumaram—named the Kumaras (unmarried); sargam—creation; ashritah—under; cacara—performed; dushcaram—very difficult to do; brahma—in the order of Brahman; brahmacaryam—under discipline to realize the Absolute (Brahman); akhanditam—unbroken.

First of all, in the beginning of creation, there were the four unmarried sons of Brahma [the Kumaras], who, being situated in a vow of celibacy, underwent severe austerities for realization of the Absolute Truth. (6)

dvitiyam tu bhavayasya

rasatala-gatam mahim

uddharishyann upadatta

yajneshah saukaram vapuh

dvitiyam—the second; tu—but; bhavaya—for the welfare; asya—of this earth; rasatala—of the lowest region; gatam—having gone; mahim—the earth; uddharishyan—lifting; upadatta—established; yajneshah—the proprietor or the supreme enjoyer; saukaram—hoggish; vapuh—incarnation.

The supreme enjoyer of all sacrifices accepted the incarnation of a boar [the second incarnation], and for the welfare of the earth He lifted the earth from the nether regions of the universe. (7)

tritiyam rishi-sargam vai

devarshitvam upetya sah

tantram satvatam acashta

naishkarmyam karmanam yatah

tritiyam—the third one; rishi-sargam—the millennium of the rsis; vai—certainly; devarshitvam—incarnation of the rsi amongst the demigods; upetya—having accepted; sah—he; tantram—exposition of the Vedas; satvatam—which is especially meant for devotional service; acashta—collected; naishkarmyam—nonfruitive; karmanam—of work; yatah—from which.

In the millennium of the rishis, the Personality of Godhead accepted the third empowered incarnation in the form of Devarshi Narada, who is a great sage among the demigods. He collected expositions of the Vedas which

deal with devotional service and which inspire nonfruitive action. (8)

turye dharma-kala-sarge

nara-narayanav rishi

bhutvatmopashamopetam

akarot dushcaram tapah

turye—in the fourth of the line; dharma-kala—wife of Dharmaraja; sarge—being born of; nara-narayanau—named Nara and Narayana; rishi—sages; bhutva—becoming; atma-upashama—controlling the senses; upetam—for achievement of; akarot—undertook; dushcaram—very strenuous; tapah—penance.

In the fourth incarnation, the Lord became Nara and Narayana, the twin sons of the wife of King Dharma. Thus He undertook severe and exemplary penances to control the senses. (9)

pancamah kapilo nama

siddheshah kala-viplutam

provacasuraye sankhyam

tattva-grama-vinirnayam

pancamah—the fifth one; kapilah—Kapila; nama—of the name; siddheshah—the foremost mongst the perfect; kala—time; viplutam—lost; provaca—said;

asuraye—unto the brahmana named Asuri; sankhyam—metaphysics; tattva-grama—the sum total of the creative elements; vinirnayam—exposition.

The fifth incarnation, named Lord Kapila, is foremost among perfected beings. He gave an exposition of the creative elements and metaphysics to Asuri Brahmana, for in course of time this knowledge had been lost. (10)

shashtham atrer apatyatvam

vritah prapto 'nasuyaya

anvikshikim alarkaya

prahladadibhya ucivan

shashtham—the sixth one; atreh—of Atri; apatyatvam—sonship; vritah—being prayed for; praptah—obtained; anasuyaya—by Anasuya; anvikshikim—on the subject of transcendence; alarkaya—unto Alarka; prahlada-adibhyah—unto Prahlada and others; ucivan—spoke.

The sixth incarnation of the purusha was the son of the sage Atri. He was born from the womb of Anasuya, who prayed for an incarnation. He spoke on the subject of transcendence to Alarka, Prahlada and others [Yadu, Haihaya, etc.]. (11)

tatah saptama akutyam

rucer yajno 'bhyajayata

sa yamadyaih sura-ganair

apat svayambhuvantaram

tatah—after that; saptame—the seventh in the line; akutyam—in the womb of Akuti; ruceh—by Prajapati Ruci; yajnah—the Lord's incarnation as Yajna; abhyajayata—advented; sah—He; yama-adyaih—with Yama and others; sura-ganaih—with demigods; apat—ruled; svayambhuva-antaram—the change of the period of Svayambhuva Manu.

The seventh incarnation was Yajna, the son of Prajapati Ruci and his wife Akuti. He controlled the period during the change of the Svayambhuva Manu and was assisted by demigods such as His son Yama. (12)

ashtame merudevyam tu

nabher jata urukramah

darshayan vartma dhiranam

sarvashrama-namaskritam

ashtame—the eighth of the incarnations; merudevyam tu—in the womb of Merudevi, the wife of; nabheh—King Nabhi; jatah—took birth; urukramah—the all-powerful Lord; darshayan—by showing; vartma—the way; dhiranam—of the perfect beings; sarva—all; ashrama—orders of life; namaskritam—honored by.

The eighth incarnation was King Rishabha, son of King Nabhi and his wife Merudevi. In this incarnation the Lord showed the path of perfection, which is followed by those who have fully controlled their senses and who

are honored by all orders of life. (13)

rishibhir yacito bheje

navamam parthivam vapuh

dugdhemam oshadhir vipras

tenayam sa ushattamah

rishibhih—by the sages; yacitah—being prayed for; bheje—accepted; navamam—the ninth one; parthivam—the ruler of the earth; vapuh—body; dugdha—milking; imam—all these; oshadhih—products of the earth; viprah—O brahmanas; tena—by; ayam—this; sah—he; ushattamah—beautifully attractive.

O brahmanas, in the ninth incarnation, the Lord, prayed for by sages, accepted the body of a king [Prithu] who cultivated the land to yield various products, and for that reason the earth was beautiful and attractive. (14)

01.03.15–28 Suta Gosvami to Shaunaka Rishi

rupam sa jagrihe matsyam

cakshushodadhi-samplave

navy aropya mahi-mayyam

apad vaivasvatam manum

rupam—form; sah—He; jagrihe—accepted; matsyam—of a fish; cakshusha—Caksusa; udadhi—water; samplave—inundation; navi—on the boat; aropya—keeping on; mahi—the earth; mayyam—drowned in; apat—protected; vaivasvatam—Vaivasvata; manum—Manu, the father of man.

When there was a complete inundation after the period of the Cakshusha Manu and the whole world was deep into water, the Lord accepted the form of a fish and protected Vaivasvata Manu, keeping him up on a boat. (15)

surasuranam udadhim

mathnatam mandaracalam

dadhre kamatha-rupena

prishtha ekadashe vibhuh

sura—the theists; asuranam—of the atheists; udadhim—in the ocean; mathnatam—churning; mandaracalam—the Mandaracala Hill; dadhre—sustained; kamatha—tortoise; rupena—in the form of; prishthe—shell; ekadashe—the eleventh in the line; vibhuh—the great.

The eleventh incarnation of the Lord took the form of a tortoise whose shell served as a pivot for the Mandaracala Hill, which was being used as a churning rod by the theists and the atheists of the universe. (16)

dhanvantaram dvadashamam

trayodashamam eva ca

apayayat suran anyan

mohinya mohayan striya

dhanvantaram—the incarnation of Godhead named Dhanvantari; dvadashamam—the twelfth in the line; trayodashamam—the thirteenth in the line; eva—certainly; ca—and; apayayat—gave to drink; suran—the demigods; anyan—others; mohinya—by charming beauty; mohayan—alluring; striya—in the form of a woman.

In the twelfth incarnation, the Lord appeared as Dhanvantari, and in the thirteenth He allured the atheists by the charming beauty of a woman and gave nectar to the demigods to drink. (17)

caturdasham narasimham

bibhrad daityendram urjitam

dadara karajair urav

erakam kata-krid yatha

caturdasham—the fourteenth in the line; nara-simham—the incarnation of the Lord as half-man and half-lion; bibhrat—advented; daitya-indram—the king of the atheists; urjitam—strongly built; dadara—bifurcated; karajaih—by the nails; urau—on the lap; erakam—canes; kata-krit—carpenter; yatha—just like.

In the fourteenth incarnation, the Lord appeared as Nrisimha and

bifurcated the strong body of the atheist Hiranyakashipu with His nails, just as a carpenter pierces cane. (18)

pancadasham vamanakam

kritvagad adhvaram baleh

pada-trayam yacamanah

pratyaditsus tri-pishtapam

pancadasham—the fifteenth in the line; vamanakam—the dwarfbrahmana; kritva—by assumption of; agat—went; adhvaram—arena of sacrifice; baleh—of King Bali; pada-trayam—three steps only; yacamanah—begging; pratyaditsuh—willing at heart to return; tri-pishtapam—the kingdom of the three planetary systems.

In the fifteenth incarnation, the Lord assumed the form of a dwarf-brahmana [Vamana] and visited the arena of sacrifice arranged by Maharaja Bali. Although at heart He was willing to regain the kingdom of the three planetary systems, He simply asked for a donation of three steps of land. (19)

avatare shodashame

pashyan brahma-druho nripan

trih-sapta-kritvah kupito

nih-kshatram akaron mahim

avatare—in the incarnation of the Lord; shodashame—the sixteenth; pashyan—seeing; brahma-druhah—disobedient to the orders of the brahmanas; nripan—the kingly order; trih-sapta—thrice seven times; kritvah—had done; kupitah—being engaged; nih—negation; kshatram—the administrative class; akarot—did perform; mahim—the earth.

In the sixteenth incarnation of the Godhead, the Lord [as Bhrigupati] annihilated the administrative class [kshatriyas] twenty-one times, being angry with them because of their rebellion against the brahmanas [the intelligent class]. (20)

tatah saptadashe jatah

satyavatyam parasharat

cakre veda-taroh shakha

drishtva pumso 'lpa-medhasah

tatah—thereafter; saptadashe—in the seventeenth incarnation; jatah—advented; satyavatyam—in the womb of Satyavati; parasharat—by Parashara Muni; cakre—prepared; veda-taroh—of the desire tree of the Vedas; shakhah—branches; drishtva—be seeing; pumsah—the people in general; alpa-medhasah—less intelligent.

Thereafter, in the seventeenth incarnation of Godhead, Shri Vyasadeva appeared in the womb of Satyavati through Parasara Muni, and he divided

the one Veda into several branches and subbranches, seeing that the people in general were less intelligent. (21)

nara-devatvam apannah

sura-karya-cikirshaya

samudra-nigrahadini

cakre viryany atah param

nara—human being; devatvam—divinity; apannah—having assumed the form of; sura—the demigods; karya—activities; cikirshaya—for the purpose of performing; samudra—the Indian Ocean; nigraha-adini—controlling, etc.; cakre—did perform; viryani—superhuman prowess; atah param—thereafter.

In the eighteenth incarnation, the Lord appeared as King Rama. In order to perform some pleasing work for the demigods, He exhibited superhuman powers by controlling the Indian Ocean and then killing the atheist King Ravana, who was on the other side of the sea. (22)

ekonavimshe vimshatime

vrishnishu prapya janmani

rama-krishnav iti bhuvo

bhagavan aharad bharam

konavimshe—in the nineteenth; vimshatime—in the twentieth also; vrishnishsu—in the Vrishni dynasty; prapya—having obtained; janmani—births; rama—Balarama; krishnau—Shrii Krishna; iti—thus; bhuvah—of the world; bhagavan—the Personality of Godhead; aharat—removed; bharam—burden.

In the nineteenth and twentieth incarnations, the Lord advented Himself as Lord Balarama and Lord Krishna in the family of Vrishni [the Yadu dynasty], and by so doing He removed the burden of the world. (23)

tatah kalau sampravritte

sammohaya sura-dvisham

buddho namnanjana-sutah

kikateshu bhavishyati

tatah—thereafter; kalau—the age of Kali; sampravritte—having ensued; sammohaya—for the purpose of deluding; sura—the theists; dvisham—those who are envious; buddhah—Lord Buddha; namna—of the name; anjana-sutah—whose mother was Anjana; kikateshu—in the province of Gaya (Bihar); bhavishyati—will take place.

Then, in the beginning of Kali-yuga, the Lord will appear as Lord Buddha, the son of Anjana, in the province of Gaya, just for the purpose of deluding those who are envious of the faithful theist. (24)

athasau yuga-sandhyayam

dasyu-prayeshu rajasu

janita vishnu-yashaso

namna kalkir jagat-patih

atha—thereafter; asau—the same Lord; yuga-sandhyayam—at the conjunction of the yugas; dasyu—plunderers; prayeshu—almost all; rajasu—the governing personalities; janita—will take His birth; vishnu—named Vishnu; yashasah—surnamed Yasha; namna—in the name of; kalkih—the incarnation of the Lord; jagat-patih—the Lord of the creation.

Thereafter, at the conjunction of two yugas, the Lord of the creation will take His birth as the Kalki incarnation and become the son of Vishnu Yasha. At this time the rulers of the earth will have degenerated into plunderers. (25)

avatara hy asankhyeya

hareh sattva-nidher dvijah

yathavidasinah kulyah

sarasah syuh sahasrashah

avatarah—incarnations; hi—certainly; asankhyeyah—innumerable; hareh—of Hari, the Lord; sattva-nidheh—of the ocean of goodness; dvijah—the brahmanas; yatha—as it is; avidasinah—inexhaustible; kulyah—rivulets; sarasah—of vast lakes; syuh—are; sahasrashah—thousands of.

O brahmanas, the incarnations of the Lord are innumerable, like rivulets flowing from inexhaustible sources of water. (26)

rishayo manavo deva

manu-putra mahaujasah

kalah sarve harer eva

saprajapatayah smritah

rishayah—all the sages; manavah—all the Manus; devah—all the demigods; manu-putrah—all the descendants of Manu; maha-ojasah—very powerful; kalah—portion of the plenary portion; sarve—all collectively; hareh—of the Lord; eva—certainly; sa-prajapatayah—along with the Prajapatis; smritah—are known.

All the rishis, Manus, demigods and descendants of Manu, who are especially powerful, are plenary portions or portions of the plenary portions of the Lord. This also includes the Prajapatis. (27) (not in GM Bengali version)

ete camsha-kalah pumsah

krishnas tu bhagavan svayam

indrari-vyakulam lokam

mridayanti yuge yuge

ete—all these; ca—and; amsha—plenary portions; kalah—portions of the

plenary portions; pumsah—of the Supreme; krishnah—Lord Krishna; tu—but; bhagavan—the Personality of Godhead; svayam—in person; indra-ari—the enemies of Indra; vyakulam—disturbed; lokam—all the planets; mridayanti—gives protection; yuge yuge—in different ages.

All of the above-mentioned incarnations are either plenary portions or portions of the plenary portions of the Lord, but Lord Shri Krishna is the original Personality of Godhead. All of them appear on planets whenever there is a disturbance created by the atheists. The Lord incarnates to protect the theists. (28)

07.09.38 Prahlada Maharaja to Lord Nrishimhadeva

ittham nri-tiryag-rishi-deva jhashavata rair

lokan vibhavayasi hamsi jagat pratipan

dharmam maha-purusha pasi yuganuvrittam

channah kalau yad abhavas tri-yugo 'tha sa tvam

ittham—in this way; nri—like a human being (such as Lord Krishna and Lord Ramacandra); tiryak—like animals (such as the boar); rishi—as a great saint (Parashurama); deva—as demigods; jhasha—as an aquatic (such as the fish and tortoise); avataraih—by such different incarnations; lokan—all the different planetary systems; vibhavayasi—You protect; hamsi—You (sometimes) kill; jagat pratipan—persons who have simply created trouble in this world; dharmam—the principles of religion; maha-purusha—O great personality; pasi—You

protect; yuga-anuvrittam—according to the different millenniums; channah—covered; kalau—in the age of Kali; yat—since; abhavah—have been (and will be in the future); tri-yugah—named Triyuga; atha—therefore; sah—the same personality; tvam—You.

In this way, my Lord, You appear in various incarnations as a human being, an animal, a great saint, a demigod, a fish or a tortoise, thus maintaining the entire creation in different planetary systems and killing the demoniac principles. According to the age, O my Lord, You protect the principles of religion. In the age of Kali, however, You do not assert Yourself as the Supreme Personality of Godhead, and therefore You are known as Triyuga, or the Lord who appears in three yugas.

CHAPTER 5

The Essential Nature of the Energies of the Lord

bhagavata-sakti tattvam

10.87.14 The Personified Vedas to Maha-Vishnu

shri-shrutaya ucuh

jaya jaya jahy ajam ajita dosha-gribhita-gunam

tvam asi yad atmana samavaruddha-samasta-bhagah

aga-jagad-okasam akhila-shakty-avabodhaka te

kvacid ajayatmana ca carato 'nucaren nigamah

shri-shrutayah ucuh--the Vedas said; jayajaya—victory to You, victory to You; jahi—please defeat; ajam—the eternal illusory potency of Maya; ajita—O unconquerable one; dosha—to create discrepancies; gribhita—who has assumed; gunam—the qualities of matter; tvam—You; asi—are; yat—because; atmana—in Your original status; samavaruddha—complete; samasta—in all; bhagah—opulences; aga—nonmoving; jagat—and moving; okasam—of those who possess material bodies; akhila—of all; shakti—the energies; avabodhaka—O You who awaken; te—You; kvacit—sometimes; ajaya—with Your material energy; atmana—and with Your internal, spiritual energy; ca—also; caratah—engaging; anucaret—can appreciate; nigamah—the Vedas.

The srutis said: Victory, victory to You, O unconquerable one! By Your very nature You are perfectly full in all opulences; therefore please defeat the eternal power of illusion, who assumes control over the modes of nature to create difficulties for conditioned souls. O You who awaken all the energies of the moving and nonmoving embodied beings, sometimes the Vedas can recognize You as You sport with Your material and spiritual potencies.

02.09.26 Brahma to Shri Krishna

thatapi nathamanasya

natha nathaya nathitam

paravare yatha rupe

janiyam te tv arupinah

thata api—in spite of that; nathamanasya—of the one who is asking for; natha—O Lord; nathaya—please award; nathitam—as it is desired; para-avare—in the matter of mundane and transcendental; yatha—as it is; rupe—in the form; janiyam—may it be known; te—Your; tu—but; arupinah—one who is formless.

In spite of that, my Lord, I am praying to You to kindly fulfill my desire. May I please be informed how, in spite of Your transcendental form, You assume the mundane form, although You have no such form at all.

01.18.19 Suta Gosvami to Shaunaka Rishi

kutah punar grinato nama tasya

mahattamaikanta-parayanasya

yo 'nanta-saktir bhagavan ananto

mahad-gunatvad yam anantam ahuh

kutah—what to say; punah—again; grinatah—one who chants; nama—holy name; tasya—His; mahat-tama—great devotees; ekanta—exclusive; parayanasya—of one who takes shelter of; yah—He who; ananta—is the Unlimited; shaktih—potency; bhagavan—the Personality of Godhead; anantah—immeasurable; mahat—great; gunatvat—on account of such attributes; yam—whom; anantam—by the name ananta; ahuh—is called.

And what to speak of those who are under the direction of the great devotees, chanting the holy name of the Unlimited, who has unlimited potency? The Personality of Godhead, unlimited in potency and transcendental by attributes, is called the ananta [Unlimited].

10.14.21 Brahma to Shri Krishna

ko vetti bhuman bhagavan paratman

yogeshvarotir bhavatas tri-lokyam

kva va katham va kati va kadeti

vistarayan kridasi yoga-mayam

kah--who; vetti—knows; bhuman—O supreme great one; bhagavan—O Supreme Personality of Godhead; para-atman—O Supreme Soul; yoga-ishvara—O master of mystic power; utih—the pastimes; bhavatah—of Your Lordship; tri-lokyam—in the three worlds; kva—where; va—or; katham—how; va—or; kati—how many; va—or; kada—when; iti—thus; vistarayan—expanding; kridasi—You play; yoga-mayam—Your spiritual energy.

O supreme great one! O Supreme Personality of Godhead! O Supersoul, master of all mystic power! Your pastimes are taking place continuously in these three worlds, but who can estimate where, how and when You are employing Your spiritual energy and performing these innumerable pastimes? No one can understand the mystery of how Your spiritual energy acts.

04.09.15 Dhruva Maharaja to Prishnigarbha

tvam nitya-mukta-parishuddha-vibuddha atma

kuta-stha adi-purusho bhagavams try-adhishah

yad-buddhy-avasthitim akhanditaya sva-drishtya

drashta sthitav adhimakho vyatirikta asse

tvam--You; nitya—eternally; mukta—liberated; parishuddha—uncontaminated; vibuddhah—full of knowledge; atma—the Supreme Soul; kuta-sthah—

changeless; adi—original; purushah—person; bhagavan—the Lord, full with six opulences; tri-adhishah—master of the three modes; yat—whence; buddhi—of intellectual activities; avasthitim—all stages; akhanditaya—unbroken; sva-drishtya—by transcendental vision; drashta—You witness; sthitau—for maintaining (the universe); adhimakhah—enjoyer of the results of all sacrifices; vyatiriktah—differently; asse—You are situated.

My Lord, by Your unbroken transcendental glance You are the supreme witness of all stages of intellectual activities. You are eternally liberated, Your existence is situated in pure goodness, and You are existent in the Supersoul without change. You are the original Personality of Godhead, full with six opulences, and You are eternally the master of the three modes of material nature. Thus, You are always different from the ordinary living entities. O Lord Vishnu, You maintain all the affairs of the entire universe, and yet You stand aloof and are the enjoyer of the results of all sacrifices.

01.16.33 Mother Earth to Dharma

tasyaham abja-kulishankusha-ketu-ketaih

shrimat-padair bhagavatah samalankritangi

trin atyaroca upalabhya tato vibhutim

lokan sa mam vyashrijad utsmayatim tad-ante

tasya—His; aham—myself; abja—lotus flower; kulisha—thunderbolt; ankusha—rod for driving elephants; ketu—flag; ketaih—impressions; shrimat—the

owner of all opulence; padaih—by the soles of the feet; bhagavatah—of the Personality of Godhead; samalankrita-angi—one whose body is so decorated; trin—three; ati—superseding; aroce—beautifully decorated; upalabhya—having obtained; tatah—thereafter; vibhutim—specific powers; lokan—planetary systems; sah—He; mam—me; vyashrijat—gave up; utsmayatim—while feeling proud; tat-ante—at the end.

I was endowed with specific powers to supersede the fortune of all the three planetary systems by being decorated with the impressions of the flag, thunderbolt, elephant-driving rod and lotus flower, which are the signs of the lotus feet of the Lord. But at the end, when I felt I was so fortunate, the Lord left me.

10.39.55 Shukadeva Gosvami to Maharaja Parikshit

shriya pushtya gira kantya

kirtya tushtyelayorjaya

vidyayavidyaya shaktya

mayaya ca nishevitam

shriya pushtya gira kantya kirtya tushtya ilaya urjaya--by His internal potencies Shri, Pusti, Gir, Kanti, Kirti, Tushti, Ila and urja; vidyaya avidyaya—by His potencies of knowledge and ignorance; shaktya—by His internal pleasure potency; mayaya—by His material creative potency; ca—and; nishevitam—being served.

Also in attendance were the Lord's principal internal potencies - Shri, Pusti, Gir, Kanti, Kirti, Tusti, Ila and Urja - as were His material potencies Vidya, Avidya and Maya, and His internal pleasure potency, Sakti.

10.16.46 Naga-patnis to Shri Krishna

namo guna-pradipaya

gunatma-cchadanaya ca

guna-vritty-upalakshyaya

guna-drashtre sva-samvide

namah--obeisances; guna-pradipaya—to Him who manifests various qualities; guna—by the material modes; atma—Himself; chadanaya—who disguises; ca—and; guna—of the modes; vritti—by the functioning; upalakshyaya—who can be ascertained; guna-drashtre—to the separate witness of the material modes; sva—to His own devotees; samvide—who is known.

Obeisances to You, O Lord, who manifest varieties of material and spiritual qualities. You disguise Yourself with the material qualities, and yet the functioning of those same material qualities ultimately reveals Your existence. You stand apart from the material qualities as a witness and can be fully known only by Your devotees.

08.03.28 Gajendra's Prayers of Surrender

namo namas tubhyam asahya-vega-

shakti-trayayakhila-dhi-gunaya

prapanna-palaya duranta-shaktaye

kad-indriyanam anavapya-vartmane

namah--I offer my respectful obeisances; namah—again I offer my respectful obeisances; tubhyam—unto You; asahya—formidable; vega—forces; shakti-trayaya—unto the Supreme Person, who has threefold potencies; akhila—of the universe; dhi—for the intelligence; gunaya—who appears as the sense objects; prapanna-palaya—unto the Supreme, who gives shelter to the surrendered; duranta-shaktaye—who possesses energies very difficult to overcome; kat-indriyanam—by persons unable to control their senses; anavapya—who is unattainable; vartmane—on the path.

My Lord, You are the controller of formidable strength in three kinds of energy. You appear as the reservoir of all sense pleasure and the protector of the surrendered souls. You possess unlimited energy, but You are unapproachable by those who are unable to control their senses. I offer my respectful obeisances unto You again and again.

04.09.16 Dhruva Maharaja to Prishnigarbha

yasmin viruddha-gatayo hy anisham patanti

vidyadayo vividha-shaktaya anupurvyat

tad brahma vishva-bhavam ekam anantam adyam

ananda-matram avikaram aham prapadye

yasmin--in whom; viruddha-gatayah—of opposite character; hi—certainly; anisham—always; patanti—are manifest; vidya-adayah—knowledge and ignorance, etc.; vividha—various; shaktayah—energies; anupurvyat—continually; tat—that; brahma—Brahman; vishva-bhavam—the cause of material creation; ekam—one; anantam—unlimited; adyam—original; ananda-matram—simply blissful; avikaram—changeless; aham—I; prapadye—offer my obeisances.

My dear Lord, in Your impersonal manifestation of Brahman there are always two opposing elements - knowledge and ignorance. Your multienergies are continually manifest, but the impersonal Brahman, which is undivided, original, changeless, unlimited and blissful, is the cause of the material manifestation. Because You are the same impersonal Brahman, I offer my respectful obeisances unto You.

04.11.18 Svayambhuva Manu to Dhruva Maharaja

sa khalv idam bhagavan kala-shaktya

guna-pravahena vibhakta-viryah

karoty akartaiva nihanty ahanta

ceshta vibhumnah khalu durvibhavya

sah--the; khalu—however; idam—this (universe); bhagavan—the personality of Godhead; kala—of time; shaktya—by the force; guna-pravahena—by the interaction of the modes of nature; vibhakta—divided; viryah—(whose) potencies; karoti—acts upon; akarta—the nondoer; eva—although; niha nti—kills; ahanta—nonkiller; ceshta—the energy; vibhumnah—of the Lord; khalu—certainly; durvibhavya—inconceivable.

The Supreme Personality of Godhead, by His inconceivable supreme energy, time, causes the interaction of the three modes of material nature, and thus varieties of energy become manifest. It appears that He is acting, but He is not the actor. He is killing, but He is not the killer. Thus it is understood that only by His inconceivable power is everything happening.

11.04.02 Drumila Rishi to Maharaja Nimi

shri-drumila uvaca

yo va anantasya gunan anantan

anukramishyan sa tu bala-buddhih

rajamsi bhumer ganayet kathancit

kalena naivakhila-shakti-dhamnah

shri-drumilah uvaca--Shri Drumila said; yah—who; vai—indeed; anantasya—of the unlimited Lord; guruna—the transcendental qualities; anantan—which are

unlimited; anukramishyan—trying to enumerate; sah—he; tu—certainly; bala-buddhih—is a person of childish intelligence; rajamsi—the particles of dust; bhumeh—on the earth; ganayet—one may count; kathancit—somehow; kalena—in time; na eva—but not; akhila-shakti-dhamnah—(the qualities) of the reservoir of all potencies.

Shri Drumila said: Anyone trying to enumerate or describe fully the unlimited qualities of the unlimited Supreme Lord has the intelligence of a foolish child. Even if a great genius could somehow or other, after a time-consuming endeavor, count all the particles of dust on the surface of the earth, such a genius could never count the attractive qualities of the Personality of Godhead, who is the reservoir of all potencies.

02.05.13 Brahma to Narada Muni

vilajjamanaya yasya

sthatum iksha-pathe 'muya

vimohita vikatthante

mamaham iti durdhiyah

vilajjamanaya--by one who is ashamed; yasya—whose; sthatum—to stay; iksha-pathe—in front; amuya—by the bewildering energy; vimohitah—those who are bewildered; vikatthante—talk nonsense; mama—it is mine; aham—I am everything; iti—thus vituperating; durdhiyah—thus ill conceived.

The illusory energy of the Lord cannot take precedence, being ashamed of her position, but those who are bewildered by her always talk nonsense, being absorbed in thoughts of "It is I" and "It is mine".

02.06.32 Brahma to Narada Muni

shrijami tan-niyukto 'ham

haro harati tad-vashah

vishvam purusha-rupena

paripati tri-shakti-dhrik

shrijami--do create; tat—by His; niyuktah—appointment; aham—I; harah—Lord Shiva; harati—destroys; tat-vashah—under His subordination; vishvam—the whole universe; purusha—the Personality of Godhead; rupena—by His eternal form; paripati—maintains; tri-shakti-dhrik—the controller of three energies.

By His will, I create, Lord Shiva destroys, and He Himself, in His eternal form as the Personality of Godhead, maintains everything. He is the powerful controller of these three energies.

02.07.41 Brahma to Narada Muni

nantam vidamy aham ami munayo 'gra jas te

maya-balasya purushasya kuto 'vara ye

gayan gunan dasha-shatanana adi-devah

shesho 'dhunapi samavasyati nasya param

na--never; antam—end; vidami—do I know; aham—myself; ami—and all those; munayah—great sages; agra jah—born prior to you; te—you; maya-balasya—of the omnipotent; purushasya—of the Personality of Godhead; kutah—what to speak of others; avarah—born after us; ye—those; gayan—by singing; gunan—the qualities; dasha-shata-ananah—one who has ten hundred faces; adi-devah—the first incarnation of the Lord; sheshah—known as Sesa; adhuna—until now; api—even; samavasyati—can achieve; na—not; asya—of Him; param—limit.

Neither I nor all the sages born before you know fully the omnipotent Personality of Godhead. So what can others, who are born after us, know about Him? Even the first incarnation of the Lord, namely Shesha, has not been able to reach the limit of such knowledge, although He is describing the qualities of the Lord with ten hundred faces.

02.09.01 Shukadeva Gosvami to Maharaja Parikshit

shrii-shuka uvaca

atma-mayam rite rajan

parasyan ubhavatmanah

na ghatetartha-sambandhah

svapna-drashtur ivanjasa

shrii-shukah uvaca—Shrii Shukadeva Gosvami said; atma—the Supreme Personality of Godhead; mayam—energy; rite—without; rajan—O King; parasya—of the pure soul; anubhava-atmanah—of the purely conscious; na—never; ghateta—it can so happen; artha—meaning; sambandhah—relation with the material body; svapna—dream; drashtuh—of the seer; iva—like; anjasa—completely.

Shri Shukadeva Gosvami said: O King, unless one is influenced by the energy of the Supreme Personality of Godhead, there is no meaning to the relationship of the pure soul in pure consciousness with the material body. That relationship is just like a dreamer's seeing his own body working.

03.06.39 Maitreya Rishi to Vidura

ato bhagavato maya

aayinam api mohini

yat svayam catma-vartmatma

na veda kim utapare

atah--therefore; bhagavatah—godly; maya—potencies; mayinam—of the jugglers; api—even; mohini—enchanting; yat—that which; svayam—personally; ca—also; atma-vartma—self-sufficient; atma—self; na—does not; veda—know; kim—what; uta—to speak of; apare—others.

The wonderful potency of the Supreme Personality of Godhead is bewildering even to the jugglers. That potential power is unknown even to the self-sufficient Lord, so it is certainly unknown to others.

03.06.02 Maitreya Rishi to Vidura

kala-sanjnam tada devim

bibhrac-chaktim urukramah

trayovimshati tattvanam

ganam yugapad avishat

kala-sanjnam--known as Kali; tada—at that time; devim—the goddess; bibhrat—destructive; shaktim—potency; urukramah—the supreme powerful; trayah-vimshati—twenty-three; tattvanam—of the elements; ganam—all of them; yugapat—simultaneously; avishat—entered.

The Supreme Powerful Lord then simultaneously entered into the twenty-three elements with the goddess Kali, His external energy, who alone amalgamates all the different elements.

03.06.40 Maitreya Rishi to Vidura

yato 'prapya nyavartanta

vacash ca manasa saha

aham canya ime devas

tasmai bhagavate namah

yatah--from whom; aprapya—being unable to measure; nyavartanta—cease to try; vacah—words; ca—also; manasa—with the mind; saha—with; aham ca—also the ego; anye—other; ime—all these; devah—demigods; tasmai—unto Him; bhagavate—unto the Personality of Godhead; namah—offer obeisances.

Words, mind and ego, with their respective controlling demigods, have failed to achieve success in knowing the Supreme Personality of Godhead. Therefore, we simply have to offer our respectful obeisances unto Him as a matter of sanity.

03.07.02-3,5 Vidura to Maitreya Rishi

vidura uvaca

brahman katham bhagavatash

cin-matrasyavikarinah

lilaya capi yujyeran

nirgunasya gunah kriyah

vidurah uvaca--Vidura said; brahman—O brahmana; katham—how; bhagavatah—of the Personality of Godhead; cit-matrasya—of the complete spiritual whole;

avikarinah—of the unchangeable; lilaya—by His pastime; ca—either; api—even though it is so; yujyeran—take place; nirgunasya—who is without the modes of nature; gunah—modes of nature; kriyah—activities.

Shri Vidura said: O great brahmana, since the Supreme Personality of Godhead is the complete spiritual whole and is unchangeable, how is He connected with the material modes of nature and their activities? If this is His pastime, how do the activities of the unchangeable take place and exhibit qualities without the modes of nature? (2)

kridayam udyamo 'rbhasya

kamash cikridIshanyatah

svatas-triptasya ca katham

nivrittasya sadanyatah

kridayam--in the matter of playing; udyamah—enthusiasm; arbhasya—of the boys; kamah—desire; cikrid Isha—willingness to play; anyatah—with other boys; svatah-triptasya—for one who is self-satisfied; ca—also; katham—what for; nivrittasya—one who is detached; sada—at all times; anyatah—otherwise.

Boys are enthusiastic to play with other boys or with various diversions because they are encouraged by desire. But there is no possibility of such desire for the Lord because He is self-satisfied and detached from everything at all times. (3)

deshatah kalato yo 'sav

avasthatah svato 'nyatah

aviluptavabodhatma

sa yujyetajaya katham

deshatah--circumstantial; kalatah—by the influence of time; yah—one who; asau—the living entity; avasthatah—by situation; svatah—by dream; anyatah—by others; avilupta—extinct; avabodha—consciousness; atma—pure self; sah—he; yujyeta—engaged; ajaya—with nescience; katham—how is it so.

The pure soul is pure consciousness and is never out of consciousness, either due to circumstances, time, situations, dreams or other causes. How then does he become engaged in nescience? (5)

03.07.09 Maitreya Rishi to Vidura

maitreya uvaca

seyam bhagavato maya

yan nayena virudhyate

ishvarasya vimuktasya

karpanyam uta bandhanam

maitreyah uvaca—Maitreya said; sa iyam—such a statement; bhagavatah—of the Personality of Godhead; maya—illusion; yat—that which; nayena—by logic;

virudhyate—becomes contradictory; ishvarasya—of the Supreme Personality of Godhead; vimuktasya—of the ever liberated; karpanyam—insufficiency; uta—as also, what to speak of; ba ndhanam—bondage.

Shri Maitreya said: Certain conditioned souls put forward the theory that the Supreme Brahman, or the Personality of Godhead, is overcome by illusion, or maya, and at the same time they maintain that He is unconditioned. This is against all logic.

10.14.57 Shukadeva Gosvami to Maharaja Parikshit

sarvesham api vastunam

bhavartho bhavati sthitah

tasyapi bhagavan krishnah

kim atad vastu rupyatam

sarvesham--of all; api—indeed; vastunam—entities; bhava-arthah—the original, unmanifested causal phase of material nature; bhavati—is; sthitah—established; tasya—of that unmanifest nature; api—even; bhagavan—the Supreme Personality of Godhead; krishnah—Lord Krishna; kim—what; atat—separate from Him; vastu—thing; rupyatam—may be ascertained.

The original, unmanifested form of material nature is the source of all material things, and the source of even that subtle material nature is the Supreme Personality of Godhead, Krishna. What, then, could one ascertain

to be separate from Him?

03.02.12 Uddhava to Vidura

yan martya-lilaupayikam sva-yoga-

maya-balam darshayata grihitam

vismapanam svasya ca sau bhagarddheh

param padam bhushana-bushanangam

yat--His eternal form which; martya—mortal world; lila-upayikam—just suitable for the pastimes; sva-yoga-maya-balam—potency of the internal energy; darshayata—for manifestation; grihitam—discovered; vismapanam—wonderful; svasya—of His own; ca—and; saubhaga-riddheh—of the opulent; param—supreme; padam—ultimate stand; bhushana—ornament; bhushana-angam—of the ornaments.

The Lord appeared in the mortal world by His internal potency, yoga-maya. He came in His eternal form, which is just suitable for His pastimes. These pastimes were wonderful for everyone, even for those proud of their own opulence, including the Lord Himself in His form as the Lord of Vaikuntha. Thus His [Shri Krishna's] transcendental body is the ornament of all ornaments.

10.08.46 Maharaja Parikshit to Shukadeva Gosvami

shri-rajovaca

nandah kim akarod brahman

shreya evam mahodayam

yashoda ca maha-bhaga

papau yasyah stanam harih

shri-raja uvaca--Maharaja Parikshit further inquired (from Shukadeva Gosvami); nandah—Maharaja Nanda; kim—what; akarot—performed; brahman—O learned brahmana; shreyah—auspicious activities, like performing penances and austerities; evam—as exhibited by him; maha—udayam--from which they achieved the greatest perfection; yashoda—mother Yashoda; ca—also; maha-bhaga—most fortunate; papau—drank; yasyah—of whom; stanam—the breast milk; harih—the Supreme Personality of Godhead.

Having heard of the great fortune of mother Yashoda, Parikshit Maharaja inquired from Shukadeva Gosvami: O learned brahmana, mother Yashoda's breast milk was sucked by the Supreme Personality of Godhead. What past auspicious activities did she and Nanda Maharaja perform to achieve such perfection in ecstatic love?

10.09.13 Shukadeva Gosvami to Maharaja Parikshit

na cantar na bahir yasya

na purvam napi caparam

purvaparam bahish cantar

jagato yo jagac ca yah

na--not; ca—also; antah—interior; na—nor; bahih—exterior; yasya—whose; na—neither; purvam—beginning; na—nor; api—indeed; ca—also; aparam—end; purva-aparam—the beginning and the end; bahih ca antah—the external and the internal; jagatah—of the whole cosmic manifestation; yah—one who is; jagat ca yah—and who is everything in creation in total;

The Supreme Personality of Godhead has no beginning and no end, no exterior and no interior, no front and no rear. In other words, He is all-pervading. Because He is not under the influence of the element of time, for Him there is no difference between past, present and future; He exists in His own transcendental form at all times. Being absolute, beyond relativity, He is free from distinctions between cause and effect, although He is the cause of everything.

10.09.20-21 Shukadeva Gosvami to Maharaja Parikshit

nemam virinco na bhavo

na shrir apy anga-samshraya

prasadam lebhire gopi

yat tat prapa vimuktidat

na—not; imam—this exalted position; virincah—Lord Brahma; na—nor; bhavah—Lord Shiva; na—nor; shrih—the goddess of fortune; api—indeed; anga-samshraya—although she is always the better half of the Supreme Personality of Godhead; prasadam—mercy; lebhire—obtained; gopi—mother Yashoda; yat tat—as that which; prapa—obtained; vimukti-dat—from Krishna, who gives deliverance from this material world.

Neither Lord Brahma, nor Lord Shiva, nor even the goddess of fortune, who is always the better half of the Supreme Lord, can obtain from the Supreme Personality of Godhead, the deliverer from this material world, such mercy as received by mother Yasoda. (20)

nayam sukhapo bhagavan

dehinam gopika-sutah

jnaninam catma-bhutanam

yatha bhaktimatam iha

na--not; ayam—this; sukha-apah—very easily obtainable, or an object of happiness; bhagavan—the Supreme Personality of Godhead; dehinam—of persons in the bodily concept of life, especially the karmis; gopika-sutah—Krishna, the son of mother Yashoda (Krishna as the son of Vasudeva is called Vasudeva, and as the son of mother Yashoda He is known as Krishna); jnaninam ca—and of the jnanis, who try to be free from material contamination; atma-bhutanam—of self-sufficient yogis; yatha—as; bhakti-matam—of the devotees; iha—in this world.

The Supreme Personality of Godhead, Krishna, the son of mother Yashoda, is accessible to devotees engaged in spontaneous loving service, but He is not easily accessible to mental speculators, to those striving for self-realization by severe austerities and penances, or to those who consider the body the same as the self. **(21) (21, THEN 20 in GM Beng version)**

10.14.02 Brahma to Shri Krishna

asyapi deva vapuno mad-anugrahasya

sveccha-mayasya na tu bhuta-mayasya ko 'pi

neshe mahi tv avasituh manasantarena

sakshat tavaiva kim utatma-sukhanubhuteh

asya--of this; api—even; deva—O Lord; vapunah—the body; mat-anugrahasya—which has shown mercy to me; sva-iccha-mayasya—which appears in response to the desires of Your pure devotees; na—not; tu—on the other hand; bhuta-mayasya—a product of matter; kah—Brahma; api—even; na ishe—I am not able; mahi—the potency; tu—indeed; avasitum—to estimate; manasa—with my mind; antarena—which is controlled and withdrawn; sakshat—directly; tava—Your; eva—indeed; kim uta—what to speak; atma—within Yourself; sukha—of happiness; anubhuteh—of Your experience.

My dear Lord, neither I nor anyone else can estimate the potency of this transcendental body of Yours, which has shown such mercy to me and which appears just to fulfill the desires of Your pure devotees. Although my

mind is completely withdrawn from material affairs, I cannot understand Your personal form. How, then, could I possibly understand the happiness You experience within Yourself?

10.14.14 Brahma to Shri Krishna

narayanas tvam na hi sarva-dehinam

atmasy adhishakhila-loka-sakshi

narayano ’ngam nara-bhh-jalayanat

tac capi satyah na tavaiva maya

narayanah--the Supreme Lord Narayana; tvam—You; na—not; hi—whether; sarva—of all; dehinam—embodied living beings; atma—the Supersoul; asi—You are; adhisha—O supreme controller; akhila—of all; loka—planets; sakshi—the witness; narayanah—Lord Shri Narayana; angam—the expanded plenary portion; nara—from the Supreme Personality; bhu—originating; jala—of the water; ayanat—because of being the manifesting source; tat—that (expansion); ca—and; api—indeed; satyam—true; na—not; tava—Your; eva—at all; maya—illusory energy.

Are You not the original Narayana, O supreme controller, since You are the soul of every embodied being and the eternal witness of all created realms? Indeed, Lord Narayana is Your expansion, and He is called Narayana because He is the generating source of the primeval water of the universe. He is real, not a product of Your illusory Maya.

10.14.29 Brahma to Shri Krishna

athapi te deva padambuja-dvaya-

prasada-leshanugrihita eva hi

janati tattvah bhagavan-mahimno

na canya eko 'pi ciram vicinvan

atha--therefore; api—indeed; te—Your; deva—my Lord; pada-ambuja-dvaya—of the two lotus feet; prasada—of the mercy; lesha—by only a trace; anugrihitah—favored; eva—certainly; hi—indeed; janati—one knows; tattvam—the truth; bhagavat—of the Supreme Personality of Godhead; mahimnah—of the greatness; na—never; ca—and; anyah—another; ekah—one; api—although; ciram—for a long period; vicinvan—speculating.

My Lord, if one is favored by even a slight trace of the mercy of Your lotus feet, he can understand the greatness of Your personality. But those who speculate to understand the Supreme Personality of Godhead are unable to know You, even though they continue to study the Vedas for many years.

03.09.23 Brahma to Narada Muni

esha prapanna-varado ramayatma-shaktya

yad yat karishyati grihita-gunavatarah

tasmin sva-vikramam idam shrijato 'pi ceto

yunjita karma-shamalam ca yatha vijahyam

eshah--this; prapanna—one who is surrendered; vara-dah—benefactor; ramaya—enjoying always with the goddess of fortune (Laksmi); atma-shaktya—with His internal potency; yat yat—whatever; karishyati—He may act; grihita—accepting; guna-avatarah—incarnation of the mode of goodness; tasmin—unto Him; sva-vikramam—with omnipotency; idam—this cosmic manifestation; shrijatah—creating; api—in spite of; cetah—heart; yunjita—be engaged; karma—work; shamalam—material affection; ca—also; yatha—as much as; vijahyam—I can give up.

The Supreme Lord, the Personality of Godhead, is always the benefactor of the surrendered souls. His activities are always enacted through His internal potency, Rama, or the goddess of fortune. I pray only to engage in His service in the creation of the material world, and I pray that I may not be materially affected by my works, for thus I may be able to give up the false prestige of being the creator.

07.15.75 Narada Muni to Maharaja Yudhishthira

yuyam nri-loke bata bhuri-bhaga

lokam punana munayo 'bhiyanti

yesham grihan avasatiti sakshad

gudham param brahma manushya-lingam

yuyam--all of you Pandavas; nri-loke—in this material world; bata—indeed; bhuri-bhagah—extremely fortunate; lokam—all the planets of the universe; punanah—who can purify; munayah—great saintly persons; abhiyanti—come to visit (just like ordinary persons); yesham—of whom; grihan—the house of the Pandavas; avasati—resides; iti—thus; sakshat—directly; gudham—very confidential; param—transcendental; brahma—the Parabrahman, Krishna; manushya-lingam—as if an ordinary human being.

My dear Maharaja Yudhishthira, you Pandavas are so very fortunate in this world that many, many great saints, who can purify all the planets of the universe, come to your house just like ordinary visitors. Furthermore, the Supreme Personality of Godhead, Krishna, is living confidentially with you in your house, just like your brother.

10.02.34-36 Demigods to Shri Krishna

sattvam vishuddham shrayate bhavan sthitau

sharirinam shreya-upayanam vapuh

veda-kriya-yoga-tapah-samadhibhis

tavarhanam yena janah samihate

sattvam--existence; vishuddham—transcendental, beyond the three modes of material nature; shrayate—accepts; bhavan—Your Lordship; sthitau—during the

maintenance of this material world; sharirinam—of all living entities; shreyah—of supreme auspiciousness; upayanam—for the benefit; vapuh—a transcendental form or body; veda-kriya—by ritualistic ceremonies according to the directions of the Vedas; yoga—by practice of devotion; tapah—by austerities; samadhibhih—by becoming absorbed in transcendental existence; tava—Your; arhanam—worship; yena—by such activities; janah—human society; samihate—offers (its obligation unto You).

O Lord, during the time of maintenance You manifest everal incarnations, all with transcendental bodies, beyond the material modes of nature. When You appear in this way, You bestow all good fortune upon the living entities by teaching them to perform Vedic activities such as ritualistic ceremonies, mystic yoga, austerities, penances, and ultimately samadhi, ecstatic absorption in thoughts of You. Thus You are worshiped by the Vedic principles. (34)

sattvam na ced dhatar idam nijam bhaved

vijnanam ajnana-bhidapamarjanam

guna-prakashair anumiyate bhavan

prakashate yasya ca yena vaa gunah

sattvam--shuddha-sattva, transcendental; na—not; cet—if; dhatah—O reservoir of all energies, cause of all causes; idam—this; nijam—personal, spiritual; bhavet—could have been; vijnanam—transcendental knowledge; ajnana-bhidaa—which drives away the ignorance of the material modes; apamarjanam—

completely vanquished; guna-prakashaih—by the awakening of such transcendental knowledge; anumiyate—becomes manifested; bhavan—Your Lordship; prakashate—exhibit; yasya—whose; ca—and; yena—by which; vaa—either; gunah—quality or intelligence.

O Lord, cause of all causes, if Your transcendental body were not beyond the modes of material nature, one could not understand the difference between matter and transcendence. Only by Your presence can one understand the transcendental nature of Your Lordship, who are the controller of material nature. Your transcendental nature is very difficult to understand unless one is influenced by the presence of Your transcendental form. (35)

na nama-rupe guna janma-kamnabhir

nirupitavye tava tasya sakshinah

mano-vacobhyam anumeya-vartmano

deva kriyayam pratiyanty athapi hi

na--not; nama-rupe—the name and form; guna—with attributes; janma—appearance; karmabhih—activities or pastimes; nirupitavye—are not able to be ascertained; tava—Your; tasya—of Him; sakshinah—who is the direct observer; manah—of the mind; vacobhyam—words; anumeya—hypothesis; vartmanah—the path; deva—O Lord; kriya-yam—in devotional activities; pratiyanti—they realize; atha api—still; hi—indeed (You can be realized by the devotees).

O Lord, Your transcendental name and form are not ascertained by those who merely speculate on the path of imagination. Your name, form and attributes can be ascertained only through devotional service. (36)

10.02.37 Demigods to Shri Krishna

shrinvan grinan samsmarayamsh ca cintayan

namani rupani ca mangalani te

kriyasu yas tvac-caranaaravindayor

avishta-ceta na bhavaya kalpate

shrinnvan--constantly hearing about the Lord (shravanam kirtanam vishnoh); grinan—chanting or reciting (the holy name of the Lord and His activities); samsmarayan—remembering (constantly thinking of the Lord's lotus feet and His form); ca—and; cintayan—contemplating (the transcendental activities of the Lord); namani—His transcendental names; rupani—His transcendental forms; ca—also; mangalani—which are all transcendental and therefore auspicious; te—of Your Lordship; kriyasu—in being engaged in the devotional service; yah—he who; tvat-carana-aravindayoh—at Your lotus feet; avishta-cetah—the devotee who is completely absorbed (in such activities); na—not; bhavaya—for the material platform; kalpate—is fit.

Even while engaged in various activities, devotees whose minds are completely absorbed at Your lotus feet, and who constantly hear, chant, contemplate and cause others to remember Your transcendental names and

forms, are always on the transcendental platform, and thus they can understand the Supreme Personality of Godhead.

09.24.65 Shukadeva Gosvami to Maharaja Parikshit

yasyananam makara-kundala-caru-karna-

bhrajat-kapola-su bhagam savilasa-hasam

nityotsavam na tatripur drishibhih pibantyo

naryo narash ca muditah kupita nimesh ca

yasya--whose; ananam—face; makara-kundala-caru-karna—decorated by earrings resembling sharks and by beautiful ears; bhrajat—brilliantly decorated; kapola—forehead; subhagam—declaring all opulences; sa-vilasa-hasam—with smiles of enjoyment; nitya-utsavam—whenever one sees Him, one feels festive; na tatripuh—they could not be satisfied; drishibhih—by seeing the form of the Lord; pibantyah—as if drinking through the eyes; naryah—all the women of Vrindavana; narah—all the male devotees; ca—also; muditah—fully satisfied; kupitah—angry; nimeh—the moment they are disturbed by the blinking of the eyes; ca—also.

Krishna's face is decorated with ornaments, such as earrings resembling sharks. His ears are beautiful, His cheeks brilliant, and His smiling attractive to everyone. Whoever sees Lord Krishna sees a festival. His face and body are fully satisfying for everyone to see, but the devotees are angry at the creator for the disturbance caused by the momentary blinking of

their eyes.

03.02.11 Uddhava to Vidura

pradarshyatapta-tapasam

avitripta-drisham nrinam

adayantar adhad yas tu

sva-bimbam loka-locanam

pradarshya--by exhibiting; atapta—without undergoing; tapasam—penances; avitripta-drisham—without fulfillment of vision; nrinam—of persons; adaya—taking; antah—disappearance; adhat—performed; yah—He who; tu—but; sva-bimbam—His own form; loka-locanam—public vision.

Lord Shri Krishna, who manifested His eternal form before the vision of all on the earth, performed His disappearance by removing His form from the sight of those who were unable to see Him [as He is] due to not executing required penance.

03.02.13-14 Uddhava to Vidura

yad dharma-sunor bata rajasuye

nirikshya drik-svastyayanam tri-lokah

kartsnyena cadyeha gatam vidhatur

arvak-shritau kaushalam ity amanyata

yat--the form which; dharma-sunoh—of Maharaja Yudhisthira; bata—certainly; rajasuye—in the arena of the rajasuya sacrifice; nirikshya—by observing; drik—sight; svastyayanam—pleasing; tri-lokah—the three worlds; kartsnyena—in sum total; ca—thus; adya—today; iha—within the universe; gatam—surpassed; vidhatuh—of the creator (Brahma); arvak—recent mankind; shritau—in the material world; kaushalam—dexterity; iti—thus; amanyata—contemplated.

All the demigods from the upper, lower and middle universal planetary systems assembled at the altar of the rajasuya sacrifice performed by Maharaja Yudhishthira. After seeing the beautiful bodily features of Lord Krishna, they all contemplated that He was the ultimate dexterous creation of Brahma, the creator of human beings. (13)

yasyanuraga-pluta-hasa-rasa-

lilavaloka-pratilabdha-manah

vraja-striyo drigbhir anupravritta-

dhiyo 'vatasthuh kila kritya-sheshah

yasya--whose; anuraga—attachment; pluta—enhanced by; hasa—laughter; rasa—humors; lila—pastimes; avaloka—glancing; prati-labdha—obtained thereof; manah—anguished; vraja-striyah—damsels of Vraja; drigbhih—with the eyes; anupravritta—following; dhiyah—by intelligence; avatasthuh—sat silently; kila

—indeed; kritya-sheshah—without finishing household duties.

The damsels of Vraja, after pastimes of laughter, humor and exchanges of glances, were anguished when Krishna left them. They used to follow Him with their eyes, and thus they sat down with stunned intelligence and could not finish their household duties. (14)

03.02.21 Uddhava to Vidura

svayam tv asamyatishayas tryadhishah

svarajya-lakshmy-apta-samasta-kamah

balim haradbhish cira-loka-palaih

kirita-koty-edita-pada-pithah

svayam--Himself; tu—but; asamya—unique; atishayah—greater; tri-adhishah—Lord of the three; svarajya—independent supremacy; lakshmi—fortune; apta—achieved; samasta-kamah—all desires; balim—worshiping paraphernalia; haradbhih—offered by; cira-loka-palaih—by the eternal maintainers of the order of creation; kirita-koti—millions of helmets; edita-pada-pithah—feet honored by prayers.

Lord Shri Krishna is the Lord of all kinds of threes and is independently supreme by achievement of all kinds of fortune. He is worshiped by the eternal maintainers of the creation, who offer Him the paraphernalia of worship by touching their millions of helmets to His feet.

03.02.23 Uddhava to Vidura

aho baki yam stana-kala-kutam

jighamsayapayayad apy asadhvi

lebhe gatim dhatry-ucitam tato 'nyam

kam va dayalum sharanam vrajema

aho--alas; baki—the she-demon (Putana); yam—whom; stana—of her breast; kala—deadly; kutam—poison; jighamsaya—out of envy; apayayat—nourished; api—although; asadhvi—unfaithful; lebhe—achieved; gatim—destination; dhatri-ucitam—just suitable for the nurse; tatah—beyond whom; anyam—other; kam—who else; va—certainly; dayalum—merciful; sharanam—shelter; vrajema—shall I take.

Alas, how shall I take shelter of one more merciful than He who granted the position of mother to a she-demon [Putana] although she was unfaithful and she prepared deadly poison to be sucked from her breast?

03.02.27,29,34 Uddhava to Vidura

parito vatsapair vatsamsh

carayan vyaharad vibhuh

yamunopavane kujad-

dvija-sankulitanghripe

pariah--surrounded by; vatsapaih—cowherd boys; vatsan—calves; carayan—herding, tending; vyaharat—enjoyed by traveling; vibhuh—the Almighty; yamuna—the Yamuna River; upavane—gardens on the shore; kujat—vibrated by the voice; dvija—the twice-born birds; sankulita—densely situated; anghripe—in the trees.

In His childhood, the Almighty Lord was surrounded by cowherd boys and calves, and thus He traveled on the shore of the Yamuna River, through gardens densely covered with trees and filled with vibrations of chirping birds. (27)

sa eva go-dhanam lakshmya

niketam sita-go-vrisham

carayann anugan gopan

ranad-venur ariramat

sah--He (Lord Krishna); eva—certainly; go-dhanam—the treasure of cows; lakshmyah—by opulence; niketam—reservoir; sita-go-vrisham—beautiful cows and bulls; carayan—herding; anugan—the followers; gopan—cowherd boys; ranat—blowing; venuhh—flute; ariramat—enlivened.

While herding the very beautiful bulls, the Lord, who was the reservoir of all opulence and fortune, used to blow His flute, and thus He enlivened His

faithful followers, the cowherd boys. (29)

sharac-chashi-karair mrishtam

manayan rajani-mukham

gayan kala-padam reme

strinam mandala-mandanah

sharat--autumn; shashi—of the moon; karaih—by the shining; mrishtam—brightened; manayan—thinking so; rajani-mukham—the face of the night; gayan—singing; kala-padam—pleasing songs; reme—enjoyed; strinam—of the women; mandala-mandanah—as the central beauty of the assembly of women.

In the third season of the year, the Lord enjoyed as the central beauty of the assembly of women by attracting them with His pleasing songs in an autumn night brightened by moonshine. (34)

10.08.13 Garga Muni to Nanda Maharaja

asan varnas trayo hy asya

grihnato 'nuyugam tanuh

shuklo raktas thata pita

idanim krishnatam gatah

asan--were assumed; varnah trayah—three colors; hi—indeed; asya—of your son Krishna; grihnatah—accepting; anuyugam tanuh—transcendental bodies according to the different yugas; shuklah—sometimes white; raktah—sometimes red; thata—as well as; pitah—sometimes yellow; idanim krishnatam gatah—at the present moment He has assumed a blackish color.

Your son Krishna appears in an incarnation in every millennium. In the past, He assumed three different colors - white, red and yellow - and now He has appeared in a blackish color. [In another Dvapara-yuga, He appeared (as Lord Ramacandra) in the color of shuka, a parrot. All such incarnations have now assembled in Krishna.]

10.08.15 Garga Muni to Nanda Maharaja

bahuni santi namani

rupani ca sutasya te

guna-karmanurupani

tany aham veda no janah

bahuni--various; santi—there are; namani—names; rupani—forms; ca—also; sutasya—of the son; te—your; guna-karma-anurupani—according to His attributes and activities; tani—them; aham—I; veda—know; no janah—not ordinary persons.

For this son of yours there are many forms and names according to His

transcendental qualities and activities. These are known to me, but people in general do not understand them.

10.52.37 Rukmini to Krishna

shri-rukminy uvaca

shrutva gunan bhuvana-sundara shrinvatam te

nirvishya karna-vivarair harato 'nga-tapam

rupam drisham drishimatam akhilartha-labham

tvayy acyutavishati cittam apatrapam me

shri-rukmini uvaca--Shri Rukmini said; shrutva—hearing; gunan—the qualities; bhuvana—of all the worlds; sundara—O beauty; shrinvatam—for those who hear; te—Your; nirvishya—having entered; karna—of the ears; vivaraih—by the orifices; haratah—removing; anga—of their bodies; tapam—the pain; rupam—the beauty; drisham—of the sense of sight; drishi-matam—of those who have eyes; akhila—total; artha—of the fulfillment of desires; labham—the obtaining; tvayi—in You; acyuta—O infallible Krishna; avishati—is entering; cittam—mind; apatrapam—shameless; me—my.

Shri Rukmini said [in her letter, as read by the brahmana]: O beauty of the worlds, having heard of Your qualities, which enter the ears of those who hear and remove their bodily distress, and having also heard of Your beauty, which fulfills all of the visual desires of those who see, I have fixed

my shameless mind upon You, O Krishna.

01.18.14 Shaunaka Rishi to Suta Gosvami

ko nama tripyed rasavit kathayam

mahattamaikanta-parayanasya

nantam gunanam agunasya jagmur

yogeshvara ye bhava-padma-mukhyah

kah--who is he; nama—specifically; tripyet—get full satisfaction; rasa-vit—expert in relishing mellow nectar; kathayam—in the topics of; mahat-tama—the greatest amongst the living beings; ekanta—exclusively; parayanasya—of one who is the shelter of; na—never; antam—end; gunanam—of attributes; agunasya—of the Transcendence; jagmuh—could ascertain; yoga-ishvarah—the lords of mystic power; ye—all they; bhava—Lord Siva; padma—Lord Brahma; mukhyah—heads.

The Personality of Godhead, Lord Krishna [Govinda], is the exclusive shelter for all great living beings, and His transcendental attributes cannot even be measured by such masters of mystic powers as Lord Shiva and Lord Brahma. Can anyone who is expert in relishing nectar [rasa] ever be fully satiated by hearing topics about Him?

CHAPTER 6

Tasting the Sublime Nature of Relationships with the Lord

bhagavad-rasa-tattvam

10.43.17 Shukadeva Gosvami to Maharaja Parikshit

mallanam ashanir nrinam nara-varah strinam smaro murtiman

gopanam sva-jano 'satam kshiti-bhujam shasta sva-pitroh shishuh

mrityur bhoja-pater viram avidusham tattvam param yoginam

vrishninam para-devateti vidito rangam gatah sagrajah

mallanam—for the wrestlers; ashanih—lightning; nrinam—for the males; nara-varah—the best of men; strinam—for the women; smarah—Cupid; murti-man—incarnate; gopanam—for the cowherds; sva-janah—their relative; asatam—impious; kshiti-bhujam—for the kings; shasta—a punisher; sva-pitroh—for His parents; shishuh—a child; mrityuh—death; bhoja-pateh—for the King of the Bhojas, Kamsa; virat—the totality of the material universe; avidusham—for the unintelligent; tattvam—the Truth; param—Supreme; yoginam—for the yogis; vrishninam—for the members of the Vrishni dynasty; para-devata—their most worshipable Deity; iti—in these ways; viditah—understood; rangam—the arena; gatah—He entered; sa—along with; agra-jah—His elder brother.

The various groups of people in the arena regarded Krishna in different

ways when He entered it with His elder brother. The wrestlers saw Krishna as a lightning bolt, the men of Mathura as the best of males, the women as Cupid in person, the cowherd men as their relative, the impious rulers as a chastiser, His parents as their child, the King of the Bhojas as death, the unintelligent as the Supreme Lord's universal form, the yogis as the Absolute Truth and the Vrishnis as their supreme worshipable Deity.

01.01.19 Shaunaka Rishi to Suta Gosvami

vayam tu na vitripyama

uttama-sloka-vikrame

yac-chrinvatam rasa jnanam

svadu svadu pade pade

vayam—we; tu—but; na—not; vitripyamah—shall be at rest; uttama-shloka—the Personality of Godhead, who is glorified by transcendental prayers; vikrame—adventures; yat—which; shrinvatam—by continuous hearing; rasa—humor; jnanam—those who are conversant with; svadu—relishing; svadu—palatable; pade pade—at every step.

We never tire of hearing the transcendental pastimes of the Personality of Godhead, who is glorified by hymns and prayers. Those who have developed a taste for transcendental relationships with Him relish hearing of His pastimes at every moment.

03.25.42 Kapiladeva to Devahuti

mad-bhayad vati vato 'yam

suryas tapati mad-bhayat

varshatindro dahaty agnir

mrityush carati mad-bhayat

mat-bhayat—out of fear of Me; vati—blows; vatah—wind; ayam—this; suryah—the sun; tapati—shines; mat-bhayat—out of fear of Me; varshati—showers rain; indrah—Indra; dahati—burns; agnih—fire; mrityuh—death; carati—goes; mat-bhayat—out of fear of Me.

It is because of My supremacy that the wind blows, out of fear of Me; the sun shines out of fear of Me, and the lord of the clouds, Indra, sends forth showers out of fear of Me. Fire burns out of fear of Me, and death goes about taking its toll out of fear of Me.

10.09.18 Shukadeva Gosvami to Maharaja Parikshit

sva-matuh svinna-gatraya

visrasta-ka bara-srajah

drishtva parishramam krishnah

kripayasit sva-bandhane

sva-matuh—of His own mother (Krishna's mother, Yashodadevi); svinna-gatrayah—when Krishna saw His mother perspiring all over because of unnecessary labor; visrasta—were falling down; kabara—from her hair; srajah—of whom the flowers; drishtva—by seeing the condition of His mother; parishramam—He could understand that she was now overworked and feeling fatigued; krishnah—the Supreme Personality of Godhead; kripaya—by His causeless mercy upon His devotee and mother; asit—agreed; sva-bandhane—in binding Him.

Because of mother Yashoda's hard labor, her whole body became covered with perspiration, and the flowers and comb were falling from her hair. When child Krishna saw His mother thus fatigued, He became merciful to her and agreed to be bound.

02.03.18 Shaunaka Rishi to Suta Gosvami

taravah kim na jivanti

bhastrah kim na shshvasanty uta

na khadanti na mehanti

kim grame pashavo 'pare

taravah—the trees; kim—whether; na—do not; jivanti—live; bhastrah—bellows; kim—whether; na—do not; shvasanti—breathe; uta—also; na—do not; khadanti

—eat; na—do not; mehanti—discharge semen; kim—whether; grame—in the locality; pashavah—beastly living being; apare—others.

Do the trees not live? Do the bellows of the blacksmith not breath? All around us, do the beasts not eat and discharge semen?

4.11.30 (listed in GM Bengali, not in GM English, but in Eng. 4.11.29 is included!)

tvam pratyag-atmani tada bhagavaty ananta

ananda-matra upapanna-samasta-shaktau

bhaktim vidhaya paramam shanakair avidya-

granthim vibhetsyasi mamaham iti prarudham

tvam—you; pratyak-atmani—unto the Supersoul; tada—at that time; bhagavati—unto the Supreme Personality of Godhead; anante—who is unlimited; ananda-matre—the reservoir of all pleasure; upapanna—possessed of; samasta—all; shaktau—potencies; bhaktim—devotional service; vidhaya—by rendering; paramam—supreme; shanakaih—very soon; avidhya—of illusion; granthim—the knot; vibhetsyasi—you will undo; mama—my; aham—I; iti—thus; prarudham—firmly fixed.

Thus regaining your natural position and rendering service unto the Supreme Lord, who is the all-powerful reservoir of all pleasure and who lives in all living entities as the Supersoul, you will very soon forget the illusory understanding of "I" and "my."

04.11.29 Svayambhuva Manu to Dhruva Maharaja

tam enam angatmani mukta-vigrahe

vyapashritam nirgunam ekam aksharam

atmanam anviccha vimuktam atma-drig

yasminn idam bhedam asat pratiyate

tam—Him; enam—that; anga—my dear Dhruva; atmani—in the mind; mukta-vigrahe—free from anger; vyapashritam—situated; nirgunam—transcendental; ekam—one; aksharam—the infallible Brahman; atmanam—the self; anviccha—try to find out; vimuktam—uncontaminated; atma-drik—facing towards the Supersoul; yasmin—in which; idam—this; bhedam—differentiation; asat—unreal; pratiyate—appears to be.

My dear Dhruva, please, therefore, turn your attention to the Supreme Person, who is the infallible Brahman. Face the Supreme Personality of Godhead in your original position, and thus, by self-realization, you will find this material differentiation to be merely flickering.

10.12.11 Parikshit Maharaja to Shukadeva Gosvami

ittham satam brahma-sukhanubhutya

dasyam gatanam para-daivatena

mayashritanam nara-darakena

sakam vijahruh krita-punya-punjah

ittham—in this way; satam—of the transcendentalists; brahma-sukha-anubhutya—with Krishna, the source of brahma-sukha (Krishna is Parabrahman, and from Him originates His personal effulgence); dasyam—servitorship; gatanam—of the devotees who have accepted; para-daivatena—with the Supreme Personality of Godhead; maya-ashritanam—for those in the clutches of material energy; nara-darakena—with Him who is like an ordinary child; sakam—along with; vijahruh—enjoyed; krita-punya-punjah—all these boys, who had accumulated the results of life after life of pious activities.

In this way, all the cowherd boys used to play with Krishna, who is the source of the Brahman effulgence for jnanis desiring to merge into that effulgence, who is the Supreme Personality of Godhead for devotees who have accepted eternal servitorship, and who for ordinary persons is but another ordinary child. The cowherd boys, having accumulated the results of pious activities for many lives, were able to associate in this way with the Supreme Personality of Godhead. How can one explain their great fortune?

10.14.32 Brahma to Shri Krishna

aho bhagyam aho bhagyam

nanda-gopa-vrajaukasam

yan-mitram paramanandam

purnam brahma sanatanam

aho—what great; bhagyam—fortune; aho—what great; bhagyam—fortune; nanda—of Maharaja Nanda; gopa—of the other cowherd men; vraja-okasam—of the inhabitants of Vrajabhumi; yat—of whom; mitram—the friend; parama-anandam—the supreme bliss; purnam—complete; brahma—the Absolute Truth; sanatanam—eternal.

How greatly fortunate are Nanda Maharaja, the cowherd men and all the other inhabitants of Vrajabhumi! There is no limit to their good fortune, because the Absolute Truth, the source of transcendental bliss, the eternal Supreme Brahman, has become their friend.

10.18.24 Shukadeva Gosvami to Maharaja Parikshit

uvaha krishno bhagavan

shridamanam parajitah

vrishabham bhadrasenas tu

pralambo rohini-sutam

uvaha—carried; krishnah—Lord Shri Krishna; bhagavaAn—the Supreme Personality of Godhead; shridamanam—His devotee and friend Shridama; parajitah—being defeated; vrishabham—Vrishabha; bhadrasenah—Bhadrasena; tu—and; pralambah—Pralamba; rohini-sutam—the son of Rohini (Balarama)

Defeated, the Supreme Lord Krishna carried Shridama. Bhadrasena carried Vrishabha, and Pralamba carried Balarama, the son of Rohini.

10.14.34 Brahma to Shri Krishna

tad bhuri-bhagyam iha janma kim apy atavyam

yad gokule 'pi katamanghri-rajo-'bhishekam

yaj-jivitam tu nikhilam bhagavan mukundas

tv adyapi yat-pada-rajah shruti-mrigyam eva

tat—that; bhuri-bhagyam—the greatest good fortune; iha—here; janma—the birth; kim api—any whatsoever; atavyam—in the forest (of Vrindavana); yat—which; gokule—in Gokula; api—even; katama—of any (of the devotees); anghri—of the feet; rajah—by the dust; abhishekam—bathing; yat—whose; jivitam—life; tu—indeed; nikhilam—whole; bhagavan—the Supreme Personality of Godhead; mukundah—Lord Mukunda; tu—but; adya api—even until now; yat—whose; pada-rajah—dust of the feet; shruti—by the Vedas; mrigyam—sought after; eva—certainly.

My greatest possible good fortune would be to take any birth whatever in this forest of Gokula and have my head bathed by the dust falling from the lotus feet of any of its residents. Their entire life and soul is the Supreme Personality of Godhead, Mukunda, the dust of whose lotus feet is still being searched for in the Vedic mantras.

10.14.35 Brahma to Shri Krishna

esham ghosha-nivasinam uta bhavan kim deva rateti nash

ceto vishva-phalat phalam tvad-aparam kutrapy ayan muhyati

sad-veshad iva putanapi sa-kula tvam eva devapita

yad-dhamartha-suhrit-priyatma-tanaya-pranashayas tvat-krite

esham—to these; ghosha-nivasinam—residents of the cowherd community; uta—indeed; bhavan—Your Lordship; kim—what; deva—O Supreme Personality of Godhead; rata—will give; iti—thinking thus; nah—our; cetah—mind; vishva-phalat—than the supreme source of all benedictions; phalam—a reward; tvat—than You; aparam—other; kutra api—anywhere; ayat—considering; muhyati—becomes bewildered; sat-veshat—by disguising herself as a devotee; iva—indeed; putana—the demoness Putana; api—even; sa-kula—along with her family members, Bakasura and Aghasura; tvam—You; eva—certainly; deva—O Lord; apita—was made to attain; yat—whose; dhama—homes; artha—wealth; suhrit—friends; priya—dear relatives; atma—bodies; tanaya—children; prana—life air; ashayah—and minds; tvat-krite—dedicated to You.

My mind becomes bewildered just trying to think of what reward other than You could be found anywhere. You are the embodiment of all benedictions, which You bestow upon these residents of the cowherd community of Vrndavana. You have already arranged to give Yourself to Putana and her family members in exchange for her disguising herself as a

devotee. So what is left for You to give these devotees of Vrndavana, whose homes, wealth, friends, dear relations, bodies, children and very lives and hearts are all dedicated only to You?

04.09.17 Dhruva Maharaja to Prishnigarbha

satyashishsho hi bhagavams tava pada-padmam

ashis thatanubhajatah purushartha-murteh

apy evam arya bhagavan paripati dinan

vashreva vatsakam anugraha-kataro 'sman

satya—real; ashishah—compared with other benedictions; hi—certainly; bhagavan—my Lord; tava—Your; pada-padmam—lotus feet; ashih—benediction; thata—in that way; anubhajatah—for the devotees; purusha-artha—of the real goal of life; murteh—the personification; api—although; evam—thus; arya—O Lord; bhagavan—the Personality of Godhead; paripati—maintains; dinan—the poor in heart; vashra—a cow; iva—like; vatsakam—unto the calf; anugraha—to bestow mercy; katarah—eager; asman—upon me.

My Lord, O Supreme Lord, You are the supreme personified form of all benediction. Therefore, for one who abides in Your devotional service with no other desire, worshiping Your lotus feet is better than becoming king and lording it over a kingdom. That is the benediction of worshiping Your lotus feet. To ignorant devotees like me, You are the causelessly merciful maintainer, just like a cow, who takes care of the newly born calf by

supplying milk and giving it protection from attack.

10.06.39-40 Shukadeva Gosvami to Maharaja Parikshit

payamsi yasam apibat

putra-sneha-snutany alam

bhagavan devaki-putrah

kaivalyady-akhila-pradah

tasam aviratam krishne

kurvatinam sutekshanam

na punah kalpate rajan

samsaro 'jnana-sambhavah

payamsi—milk (coming from the body); yasam—of all of whom; apibat—Lord Krishna drank; putra-sneha-snutani—that milk coming from the bodies of the gopis, not artificially but because of maternal affection; alam—sufficiently; bhagavan—the Supreme Personality of Godhead; devaki-putrah—who appeared as the son of Devaki; kaivalya-adi—like liberation or merging into the Brahman effulgence; akhila-pradah—the bestower of all similar blessings; tasam—of all of them (of all the gopis); aviratam—constantly; krishnne—unto Lord Krishna; kurvatinam—making; suta-ikshanam—as a mother looks upon her child; na—

never; punah—again; kalpate—can be imagined; rajan—O King Parikshit; samsarah—the material bondage of birth and death; ajnana-sambhavah—which is to be accepted by foolish persons ignorantly trying to become happy.

The Supreme Personality of Godhead, Krishna, is the bestower of many benedictions, including liberation [kaivalya], or oneness with the Brahman effulgence. For that Personality of Godhead, the gopis always felt maternal love, and Krishna sucked their breasts with full satisfaction. Therefore, because of their relationship as mother and son, although the gopis were engaged in various family activities, one should never think that they returned to this material world after leaving their bodies. (39/40)

10.11.58 Shukadeva Gosvami to Maharaja Parikshit

iti nandadayo gopah

krishna-rama-katham muda

kurvanto ramamanash ca

navindan bhava-vedanam

iti—in this way; nanda-adayah—all the cowherd men, headed by Nanda Maharaja; gopah—cowherd men; krishna-rama-katham—narration of incidents in connection with Bhagavan Krishnaand Rama; muda—in great transcendental pleasure; kurvantah—doing that; ramamanah ca—enjoyed life and increased their affection for Krishna; na—not; avindan—perceived; bhava-vedanam—the tribulations of material existence.

In this way all the cowherd men, headed by Nanda Maharaja, enjoyed topics about the pastimes of Krishna and Balarama with great transcendental pleasure, and they could not even perceive material tribulations.

01.08.31 Kuntidevi to Shri Krishna

gopy adade tvayi kritagasi dama tavad

ya te dashashru-kalilanjana-sambhramaksham

vaktram niniya bhaya-bhavanaya sthitasya

sa mam vimohayati bhir api yad bibheti

gopi—the cowherd lady (Yashoda); adade—took up; tvayi—on Your; kritagasi—creating disturbances (by breaking the butter pot); dama—rope; tavat—at that time; ya—that which; te—Your; dasha—situation; ashru-kalila—overflooded with tears; anjana—ointment; sambhrama—perturbed; aksham—eyes; vaktram—face; niniya—downwards; bhaya-bhavanaya—by thoughts of fear; sthitasya—of the situation; sa—that; mam—me; vimohayati—bewilders; bhih api—even fear personified; yat—whom; bibheti—is afraid.

My dear Krishna, Yashoda took up a rope to bind You when You committed an offense, and Your perturbed eyes overflooded with tears, which washed the mascara from Your eyes. And You were afraid, though fear personafied is afraid of You. This sight is bewildering to me.

10.46.18 Gopis to Uddhava

api smarati nah krishno

matarah suhridah sakhin

gopan vrajam catma-nathah

gavo vrindavanam girim

api—perhaps; smarati—remembers; nah—us; krishnah—Krishna; mataram—His mother; suhridah—His well-wishers; sakhin—and dear friends; gopan—the cowherds; vrajam—the village of Vraja; ca—and; atma—Himself; natham—whose master; gavah—the cows; vrindavanam—the forest of Vrindavana; girim—the mountain Govardhana.

Does Krishna remember us? Does He remember His mother and His friends and well-wishers? Does He remember the cowherds and their village of Vraja, of which He is the master? Does He remember the cows, Vrindavana forest and Govardhana Hill?

10.46.29 Shukadeva Gosvami to Maharaja Parikshit

tayor itthah bhagavati

krishne nanda-yashodayoh

vikshyanuragam paramam

nandam ahoddhavo muda

tayoh—of the two of them; ittham—like this; bhagavati—for the Supreme Personality of Godhead; krishne—Lord Krishna; nanda-yashodayoh—of Nanda and Yashoda; vikshya—clearly seeing; anuragam—the loving attraction; paramam—supreme; nandam—to Nanda; aha—spoke; uddhavah—Uddhava; muda—with joy.

Uddhava then joyfully addressed Nanda Maharaja, having clearly seen the supreme loving attraction he and Yashoda felt for Krishna, the Supreme Personality of Godhead.

10.69.02 Narada Muni Thought

citram bataitad ekena

vapusha yugapat prithak

griheshu dvy-ashta-sahasram

striya eka udavahat

citram—wonderful; bata—ah; etat—this; ekena—with a single; vapusha—body; yugapat—simultaneously; prithak—separate; griheshu—in residences; dvi—two times; ashta—eight; sahasram—thousand; striyah—women; ekah—alone; udavahat—He married;

[Narada Muni thought:] It is quite amazing that in a single body Lord Krishna simultaneously married sixteen thousand women, each in a separate palace.

10.16.36 Naga-patnis to Shri Krishna

kasyanubhavo 'sya na deva vidmahe

tavanghri-renu-sparashadhikarah

yad-vanchaya shrir lalanacarat tapo

vihaya kaman su-ciram dhrita-vrata

kasya—of what; anubhavah—a result; asya—of the serpent (Kaliya); na—not; deva—my Lord; vidmahe—we know; tava—Your; anghri—of the lotus feet; renu—of the dust; sparasha—for touching; adhikarah—qualification; yat—for which; vanchaya—with the desire; shrih—the goddess of fortune; lalana—(the topmost) woman; acarat—performed; tapah—austerity; vihaya—giving up; kaman—all desires; su-ciram—for a long time; dhrita—upheld; vrata—her vow.

O Lord, we do not know how the serpent Kaliya has attained this great opportunity of being touched by the dust of Your lotus feet. For this end, the goddess of fortune performed austerities for centuries, giving up all other desires and taking austere vows.

10.47.60 Uddhava's Song to the Gopis

nayam shriyo 'nga u nitanta-rateh prasadah

svar-yoshitam nalina-gandha-rucam kuto 'nyah

rasotsave 'sya bhuja-danda-grihita-kantha-

labdhashisham ya udagad vraja-vallabhinam

na—not; ayam—this; shriyah—of the goddess of fortune; ange—on the chest; u—alas; nitanta-rateh—who is very intimately related; prasadah—the favor; svah—of the heavenly planets; yoshitam—of women; nalina—of the lotus flower; gandha—having the aroma; rucam—and bodily luster; kutah—much less; anyah—others; rasa-utsave—in the festival of the rasa dance; asya—of Lord Shri Krishna; bhuja-danda—by the arms; grihita—embraced; kantha—their necks; labdha-ashisham—who achieved such a blessing; yah—which; udagat—became manifest; vraja-vallabhinam—of the beautiful gopis, the transcendental girls of Vrajabhumi.

When Lord Shri Krishna was dancing with the gopis in the rasa-lila, the gopis were embraced by the arms of the Lord. This transcendental favor was never bestowed upon the goddess of fortune or other consorts in the spiritual world. Indeed, never was such a thing even imagined by the most beautiful girls in the heavenly planets, whose bodily luster and aroma resemble the lotus flower. And what to speak of wordly women who are very beautiful according to material estimation?

10.47.61 Uddhava's Song to the Gopis

asam aho carana-renu-jusham aham syam

vrindavane kim api gulma-lataushadhinam

ya dustyajam sva-janam arya-patham ca hitva

bhejur mukunda-padavim shrutibhir vimrigyam

asam—of the gopis; aho—oh; carana-renu—the dust of the lotus feet; jusham—devoted to; aham syam—let me become; vrindavane—in Vrindavana; kim api—any one; gulma-lata-oshadhinam—among bushes, creepers and herbs; ya—they who; dustyajam—very difficult to give up; sva-janam—family members; arya-patham—the path of chastity; ca—and; hitva—giving up; bhejuh—worshiped; mukunda-padavim—the lotus feet of Mukunda, Krishna; shrutibhih—by the Vedas; vimrigyam—to be searched for.

The gopis of Vrindavana have given up the association of their husbands, sons and other family members, who are very difficult to give up, and they have forsaken the path of chastity to take shelter of the lotus feet of Mukunda, Krishna, which one should search for by Vedic knowledge. Oh, let me be fortunate enough to be one of the bushes, creepers or herbs in Vrndavana, because the gopis trample them and bless them with the dust of their lotus feet.

10.47.63 Uddhava's Song to the Gopis

vande nanda-vraja-strinam

pada-renum abhikshnashah

ysam hari-kathodgitam

punati bhuvana-trayam

vande—I offer my respects; nanda-vraja—of the cowherd village of Nanda Maharaja; strinam—of the women; pada—of the feet; renum—to the dust; abhikshnashah—perpetually; yasam—whose; hari—of Lord Krishna; katha—about the topics; udgitam—loud chanting; punati—purifies; bhuvana-trayam—the three worlds.

I repeatedly offer my respects to the dust from the feet of the women of Nanda Maharaja's cowherd village. When these gopis loudly chant the glories of Shri Krishna, the vibration purifies the three worlds.

10.47.66 Cowherd Men of Vraja to Uddhava

manaso vrittayo nah syuh

krishna padambujashrayaah

vaco ’bhidhayinir namnam

kayas tat-prahvanadishu

manasah—of the minds; vrittayah—the functions; nah—our; syuh—may they be; krishna—of Krishna; pada-ambuja—of the lotus feet; ashrayah—taking shelter; vacah—our words; abhidhayinih—expressing; namnam—His names;

kayah—our bodies; tat—to Him; prahvana-adishu—(engaged) in bowing down and so forth.

[Nanda and the other cowherds said:] May our mental functions always take shelter of Krishna's lotus feet, may our words always chant His names, and may our bodies always bow down to Him and serve Him.

10.47.58 Uddhava to the Gopis (listed here in GM Beng., not incl in Eng.)

etah param tanu-bhrito bhuvi gopa-vadhvo

govinda eva nikhilatmani rudha-bhavah

vanchanti yad bhava-bhiyo munayo vayam ca

kim brahma-janmabhir ananta-katha-rasasya

etah—these women; param—alone; tanu—their bodies; bhritah—maintain successfully; bhuvi—on the earth; gopa-vadhvah—the young cowherd women; govinde—for Lord Krishna; eva—exclusively; nikhila—of all; atmani—the Soul; rudha—perfected; bhavah—ecstatic loving attraction; vanchanti—they desire; yat—which; bhava—material existence; bhiyah—those who are afraid of; munayah—sages; vayam—we; ca—also; kim—what use; brahma—as a brahmana or as Lord Brahma; janmabhih—with births; ananta—of the unlimited Lord; katha—for the topics; rasasya—for one who has a taste.

Among all persons on earth, these cowherd women alone have actually perfected their embodied lives, for they have achieved the perfection of

unalloyed love for Lord Govinda. Their pure love is hankered after by those who fear material existence, by great sages, and by ourselves as well. For one who has tasted the narrations of the infinite Lord, what is the use of taking birth as a high-class brahmana, or even as Lord Brahma himself?

10.14.31 Brahma to Shri Krishna

aho 'ti-dhanya vraja-go-ramanyah

stanyamritam pitam ativa te muda

yasam vibho vatsataratmajatmana

yat-triptaye 'dyapi na calam adhvarah

aho—oh; ati-dhanyah—most fortunate; vraja—of Vrindavana; go—the cows; ramanyah—and the gopis; stanya—the breast-milk; amritam—which is like nectar; pitam—has been drunk; ativa—fully; te—by You; muda—with satisfaction; yasam—of whom; vibho—O almighty Lord; vatsatara-atmaja-atmana—in the form of the calves and the sons of the cowherd women; yat—whose; triptaye—for the satisfaction; adya api—even until now; na—not; ca—and; alam—sufficient; adhvarah—the Vedic sacrifices.

O almighty Lord, how greatly fortunate are the cows and ladies of Vrindavana, the nectar of whose breast-milk You have happily drunk to Your full satisfaction, taking the form of their calves and children. All the Vedic sacrifices performed from time immemorial up to the present day have not given You as much satisfaction.

10.44.14 Ladies of Mathura

gopyas tapah kim acaran yad amushya rupam

lavanya-saram asamordhvam ananya-siddham

drigbhih pibanty anusavabhinavam durapam

ekanta-dhama yashasah shriya aishvarasya

gopyah—the gopis; tapah—austerities; kim—what; acaran—performed; yat—from which; amushya—of such a one (Lord Krishna); rupam—the form; lavanya-saram—the essence of loveliness; asama-urdhvam—not paralleled or surpassed; ananya-siddham—not perfected by any other ornament (self-perfect); drigbhih—by the eyes; pibanti—they drink; anusava-abhinavam—constantly new; durapam—difficult to obtain; ekanta-dhama—the only abode; yashasah—of fame; shriyah—of beauty; aishvarasya—of opulence.

What austerities must the gopis have performed! With their eyes they always drink the nectar of Lord Krishna's form, which is the essence of loveliness and is not to be equaled or surpassed. That loveliness is the only abode of beauty, fame and opulence. It is self-perfect, ever fresh and extremely rare.

10.44.15 Ladies of Mathura

ya dohane 'vahanane mathanopalepa

prenkhenkhanarbha-ruditokshana-marjanadau

gayanti cainam anurakta-dhiyo 'shru-kanthyo

dhanya vraja-striya urukrama-citta-yanah

yah—who (the gopis); dohane—while milking; avahanane—threshing; mathana—churning; upalepa—smearing; prenkha—on swings; inkhana—swinging; arbha-rudita—(taking care of) crying babies; ukshana—sprinkling; marjana—cleaning; adau—and so on; gayanti—they sing; ca—and; enam—about Him; anurakta—very much attached; dhiyah—whose minds; ashru—with tears; kanthyah—whose throats; dhanyah—fortunate; vraja-striyah—the ladies of Vraja; urukrama—of Lord Krishna; citta—by consciousness; yanah—whose acquisition of all desired objects.

The ladies of Vraja are the most fortunate women because, with their minds fully attached to Krishna and their throats always choked up with tears, they constantly sing about Him while milking the cows, winnowing grain, churning butter, gathering cow dung for fuel, riding on swings, taking care of their crying babies, sprinkling the ground with water, cleaning their houses, and so on. By their exalted Krishna consciousness they automatically acquire all desirable things.

10.44.16 Ladies of Mathura

pratar vrajad vrajata avishatashshca sayah

gobhih samah kvaaayato 'sya nishamya venum

nirgamya turnam abalah pathi bhuri-punyah

pashshyanti sa-smita-mukhah sa-dayavalokam

pratah—in the early morning; vrajat—from Vraja; vrajatah—of Him who is going; avishatah—entering; ca—and; sayam—in the evening; gobhih samam—together with the cows; kvanayatah—who is playing; asya—His; nishamya—hearing; venum—the flute; nirgamya—coming out; turnam—quickly; abalah—the women; pathi—on the road; bhuri—extremely; punyah—pious; pashyanti—they see; sa—with; smita—smiling; mukham—face; sa-daya—merciful; avalokam—with glances.

When the gopis hear Krishna playing His flute as He leaves Vraja in the morning with His cows or returns with them at sunset, the young girls quickly come out of their houses to see Him. They must have performed many pious activities to be able to see Him as He walks on the road, His smiling face mercifully glancing upon them.

01.11.35-36 Suta Gosvami to Shaunaka Rishi

sa esha nara-loke 'sminn

avatirnah sva-mayaya

reme stri-ratna-kutastho

bhagavan prakrito yatha

uddama-bhava-pishunamala-valgu-hasa-

vridavaloka-nihato madano 'pi yasam

sammuhya capam ajahat pramadottamas ta

yasyendriyam vimathitum kuhakair na shekuh

sah—He (the Supreme Personality of Godhead); eshah—all these; nara-loke—on this planet of human beings; asmin—on this; avatirnah—having appeared; sva—personal, internal; mayaya—causeless mercy; reme—enjoyed; stri-ratna—woman who is competent to become a wife of the Lord; kutasthah—among; bhagavan—the Personality of Godhead; prakritah—mundane; yatha—as if it were; uddama—very grave; bhava—expression; pishuna—exciting; amala—spotless; valgu-hasa—beautiful smiling; vrida—corner of the eye; avaloka—looking; nihatah—conquered; madanah—Cupid (or amadana—the greatly tolerant Shiva); api—also; yasam—whose; sammuhya—being overpowered by; capam—bows; ajahat—gave up; pramada—woman, who maddens; uttamah—of high grade; ta—all; yasya—whose; indriyam—senses; vimathitum—to perturb; kuhakaih—by magical feats; na—never; shekuh—was able.

That Supreme Personality of Godhead Shri Krishna, out of His causeless mercy, appeared on this planet by His internal potency and enjoyed Himself amongst competent women as if He were engaging in mundane affairs. (35)

Although the queens' beautiful smiles and furtive glances were all spotless and exciting, and although they could conquer Cupid himself by making him give up his bow in frustration, and although even the tolerant Shiva

could fall victim to them, still, despite all their magical feats and attractions, they could not agitate the senses of the Lord. (36)

10.19.15 Shukadeva Gosvami to Maharaja Parikshit

gah sannivartya sayahne

saha-ramo janardanah

venum viranayan goshtham

agad gopair abhishtutah

gah—the cows; sannivartya—turning back; saya-ahne—in the late afternoon; saha-ramah—together with Lord Balarama; janardanah—Shri Krishna; venum—His flute; viranayan—playing in a specific way; goshtham—to the cowherd village; agat—He went; gopaih—by the cowherd boys; abhishtutah—being praised.

It was now late in the afternoon, and Lord Krishna, accompanied by Balarama, turned the cows back toward home. Playing His flute in a special way, Krishna returned to the cowherd village in the company of His cowherd friends, who chanted His glories.

10.19.16 Shukadeva Gosvami to Maharaja Parikshit (listed in Beng, not in Engl)

gopinam paramananda

asid govinda-darshane

kshanah yuga-shatam iva

yasam yena vinabhavat

gopinam—for the young cowherd girls; parama-anandah—the greatest happiness; asit—arose; govinda-darshane—in seeing Govinda; kshanam—a moment; yuga-shatam—a hundred millenniums; iva—just as; yasam—for whom; yena—whom (Krishna); vina—without; abhavat—became.

The young gopis took the greatest pleasure in seeing Govinda come home, since for them even a moment without His association seemed like a hundred ages.

10.21.07 The Gopis Glorify Krishna's Flute

shri-gopya ucuh

akshanvatah phalam idam na param vidamah

sakhyah pashun anaviveshayator vayasyaih

vaktram vrajesha-sutayor anavenu-jushtam

yair va nipitam anurakta-kataksha-moksham

shri-gopyah ucuh—the gopis said; akshanvatam—of those who have eyes; phalam—the fruit; idam—this; na—not; param—other; vidamah—we know; sakhyah—O friends; pashun—the cows; anuviveshayatoh—causing to enter one

forest after another; vayasyaih—with Their friends of the same age; vaktram—the faces; vraja-isha—of Maharaja Nanda; sutayoh—of the two sons; anu-venu-jushtam—possessed of flutes; yaih—by which; va—or; nipitam—imbibed; anurakta—loving; kata-aksha—glances; moksham—giving off.

The cowherd girls said: O friends, those eyes that see the beautiful faces of the sons of Maharaja Nanda are certainly fortunate. As these two sons enter the forest, surrounded by Their friends, driving the cows before Them, They hold Their flutes to Their mouths and glance lovingly upon the residents of Vrndavana. For those who have eyes, we think there is no greater object of vision.

10.21.09 The Gopis Glorify Krishna's Flute

gopyah kim acarad ayah kushalam sma venur

damodaradhara-sudham api gopikanam

bhunkte svayam yad avashishta-rasam hradinyo

hrishyat-tvaco 'shru mumucus taravo yatharyah

gopyah—O gopis; kim—what; acarat—performed; ayam—this; kushalam—auspicious activities; sma—certainly; venuh—the flute; damodara—of Krishna; adhara-sudham—the nectar of the lips; api—even; gopikanam—which is owed to the gopis; bhunkte—enjoys; svayam—independently; yat—from which; avashishta—remaining; rasam—the taste only; hradinyah—the rivers; hrishyat—feeling jubilant; tvacah—whose bodies; ashru—tears; mumucuh—shed; taravah

—the trees; yatha—exactly like; aryah—old forefathers.

My dear gopis, what auspicious activities must the flute have performed to enjoy the nectar of Krishna's lips independently and leave only a taste for us gopis, for whom that nectar is actually meant! The forefathers of the flute, the bamboo tree shed tears of pleasure. His mother, the river on whose bank the bamboo was born, feels jubilation, and therefore her blooming lotus flowers are standing like hair on her body.

10.21.12 The Gopis Glorify Krishna's Flute

krishnam nirikshya vanitotsava-rupa-shilam

shrutva ca tat-kvanita-venu-vivikta-gitam

devyo vimana-gatayah smara-nunna-sara

bhrashyat-prasuna-kabara mumuhur vinivyah

krishnam—Lord Krishna; nirikshya—observing; vanita—for all women; utsava—a festival; rupa—whose beauty; shilam—and character; shrutva—hearing; ca—and; tat—by Him; kvanita—vibrated; venu—of the flute; vivikta—clear; gitam—song; devyah—the wives of the demigods; vimana-gatayah—traveling in their airplanes; smara—by Cupid; nunna—agitated; sarah—their hearts; bhrashyat—slipping; prasuna-kabarah—the flowers tied in their hair; mumuhuh—they became bewildered; vinivyah—their belts loosening.

Krishna's beauty and character create a festival for all women. Indeed,

when the demigods' wives flying in airplanes with their husbands catch a sight of Him and hear His resonant flute song, their hearts are shaken by Cupid, and they become so bewildered that flowers fall out of their hair and their belts loosen.

10.21.15 The Gopis Glorifu Krishna's Flute

nadyas tada tad upadharya mukunda-gitam

avarta-lakshita-manobhava-bhagna-vegah

alingana-sthagitam urmi-bhujair murarer

grihnanti pada-yugalam kamalopaharah

nadyah—the rivers; tada—then; tat—that; upadharya—perceiving; mukunda—of Lord Krishna; gitam—the song of His flute; avarta—by their whirlpools; lakshita—manifest; manah-bhava—by their conjugal desire; bhagna—broken; vegah—their currents; alingana—by their embrace; sthagitam—held stationary; urmi-bhujaih—by the arms of their waves; murareh—of Lord Murari; grihnanti—they seize; pada-yugalam—the two lotus feet; kamala-upaharah—carrying offerings of lotus flowers.

When the rivers hear the flute song of Krishna, their minds begin to desire Him, and thus the flow of their currents is broken and their waters are agitated, moving around in whirlpools. Then with the arms of their waves the rivers embrace Murari's lotus feet and, holding on to them, present offerings of lotus flowers.

10.21.18 The Gopis Glorify Krishna's Flute

hantayam adrir abala hari-dasa-varyo

yad rama-krishna-carana-sparasha-pramodah

manam tanoti saha-go-ganayos tayor yat

paniya-suyavasa-kandara-kandamulaih

hanta—oh; ayam—this; adrih—hill; abalah—O friends; hari-dasa-varyah—the best among the servants of the Lord; yat—because; rama-krishna-carana—of the lotus feet of Lord Krishna and Balarama; sparasha—by the touch; pramodah—jubilant; manam—respect; tanoti—offers; saha—with; go-ganayoh—the cows, calves and cowherd boys; tayoh—to Them (Shri Krishna and Balarama); yat—because; paniya—with drinking water; suyavasa—very soft grass; kandara—caves; kanda-mulaih—and edible roots.

Of all the devotees, this Govardhana Hill is the best! O my friends, this hill supplies Krishna and Balarama, along with their calves, cows and cowherd friends, with all kinds of necessities - water for drinking, very soft grass, caves, fruits, flowers and vegetables. In this way the hill offers respect to the Lord. Being touched by the lotus feet of Krishna and Balarama, Govardhana Hill appears very jubilant.

10.21.19 The Gopis Glorify Krishna's Flute

ga gopakair anu-vanam nayator udara

venu-svanaih kala-padais tanu-bhritsu sakhyam

aspandanam gati-matam pulakas tarunam

niryoga-pasha-krita-lakshanayor vicitram

gah—the cows; gopakaih—with the cowherd boys; anu-vanam—to each forest; nayatoh—leading; udara—very liberal; venu-svanaih—by the vibrations of the Lord's flute; kala-padaih—having sweet tones; tanubhritsu—among the living entities; sakhyah—O friends; aspandanam—the lack of movement; gati-matam—of those living entities that can move; pulakah—the ecstatic jubilation; tarunam—of the otherwise nonmoving trees; niryoga-pasha—the ropes for binding the rear legs of the cows; krita-lakshanayoh—of those two (Krishna and Balarama), who are characterized by; vicitram—wonderful.

My dear friends, as Krishna and Balarama pass through the forest with Their cowherd friends, leading Their cows, They carry ropes to bind the cows' rear legs at the time of milking. When Lord Krishna plays on His flute, the sweet music causes the moving living entities to become stunned and the nonmoving trees to tremble with ecstasy. These things are certainly very wonderful.

10.39.19 Gopis Speak to One Another

shri-gopya ucuh

aho vidhatas tava na kvacid daya

samyojya maitrya pranayena dehinah

tamsh cakritarthan viyunankshy aparthakah

vikriditam te ’rbhaka-ceshtitam yatha

shri-gopyah ucuh—the gopis said; aho—O; vidhatah—Providence; tava—your; na—there is not; kvacit—anywhere; daya—mercy; samyojya—bringing together; maitrya—with friendship; pranayena—and with love; dehinah—embodied living beings; tan—them; ca—and; akrita—unfulfilled; arthan—their aims; viyunakshi—you separate; aparthakam—uselessly; vikriditam—play; te—your; arbhaka—of a child; ceshtitam—the activity; yatha—as.

The gopis said: O Providence, you have no mercy! You bring embodied creatures together in friendship and love and then senselessly separate them before they fulfill their desires. This whimsical play of yours is like a child's game.

10.39.29 Gopis Speak to One Another

yasyanuraga-lalita-smita-valgu-mantra

lilavaloka-parirambhana-rasa-goshtham

nitah sma nah kshanam iva kshanada vina tam

gopyah katham nv atitarema tamo durantam

yasya—whose; anuraga—with loving affection; lalita—charming; smita—(where there were) smiles; valgu—attractive; mantra—intimate discussions; lila—playful; avaloka—glances; parirambhana—and embraces; rasa—of the rasa dance; goshtham—to the assembly; nitah sma—who were brought; nah—for us; kshanam—a moment; iva—like; kshanadah—the nights; vina—without; tam—Him; gopyah—O gopis; katham—how; nu—indeed; atitarema—will we cross over; tamah—the darkness; durantam—insurmountable.

When He brought us to the assembly of the rasa dance, where we enjoyed His affectionate and charming smiles, His delightful secret talks, His playful glances and His embraces, we passed many nights as if they were a single moment. O gopis, how can we possibly cross over the insurmountable darkness of His absence?

10.39.37 Shukadeva Gosvami to Maharaja Parikshit

ta nirasha nivavritur

govinda-vinivartane

vishoka ahani ninyur

gayantyah priya-ceshtitam

tah—they; nirashah—without hope; nivavrituh—turned back; govinda-vinivartane—of Govinda's returning; vishokah—extremely sorrowful; ahani—

the days and nights; ninyuh—they spent; gayantyah—chanting; priya—of their beloved; ceshtitam—about the activities.

The gopis then turned back without hope that Govinda would ever return to them. Full of sorrow, they began to spend their days and nights chanting about the pastimes of their beloved.

10.47.21 Shrimati Radharani to Uddhava

api bata madhu-puryam arya-putro 'dhunaste

smarati sa pitri-gehan saumya bandhumsh ca gopan

kvacid api sa katha nah kikarinam grinite

bhujam aguru-sugandhah murdhny adhasyat kada nu

api—certainly; bata—regrettable; madhu-puryam—in the city of Mathura; arya-putrah—the son of Nanda Maharaja; adhuna—now; aste—resides; smarati—remembers; sah—He; pitri-gehan—the household affairs of His father; saumya—O great soul (Uddhava); bandhun—His friends; ca—and; gopan—the cowherd boys; kvacit—sometimes; api—or; sah—He; kathah—talks; nah—of us; kinkarinam—of the maidservants; grinite—relates; bhujam—hand; aguru-su-gandham—having the fragrance of aguru; murdhni—on the head; adhasyat—will keep; kada—when; nu—maybe.

O Uddhava! It is indeed regrettable that Krishna resides in Mathura. Does He remember His father's household affairs and His friends, the cowherd

boys? O great soul! Does He ever talk about us, His maidservants? When will He lay on our heads His aguru-scented hand?

10.47.34-35 Krishna in His Letter to the Gopis

yat tv aham bhavatinam vai

dure varte priyo drisham

manasah sannikarsharthah

mad-anudhyana-kamyaya

yatha dura-care preshthe

mana avishya vartate

strinam ca na thata cetah

sannikrishte 'kshi-gocare

yat—the fact that; tu—however; aham—I; bhavatinam—from your; vai—indeed; dure—far away; varte—am situated; priyah—who am dear; drisham—to the eyes; manasah—of the mind; sannikarsha—of the attraction; artham—for the sake; mat—upon Me; anudhyana.—for your meditation; kamyaya—out of My desire; yatha—as; dura-care—being situated far away; preshthe—a lover; manah—the minds; avishya—becoming absorbed; vartate—remain; strinam—of women; ca—and; na—not; thata—so; cetah—their minds; sannikrishte—when he is near; akshi-gocare—present before their eyes.

But the actual reason why I, the beloved object of your sight, have stayed far away from you is that I wanted to intensify your meditation upon Me and thus draw your minds closer to Me. (34)

When her lover is far away, a woman thinks of him more than when he is present before her. (35)

10.47.37 (listed in GM Beng., not in Engl)

ya maya kridata ratryam

vane 'smin vraja asthitah

alabdha-rasah kalyanyo

mapur mad-virya-cintaya

yah—which women; maya—with Me; kridata—who was sporting; ratryam—at night; vane—in the forest; asmin—this; vraje—in the village of Vraja; asthitah—remaining; alabdha—not experiencing; rasah—the rasa dance; kalyanyah—fortunate; ma—Me; apuh—they achieved; mat-virya—upon My valorous pastimes; cintaya—by concentration.

Although some gopis had to remain in the cowherd village and so could not join the rasa dance to sport with Me at night in the forest, they were nonetheless fortunate. Indeed, they attained Me by thinking of My potent pastimes.

10.47.47 Gopis to Uddhava

param saukhyam hi nairashyam

svairiny apy aha pingala

taj janatinam nah krishne

thatapy asha duratyaya

param—the highest; saukhyam—happiness; hi—indeed; nairashyam—indifference; svairini—unchaste; api—although; aha—stated; pingala—the prostitute Pingala; tat—of that; janatinam—who are aware; nah—for us; krishne—focused on Krishna; thata api—nevertheless; asa—the hope; duratyaya—is impossible to transcend.

Indeed, the greatest happines is to renounce all material desires, as even the prostitute Pingala has declared. Yet even though we know this, we cannot give up our hopes of attaining Krishna.

10.47.58 Uddhava's Song to the Gopis (not incl in GM Beng, but incl in GM Engl)

etah param tanu-bhrito bhuvi gopa-vadhvo

govinda eva nikhilatmani rudha-bhavah

vanchanti yad bhava-bhiyo munayo vayam ca

kim brahma-janmabhir ananta-katha-rasasya

etah—these women; param—alone; tanu—their bodies; bhritah—maintain successfully; bhuvi—on the earth; gopa-vadhvah—the young cowherd women; govinde—for Lord Krishna; eva—exclusively; nikhila—of all; atmani—the Soul; rudha—perfected; bhavah—ecstatic loving attraction; vanchanti—they desire; yat—which; bhava—material existence; bhiyah—those who are afraid of; munayah—sages; vayam—we; ca—also; kim—what use; brahma—as a brahmana or as Lord Brahma; janmabhih—with births; ananta—of the unlimited Lord; katha—for the topics; rasasya—for one who has a taste.

[Uddhava sang:] Among all persons on earth, these cowherd women alone have actually perfected their embodied lives, for they have achieved the perfection of unalloyed love for Lord Govinda. Their pure love is hankered after by those who fear material existence, by great sages, and by ourselves as well. For one who has tasted the narrations of the infinite Lord, what is the use of taking birth as a high class brahmana, or even as Lord Brahma himself?

10.47.59 Uddhava's Song to the Gopis

kvemah striyo vana-carir vyabhicara-dushtah

krishne kva caisha paramatmani rudha-bhavah

nanv ishvaro ’nubhajato ’vidusho ’pi sakshac

chreyas tanoty agada-raja ivopayuktah

kva—where, in comparison; imah—these; striyah—women; vana—in the

forests; carih—who wander; vyabhicara—by improper behavior; dushtah—contaminated; krishne—for Krishna; kva ca—and where; eshah—this; parama-atmani—for the Supreme Soul; rudha-bhavah—stage of perfect love (known technically as maha-bhava); nanu—certainly; ishvarah—the Personality of Godhead; anubhajatah—to one who constantly worships Him; avidushah—not learned; api—even though; sakshat—directly; shreyah—the highest good; tanoti—bestows; agada—of medicines; rajah—the king (namely, the nectar which the demigods drink for long life); iva—as if; upayuktah—taken.

How amazing it is that these simple women who wander about the forest, seemingly spoiled in improper behavior, have achieved the perfection of unalloyed love for Krishna, the Supreme Soul! Still it is true that the Supreme Lord Himself awards His blessings even to an ignorant worshiper, just as the best medicine works even when taken by a person ignorant of its ingredients.

10.22.04 Shukadeva Gosvami to Maharaja Parikshit

katyayani maha-maye

maha-yoginy adhishvari

nanda-gopa-sutam devi

patim me kuru te namah

iti mantram japantyas tam

pujam cakruh kamarikam

katyayani—O goddess Katyayani; maha-maye—O great potency; maha-yogini—O possessor of great mystic power; adhishvari—O mighty controller; nanda-gopa-sutam—the son of Maharaja Nanda; devi—O goddess; patim—the husband; me—my; kuru—please make; te—unto you; namah—my obeisances; iti—with these words; mantram—the hymn; japantyah—chanting; tah—they; pujam—worship; cakruh—performed; kumarikah—the unmarried girls.

Each of the young unmarried girls performed her worship while chanting the following mantra: "O goddess Katyayani, O great potency of the Lord, O possessor of great mystic power and mighty controller of all, please make the son of Nanda Maharaja my husband. I offer my obeisances unto you."

10.22.25 Krishna to Gopis

sankalpo viditah sadhvyo

bhavatinam mad-arcanam

mayanumoditah so 'sau

satyo bhavitum arhati

sankalpah—the motivation; viditah—understood; sadhvyah—O pious girls; bhavatinam—your; mat-arcanam—worship of Me; maya—by Me; anumoditah—approved of; sah asau—that; satyah—true; bhavitum—to become; arhati—must.

[Lord Krishna said:] "O saintly girls, I understand that your real motive in this austerity has been to worship Me. That intent of yours is approved of by Me, and indeed it must come to pass."

10.22.26 Krishna to Gopis

na mayy aveshita-dhiyam

kamah kamaya kalpate

bharjita kvathita dhanah

prayo bijaya neshate

na—not; mayi—in Me; aveshita—fully absorbed; dhiyam—of those whose consciousness; kamah—desire; kamaya—to material lust; kalpate—leads; bharjitah—burned; kvathitah—cooked; dhanah—grains; prayah—for the most part; bijaya—new growth; na ishyate—are not capable of causing.

The desire of those who fix their minds on Me does not lead to material desire for sense gratification, just as barleycorns burned by the sun and then cooked can no longer grow into new sprouts.

10.23.35 Shukadeva Gosvami to Maharaja Parikshit

tatraika vidhrita bhartra

bhagavantam yatha-shrutam

hridopaguhya vijahau

deham karmanubandhanam

tatra—there; eka—one of them; vidhrita—held back by force; bhartra—by her husband; bhagavantam—the Supreme Lord, Shri Krishna; yatha-shrutam—as she heard about Him from the others; hrida—within her heart; upaguhya—embracing; vijahau—she gave up; deham—her material body; karma-anubandhanam—which is simply the basis of bondage to material activity.

One of the ladies had been forcibly kept back by her husband. When she heard the others describe the Supreme Lord Krishna, she embraced Him within her heart and gave up her material body, the basis of bondage to material activity.

10.23.43-44 Ritualistic Brahmanas Condemn Themselves

nasam dvijati-samskaro

na nivaso gurav api

na tapo natma-mimamsa

na shaucam na kriyam shubhah

thatapi hy uttamah-shloke

krishne yogeshvareshvare

bhaktir dridha na casmakam

samskaradimatam api

na—there is not; asam—on their part; dvijati-samskarah—the purificatory rituals pertaining to the twice-born classes of society; na—nor; nivasah—residence; gurau—in the ashrama of a spiritual master (that is, training as a brahmacari); api—even; na—no; tapah—execution of austerities; na—no; atma-mimamsa—philosophical inquiry into the reality of the self; na—no; shaucam—rituals of cleanliness; na—no; kriyah—ritualistic activities; shubhah—pious; thata api—nevertheless; hi—indeed; uttamah-shloke—whose glories are chanted by the exalted mantras of the Vedas; krishne—for Lord Krishna; yoga-ishvara-ishvare—the supreme master of all masters of mystic power; bhaktih—pure devotional service; dridha—firm; na—not; ca—on the other hand; asmakam—of us; samskara-adi-matam—who possess such purification and so forth; api—even though.

These women have never undergone the purificatory rites of the twice-born classes, nor have they lived as brahmacaris in the asrama of a spiritual master, nor have they executed austerities, speculated on the nature of the self, followed the formalities of cleanliness or engaged in pious rituals. Nevertheless, they have firm devotion for Lord Krishna, whose glories are chanted by the exalted hymns of the Vedas and who is the supreme master of all masters of mystic power. We, on the other hand, have no such devotion for the Lord, although we have executed all these processes. (43/44)

10.42.09 Shukadeva Gosvami to Maharaja Parikshit

tato rupa-gunaudarya-

sampanna praha keshavam

uttariyantam akrishya

smayanti jata-hric-chaya

tatah—then; rupa—with beauty; guna—good character; audarya—and generosity; sampanna—endowed; praha—she addressed; keshavam—Lord Krishna; uttariya—of His upper garment; antam—the end; akrishya—pulling; smayanti—smiling; jata—having developed; hrit-shaya—lusty feelings.

Now endowed with beauty, character and generosity, Trivakra began to feel lusty desires for Lord Kesava. Taking hold of the end of His upper cloth, she smiled and addressed Him as follows.

10.42.10 Trivakra to Krishna

ehi vira griham yamo

na tvam tyaktum ihotsahe

tvayonmathita-cittayah

prasida purusharshabha

ehi—come; vira—O hero; griham—to my house; yamah—let us go; na—not; tvam—You; tyaktum—to leave; iha—here; utsahe—I can bear; tvaya—by You;

unmathita—agitated; cittayah—on her whose mind; prasida—please have mercy; purusha-rishabha—O best of men.

Come, O hero, let us go to my house. I cannot bear to leave You here. O best of males, please take pity on me, since You have agitated my mind.

10.48.26 Akrura to Krishna

kah panditas tvad aparam sharanamm samiyad

bhakta-priyad rita-girah suhridah krita-jnat

sarvan dadati suhrido bhajato 'bhikaman

atmanam apy upacayapacayau na yasya

kah—what; panditah—scholar; tvat—other than You; aparam—to another; sharanam—for shelter; samiyat—would go; bhakta—to Your devotees; priyat—affectionate; rita—always true; girah—whose words; suhridah—the well-wisher; krita-jnat—grateful; sarvan—all; dadati—You give; suhridah—to Your well-wishing devotees; bhajatah—who are engaged in worshiping You; abhikaman—desires; atmanam—Yourself; api—even; upacaya—increase; apacayau—or diminution; na—never; yasya—whose.

What learned person would approach anyone but You for shelter, when You are the affectionate, grateful and truthful well-wisher of Your devotees? To those who worship You in sincere friendship You reward everything they desire, even Your own self, yet You never increase or diminish.

04.12.06 Kuvera to Dhruva Maharaja

bhajasva bhajaniyanghrim

abhavaya bhava-cchidam

yuktam virahitam shaktya

guna-mayyatma-mayaya

bhajasva—engage in devotional service; bhajaniya—worthy to be worshiped; anghrim—unto Him whose lotus feet; abhavaya—for deliverance from material existence; bhava-chidam—who cuts the knot of material entanglement; yuktam—attached; virahitam—aloof; shaktya—to His potency; guna-mayya—consisting of the modes of material nature; atma-mayaya—by His inconceivable potency.

Engage yourself fully, therefore, in the devotional service of the Lord, for only He can deliver us from this entanglement of materialistic existence. Although the Lord is attached to His material potency, He is aloof from her activities. Everything in this material world is happening by the inconceivable potency of the Supreme Personality of Godhead.

02.07.42 Brahma to Narada Muni

yesham sa esha bhagavan dayayed anantah

sarvatmanashrita-pado yadi nirvyalikam

te dustaram atitaranti ca deva-mayam

naisham mamaham iti dhih shva-shrigala-bhakshye

yesham—unto those only; sah—the Lord; eshah—the; bhagavan—the Personality of Godhead; dayayet—does bestow His mercy; anantah—the unlimited potential; sarva-atmana—by all means, without reservation; ashshrita-padah—surrendered soul; yadi—if such surrender; nirvyalikam—without pretension; te—those only; dustaram—insurmountable; atitaranti—can overcome; ca—and the paraphernalia; deva-mayam—diverse energies of the Lord; na—not; esam—of them; mama—mine; aham—myself; iti—thus; dhih—conscious; shva—dogs; shrigala—jackals; bhakshye—in the matter of eating.

But anyone who is specifically favored by the Supreme Lord, the Personality of Godhead, due to unalloyed surrender unto the service of the Lord, can overcome the insurmountable ocean of illusion and can understand the Lord. But those who are attached to this body, which is meant to be eaten at the end by dogs and jackals, cannot do so.

02.07.46 Brahma to Narada Muni

te vai vidanty atitaranti ca deva-mayam

stri-shudra-huna-shabara api papa jivah

yady adbhuta-krama-parayana-shila-shikshas

tiryag jana api kim u shruta-dharana ye

te—such persons; vai—undoubtedly; vidanti—do know; atitaranti—surpass; ca—also; deva-mayam—the covering energy of the Lord; stri—such as women; shudra—the laborer class of men; huna—the mountaineers; shabarah—the Siberians, or those lower than the shudras; api—although; papa jivah—sinful living beings; yadi—provided; adbhuta-krama—one whose acts are so wonderful; parayana—those who are devotees; shila—behavior; shikshah—trained by; tiryak janah—even those who are not human beings; api—also; kim—what; u—to speak of; shruta-dharanah—those who have taken to the idea of the Lord by hearing about Him; ye—those.

Surrendered souls, even from groups leading sinful lives, such as women, the laborer class, the mountaineers and the Siberians, or even the birds and beasts, can also know about the science of Godhead and become liberated from the clutches of the illusory energy by surrendering unto the pure devotees of the Lord and by following in their footsteps in devotional service.

CHAPTER 7

The Essential Nature of the Individual Soul

jiva tattva

11.02.37 Kavi to Maharaja Nimi

bhayam dvitiyabhiniveshatah syad

ishad apetasya viparyayo 'smritih

tan-mayayato budha abhajet tam

bhaktyaikayesham guru-devatatma

bhayam--fear; dvitiya—in something seeming to be other than the Lord; abhiniveshatah—because of absorption; syat—it will arise; ishat—from the Supreme Lord; apetasya—for one who has turned away; viparyayah—misidentification; asmritih—forgetfulness; tat—of the Lord; mayaya—by the illusory energy; atah—therefore; budhah—an intelligent person; abhajet—should worship fully; tam—Him; bhaktya—with devotion; ekaya—unalloyed; isham—the Lord; guru-devata-atma—one who sees his own spiritual master as his lord and very soul.

Fear arises when a living entity misidentifies himself as the material body because of absorption in the external, illusory energy of the Lord. When the living entity thus turns away from the Supreme Lord, he also forgets his

own constitutional position as a servant of the Lord. This bewildering, fearful condition is effected by the potency for illusion, called maya. Therefore, an intelligent person should engage unflinchingly in the unalloyed devotional service of the Lord, under the guidance of a bona fide spiritual master, whom he should accept as his worshipable deity and his very life and soul.

11.11.04 Shri Krishna to Uddhava

ekasyaiva mamamshasya

jivasyaiva maha-mate

bandho 'syavidyayanadir

vidyaya ca tathetarah

ekasya--of the one; eva—certainly; mama—My; amshasya—part and parcel; jivasya—of the living entity; eva—certainly; maha-mate—O most intelligent one; bandhah—bondage; asya—of him; avidyaya—by ignorance; anadih—beginningless; vidyaya—by knowledge; ca—and; tatha—similarly; itarah—the opposite of bondage, liberation.

O most intelligent Uddhava, the living entity, called jiva, is part and parcel of Me, but due to ignorance he has been suffering in material bondage since time immemorial. By knowledge, however, he can be liberated.

11.16.11 Shri Krishna to Uddhava

guninam apy aham sutram

mahatam ca mahan aham

sukshmanam apy aham jivo

durjayanam aham manah

guninam--among things possessing qualities; api—indeed; aham—I am; sutram—the primary sutra-tattva; mahatam—among great things; ca—also; mahan—the total material manifestation; aham—I am; sukshmanam—among subtle things; api—indeed; aham—I am; jivah—the spirit soul; durjayanam—among things difficult to conquer; aham—I am; manah—the mind.

Among things possessing qualities I am the primary manifestation of nature, and among great things I am the total material creation. Among subtle things I am the spirit soul, and of things that are difficult to conquer I am the mind.

01.03.32 Suta Gosvami to Shaunaka Rishi

atah param yad avyaktam

avyudha-guna-brimhitam

adrishtashruta-vastutvat

sa jivo yat punar-bhavah

atah--this; param—beyond; yat—which; avyaktam—unmanifested; avyudha—without formal shape; guna-brimhitam—affected by the qualities; adrishta—unseen; ashruta—unheard; vastutvat—being like that; sah—that; jivah—living being; yat—that which; punah-bhavah—takes birth repeatedly.

Beyond this gross conception of form is another, subtle conception of form which is without formal shape and is unseen, unheard and unmanifest. The living being has his form beyond this subtlety, otherwise he could not have repeated births.

11.03.38 Pippalayana to Maharaja Nimi

natma jajana na marishyati naidhate 'sau

na kshiyate savana-vid vyabhicarinam hi

sarvatra shashvad anapayy upalabdhi-matram

prano yathendriya-balena vikalpitam sat

na--never; atma—the soul; jajana—was born; na—never; marishyati—will die; na—does not; edhate—grow; asau—this; na—does not; kshiyate—become diminished; savana-vit—the knower of these phases of time; vyabhicarinam—as they occur in other, changing beings; hi—indeed; sarvatra—everywhere; shashvat—constantly; anapayi—never disappearing; upalabdhi-matram—pure consciousness; pranah yatha—just like the life air within the body; indriya-

balena—by the force of the senses; vikalpitam—imagined as divided; sat—becoming.

Brahman, the eternal soul, was never born and will never die, nor does it grow or decay. That spiritual soul is actually the knower of the youth, middle age and death of the material body. Thus the soul can be understood to be pure consciousness, existing everywhere at all times and never being destroyed. Just as the life air within the body, although one, becomes manifest as many in contact with the various material senses, the one soul appears to assume various material designations in contact with the material body.

07.07.19-20 Prahlada Maharaja to his Class Friends

atma nityo 'vyayah shuddha

ekah kshetra jna ashrayah

avikriyah sva-drig hetur

vyapako 'sangy anavritah

etair dvadashabhir vidvan

atmano lakshanaihh paraih

aham mamety asad-bhavam

dehadau mohajam tyajet

atma--the spirit soul, the part of the Supreme Personality of Godhead; nityah—without birth or death; avyayah—with no possibility of dwindling; shuddhah—without the material contamination of attachment and detachment; ekah—individual; kshetra jnahh—who knows and is therefore different from the material body; ashrayah—the original foundation; avikriyah—not undergoing changes like the body; sva-drik—self-illuminated; hetuh—the cause of all causes; vyapakah—spreading throughout the body in the form of consciousness; asangi—not depending on the body (free to transmigrate from one body to another); anavritah—not covered by material contamination; etaih—by all these; dvadashabhih—twelve; vidvan—a person who is not foolish but fully aware of things as they are; atmanah—of the spirit soul; lakshanaih—symptoms; paraih—transcendental; aham—I ("I am this body"); mama—mine ("everything in relationship with this body is mine"); iti—thus; asat-bhavam—a false conception of life; deha-adau—identifying oneself with the material body and then with one's wife, children, family, community, nation and so on; moha jam—produced from illusory knowledge; tyajet—must give up.

"Atma" refers to the Supreme Lord or the living entities. Both of them are spiritual, free from birth and death, free from deterioration and free from material contamination. They are individual, they are the knowers of the external body, and they are the foundation or shelter of everything. They are free from material change, they are self-illuminated, they are the cause of all causes, and they are all-pervading. They have nothing to do with the material body, and therefore they are always uncovered. With these transcendental qualities, one who is actually learned must give up the illusory conception of life, in which one thinks, "I am this material body, and everything in relationship with this body is mine." (19/20)

07.07.21 Prahlada Maharaja to his Class Friends

svarnam yatha gravasu hema-karah

kshetreshu yogais tad-abhijna apnuyat

kshetreshu deheshu thatatma-yogair

adhyatma-vid brahma-gatim labheta

svarnam—gold; yatha—just as; gravasu—in the stones of gold ore; hema-karah—the expert who knows about gold; kshetreshu—in the gold mines; yogaih—by various processes; tat-abhijnah—an expert who can understand where gold is; apnuyat—very easily obtains; kshetreshu—within the material fields; deheshu—the human bodies and all the rest of the 8,400,000 different bodily forms; thata—similarly; atma-yogaih—by spiritual processes; adhyatma-vit—one who is expert in understanding the distinction between spirit and matter; brahma-gatim—perfection in spiritual life; labheta—may obtain.

An expert geologist can understand where there is gold and by various processes can extract it from the gold ore. Similarly, a spiritually advanced person can understand how the spiritual particle exists within the body, and thus by cultivating spiritual knowledge he can attain perfection in spiritual life. However, as one who is not expert cannot understand where there is gold, a foolish person who has not cultivated spiritual knowledge cannot understand how the spirit exists within the body.

07.07.23 Prahlada Maharaja to his Class Friends

dehas tu sarva-sanghato

jagat tasthur iti dvidha

atraiva mrigyah purusho

neti netity atat tyajan

dehah--the body; tu—but; sarva-sanghatah—the combination of all the twenty-four elements; jagat—seen to be moving; tasthuh—and standing in one place; iti—thus; dvidha—two kinds; atra eva—in this matter; mrigyah—to be searched for; purushah—the living entity, the soul; na—not; iti—thus; na—not; iti—thus; iti—in this way; atat—what is not spirit; tyajan—giving up.

There are two kinds of bodies for every individual soul - a gross body made of five gross elements and a subtle body made of three subtle elements. Within these bodies, however, is the spirit soul. One must find the spirit soul by analysis, saying "This is not it. This is not it." Thus one must separate spirit from matter.

07.07.25 Prahlada Maharaja to his Class Friends

buddher jagaranam svapnah

sushuptir iti vrittayah

ta yenaivanubhuyante

so 'dhyakshah purushah parah

buddheh--of the intelligence; jagaranam—the waking or active state of the gross senses; svapnah—dreaming (the activity of the senses without the gross body); sushuptih—deep sleep or cessation of all activities (although the living entity is the seer); iti—thus; vrittayah—the various transactions; tah—they; yena—by whom; eva—indeed; anubhuyante—are perceived; sah—that; adhyakshah—overseer (who is different from the activities); purushah—the enjoyer; parah—transcendental.

Intelligence can be perceived in three states of activity - wakefulness, dreaming and deep sleep. The person who perceives these three is to be considered the original master, the ruler, the Supreme Personality of Godhead.

10.87.20 The Personified Vedas to Maha-Vishnu

sva-krita-pureshv amishv abahir-antara-samvaranam

tava purusham vadanty akhila-shakti-dhrito 'msha-kritam iti nri-gatim vivicya kavayo nigamavapanam

bhavata upasate 'nghrim abhavam bhuvi vishvasitah

sva--by himself; krita—created; pureshu—in the bodies; amishu—these; abahih—not externally; antara—or internally; samvaranam—whose factual envelopment; tava—Your; purusham—living entity; vadanti—(the Vedas) say; akhila—of all; shakti—energies; dhritah—of the possessor; amsha—as the

expansion; kritam—manifested; iti—in this manner; nri—of the living entity; gatim—the status; vivicya—ascertaining; kavayah—learned sages; nigama—of the Vedas; avapanam—the field in which all offerings are sown; bhavatah—Your; upasate—they worship; anghrim—the feet; abhavam—which cause the cessation of material existence; bhuvi—on the earth; vishvasitah—having developed faith.

The individual living entity, while inhabiting the material bodies he has created for himself by his karma, actually remains uncovered by either gross or subtle matter. This is so because, as the Vedas describe, he is part and parcel of You, the possessor of all potencies. Having determined this to be the status of the living entity, learned sages become imbued with faith and worship Your lotus feet, to which all sacrifices in this world are offered, and which are the source of liberation.

03.28.40 Kapiladeva to Devahuti

yatholmukad visphulingad

dhumad vapi sva-sambhavat

apy atmatvenabhimatad

yathagnih prithag ulmukat

yatha--as; ulmukat—from the flames; visphulingat—from the sparks; dhumat—from the smoke; va—or; api—even; sva-sambhavat—produced from itself; api—although; atmatvena—by nature; abhimatat—intimately connected; yatha—

as; agnih—the fire; prithak—different; ulmukat—from the flames.

The blazing fire is different from the flames, from the sparks and from the smoke, although all are intimately connected because they are born from the same blazing wood.

04.20.07 Shri Vishnu to Maharaja Prithu

ekah shuddhah svayam-jyotir

nirguno 'sau gunashrayah

sarva-go 'navritah sakshi

niratmatmatmanah parah

ekah--one; shuddhah—pure; svayam—self; jyotih—effulgent; nirgunah—without material qualifications; asau—that; guna-ashrayah—the reservoir of good qualities; sarva-gah—able to go everywhere; anavritah—without being covered by matter; sakshi—witness; niratma—without another self; atma-atmanah—to the body and mind; parah—transcendental.

The individual soul is one, pure, nonmaterial and self-effulgent. He is the reservoir of all good qualities, and He is all-pervading. He is without material covering, and He is the witness of all activities. He is completely distinguished from other living entities, and He is transcendental to all embodied souls.

08.03.23 Gajendra to Shri Vishnu

yatharcisho 'gneh savitur gabhastayo

niryanti samyanty asakrit sva-rocishah

thata yato 'yam guna-sampravaho

buddhir manah khani sharira-sargah

yatha--as; arcishah—the sparks; agneh—of fire; savituh—from the sun; gabhastayah—the shining particles; niryanti—emanate from; samyanti—and enter into; asakrit—again and again; sva-rocishah—as parts and parcels; thata—similarly; yatah—the Personality of Godhead from whom; ayam—this; guna-sampravahah—continuous manifestation of the different modes of nature; buddhih manah—the intelligence and mind; khani—the senses; sharira—of the body (gross and subtle); sargah—the divisions;

As the sparks of a fire or the shining rays of the sun emanate from their source and merge into it again and again, the mind, the intelligence, the senses, the gross and subtle material bodies, and the continuous transformations of the different modes of nature all emanate from the Lord and again merge into Him.

03.28.41 Kapiladeva to Devahuti

bhutendriyantah-karanat

pradhanaj jiva-samjnitat

atma thata prithag drashta

bhagavan brahma-samjnitah

bhuta--the five elements; indriya—the senses; antah-karanat—from the mind; pradhanat—from the pradhana; jiva-samjnitat—from the jiva soul; atma—the Paramatma; thata—so; prithak—different; drashta—the seer; bhagavan—the Personality of Godhead; brahma-samjnitah—called Brahman.

The Supreme Personality of Godhead, who is known as param Brahma, is the seer. He is different from the jiva soul, or individual living entity, who is combined with the senses, the five elements and consciousness.

03.26.05 Kapiladeva to Devahuti

gunair vicitrah shrijatim

sa-rupah prakritim prajah

vilokya mumuhe sadyah

sa iha jnana-guhaya

gunaih--by the threefold modes; vicitrah—variegated; shrijatim—creating; sa-rupah—with forms; prakritim—material nature; prajah—living entities; vilokya—having seen; mumuhe—was illusioned; sadyah—at once; sah—the living entity; iha—in this world; jnana-guhaya—by the knowledge-covering feature.

Divided into varieties by her threefold modes, material nature creates the forms of the living entities, and the living entities, seeing this, are illusioned by the knowledge-covering feature of the illusory energy. (5)

11.03.39 Pippalayana to Maharaja Nimi

andeshu peshishu tarushv avinishciteshu

prano hi jivam upadhavati tatra tatra

sanne yad indriya-gane 'hami ca prasupte

kuta-stha ashayam rite tad-anusmritir nah

andeshu--in (species of life born from) eggs; peshishu—in embryos; tarushu—in plants; avinishciteshu—in species of indeterminate origin (born from perspiration); pranah—the vital air; hi—indeed; jivam—the soul; upadhavati—follows; tatra tatra—from one species to another; sanne—they are merged; yat—when; indriya-gane—all the senses; ahami—the false ego; ca—also; prasupte—in deep sleep; kuta-sthah—unchanging; ashayam—the subtle covering of contaminated consciousness, the linga-sharira; rite—without; tat—of that; anusmritih—(there is) subsequent remembrance; nah—our.

The spirit soul is born in many different species of life within the material world. Some species are born from eggs, others from embryos, others from the seeds and plants and trees, and others from perspiration. But in all species of life the prana, or vital air, remains unchanging and follows the spirit soul from one body to another. Similarly, the spirit soul is eternally

the same despite its material condition of life. We have practical experience of this. When we are absorbed in deep sleep without dreaming, the material senses become inactive, and even the mind and false ego are merged into a dormant condition. But although the senses, mind and false ego are inactive, one remembers upon waking that he, the soul, was peacefully sleeping.

01.03.33-34 Suta Gosvami to Shaunaka Rishi

yatreme sad-asad-rupe

pratishiddhe sva-samvida

avidyayatmani krite

iti tad brahma-darshanam

yady eshoparata devi

maya vaisharadi matih

sampanna eveti vidur

mahimni sve mahiyate

yatra--whenever; ime—in all these; sat-asat—gross and subtle; rupe—in the forms of; pratishiddhe—on being nullified; sva-samvida—by self-realization; avidyaya—by ignorance; atmani—in the self; krite—having been imposed; iti—thus; tat—that is; brahma-darshanam—the process of seeing the Absolute. yadi--if, however; esa—they; uparata—subsided; devi maya—illusory energy;

vaisharadi—full of knowledge; matih—enlightenment; sampannah—enriched with; eva—certainly; iti—thus; viduh—being cognizant of; mahimni—in the glories; sve—of the self; mahiyate—being situated in.

Whenever a person experiences, by self-realization, that both the gross and subtle bodies have nothing to do with the pure self, at that time he sees himself as well as the Lord. (33)

If the illusory energy subsides and the living entity becomes fully enriched with knowledge by the grace of the Lord, then he becomes at once enlightened with self-realization and thus becomes situated in his own glory. (34)

03.07.06 Vidura to Maitreya Rishi

bhagavan eka evaisha

sarva-kshetreshv avasthitah

amushya durbhagatvam va

klesho va karmabhih kutah

bhagavan--the Supreme Personality of Godhead; ekah—alone; eva eshah—all these; sarva—all; kshetreshu—in the living entities; avasthitah—situated; amushya—of the living entities; durbhagatvam—misfortune; va—either; kleshah—miseries; va—or; karmabhih—by activities; kutah—what for.

The Lord, as the Supersoul, is situated in every living being's heart. Why

then do the living entities' activities result in misfortune and misery?

03.07.09-11 Maitreya Rishi to Vidura

maitreya uvaca

seyam bhagavato maya

yan nayena virudhyate

ishvarasya vimuktasya

karpanyam uta bandhanam

yad arthena vinamushya

pumsa atma-viparyayah

pratiyata upadrashtuh

sva-shirash chedanadikah

yad arthena vinamushya

pumsa atma-viparyayah

pratiyata upadrashtuh

sva-shirash chedanadikah

maitreyah uvaca--Maitreya said; sa iyam—such a statement; bhagavatah—of the

Personality of Godhead; maya—illusion; yat—that which; nayena—by logic; virudhyate—becomes contradictory; ishvarasya—of the Supreme Personality of Godhead; vimuktasya—of the ever liberated; karpanyam—insufficiency; uta—as also, what to speak of; ba ndhanam—bondage. yat--thus; arthena—a purpose or meaning; vina—without; amushya—of such a one; pumsah—of the living entity; atma-viparyayah—upset about self-identification; pratiyate—so appear; upadrashtuh—of the superficial onlooker; sva-shirah—own head; chedana-adikah—cutting off. yatha--as; jale—in the water; candramasah—of the moon; kampa-adih—quivering, etc.; tat-kritah—done by the water; gunah—quality; drishyate—it is so seen; asan api—without existence; drashtuh—of the seer; atmanah—of the self; anatmanah—of other than the self; gunah—quality.

Shri Maitreya said: Certain conditioned souls put forward the theory that the Supreme Brahman, or the Personality of Godhead, is overcome by illusion, or maya, and at the same time they maintain that He is unconditioned. This is against all logic. (9)

The living entity is in distress regarding his self- identity. He has no factual background, like a man who dreams that he sees his head cut off. (10)

As the moon reflected on water appears to the seer to tremble due to being associated with the quality of the water, so the self associated with matter appears to be qualified as matter. (11)

06.16.08 A Jiva to Narada Muni

evam yoni-gato jivah

sa nityo nirahankritah

yavad yatropalabhyeta

tavat svatvam hi tasya tat

evam--thus; yoni-gatah—being within a specific species of life; jivah—the living entity; sah—he; nityah—eternal; nirahakritah—without identification with the body; yavat—as long as; yatra—where; upalabhyeta—he may be found; tavat—that long; svatvam—the concept of self; hi—indeed; tasya—of him; tat—that.

Even though one living entity becomes connected with another because of a relationship based on bodies that are perishable, the living entity is eternal. Actually it is the body that is born or lost, not the living entity. One should not accept that the living entity takes birth or dies. The living being actually has no relationship with so-called fathers and mothers. As long as he appears as the son of a certain father and mother as a result of his past fruitive activity he has a connection with the body given by that father and mother. Thus he falsely accepts himself as their son and acts affectionately. After he dies, however, the relationship is finished. Under these circumstances, one should not be falsely involved with jubilation and lamentation.

11.11.10 Shri Krishna to Uddhava

daivadhine sharire 'smin

guna-bhavyena karmana

vartamano 'budhas tatra

kartasmiti nibadhyate

daiva--of one's previous fruitive activities; adhine—which is under the influence; sharire—in the material body; asmin—in this; guna—by the modes of nature; bhavyena—which are produced; karmana—by fruitive activities; vartamanah—being situated; abudhah—one who is foolish; tatra—within the bodily functions; karta—the doer; asmi—I am; iti—thus; nibadhyate—is bound up.

An unintelligent person situated within the body created by his previous fruitive activities thinks, "I am the performer of action." Bewildered by false ego, such a foolish person is therefore bound up by fruitive activities, which are in fact carried out by the modes of nature.

03.26.06-08 Kapiladeva to Devahuti

evam parabhidhyanena

kartritvam prakriteh puman

karmasu kriyamaneshu

gunair atmani manyate

tad asya samshritir bandhah

para-tantryam ca tat-kritam

bhavaty akartur ishasya

sakshino nirvritatmanah

karya-karana-kartritve

karanam prakritim viduh

bhoktritve sukha-duhkhanam

purusham prakriteh param

evam--in this way; para—other; abhidhyanena—by identification; kartritvam—the performance of activities; prakriteh—of the material nature; puman—the living entity; karmasu kriyamaneshu—while the activities are being performed; gunaih—by the three modes; atmani—to himself; manyate—he considers. tat--from the misconception; asya—of the conditioned soul; samshritih—conditioned life; bandhah—bondage; para-tantryam—dependence; ca—and; tat-kritam—made by that; bhavati—is; akartuh—of the nondoer; ishasya—independent; sakshinah—the witness; nirvrita-atmanah—joyful by nature. karya--the body; karana—the senses; kartritve—regarding the demigods; karanam—the cause; prakritim—material nature; viduh—the learned understand; bhoktritve—regarding the perception; sukha—of happiness; duhkhanam—and of distress; purusham—the spirit soul; prakriteh—to material nature; param—transcendental.

Because of his forgetfulness, the transcendental living entity accepts the influence of material energy as his field of activities, and thus actuated, he

wrongly applies the activities to himself. (6)

Material consciousness is the cause of one's conditional life, in which conditions are enforced upon the living entity by the material energy. Although the spirit soul does not do anything and is transcendental to such activities, he is thus affected by conditional life. (7)

The cause of the conditioned soul's material body and senses, and the senses' presiding deities, the demigods, is the material nature. This is understood by learned men. The feelings of happiness and distress of the soul, who is transcendental by nature, are caused by the spirit soul himself. (8)

01.06.32-33 Narada Muni to Vyasadeva (GM Beng lists 1.6.28,31,32)

deva-dattam imam vinam

svara-brahma-vibhushitam

murcchayitva hari-katham

gayamanash caramy aham

pragayatah sva-viryani

tirtha-padah priya-shravah

ahuta iva me shighram

darshanam yati cetasi

deva--the Supreme Personality of Godhead (Shri Krishna); dattam—gifted by; imam—this; vinam—a musical stringed instrument; svara—singing meter; brahma—transcendental; vibhushitam—decorated with; murcchayitva—vibrating; hari-katham—transcendental message; gayamanah—singing constantly; carami—do move; aham—I. pragayatah--thus singing; sva-viryani—own activities; tirtha-padah—the Lord, whose lotus feet are the source of all virtues or holiness; priya-shravah—pleasing to hear; ahutah—called for; iva—just like; me—to me; shighram—very soon; darshanam—sight; yati—appears; cetasi—on the seat of the heart.

And thus I travel, constantly singing the message of the glories of the Lord, vibrating this instrument called a vina, which is charged with transcendental sound and which was given to me by Lord Krishna. (32)

The Supreme Lord Shri Krishna, whose glories and activities are pleasing to hear, at once appears on the seat of my heart, as if called for, as soon as I begin to chant His holy activities. (33)

02.09.11 Shukadeva Gosvami to Maharaja Parikshit

shyamavadatah shata-patra-locanah

pishanga-vastrah surucah supeshasah

sarve catur-bahava unmishan-mani-

praveka-nishkabharanah suvarcasah

shyama--sky-bluish; avadatah—glowing; shata-patra—lotus flower; locanah—eyes; pishanga—yellowish; vastrah—clothing; su-rucah—greatly attractive; su-peshasah—growing youthful; sarve—all of them; catuh—four; bahavah—hands; unmishan—rising luster; mani—pearls; praveka—superior quality; nishka-abharanah—ornamental medallions; su-varcasah—effulgent.

The inhabitants of the Vaikuntha planets are described as having a glowing sky-bluish complexion. Their eyes resemble lotus flowers, their dress is of yellowish color, and their bodily features very attractive. They are just the age of growing youths, they all have four hands, they are all nicely decorated with pearl necklaces with ornamental medallions, and they all appear to be effulgent.

11.03.40 Pippalayana to Maharaja Nimi

yarhy abja-nabha-caranaishanayoru-bhaktya

ceto-malani vidhamed guna-karma-jani

tasmin vishuddha upalabhyata atma-tattvam

shakshad yathamala-drishoh savitri-prakashah

yarhi--when; abja-nabha—of the Supreme Personality of Godhead, whose navel is shaped like a lotus; carana—the feet; eshanaya—desiring (only); uru-bhaktya—by powerful devotional service; cetah—of the heart; malani—the dirt; vidhamet—cleanses away; guna-karma-jani—generated from the modes of nature and material activities in those modes; tasmin—in that; vishuddhe—

completely purified (heart); upalabhyate—is perceived; atma-tattvam—the true nature of the self; sakshat—directly; yatha—just as; amala-drishoh—of pure eyes; savitri—of the sun; prakashah—the manifestation.

When one seriously engages in the devotional service of the Personality of Godhead, fixing the Lord's lotus feet within one's heart as the only goal of life, one can destroy the innumerable impure desires lodged within the heart as a result of one's previous fruitive work within the three modes of material nature. When the heart is thus purified one can directly perceive both the Supreme Lord and one's self as transcendental entities. Thus one becomes perfect in spiritual understanding through direct experience, just as one can directly experience the sunshine through normal, healthy vision.

03.07.12-14 Maitreya Rishi to Vidura

sa vai nivritti-dhamaena

vasudevanukampaya

bhagavad-bhakti-yogena

tirodhatte shanair iha

yadendriyoparamo 'tha

drashtratmani pare harau

viliyante tada kleshah

samsuptasyeva kritsnashah

sah--that; vai—also; nivritti—detachment; dhamaena—by engagement; vasudeva—the Supreme Personality of Godhead; anukampaya—by the mercy of; bhagavat—in relation with the Personality of Godhead; bhakti-yogena—by linking up; tirodhatte—diminishes; shanaih—gradually; iha—in this existence. yada--when; indriya—senses; uparamah—satiated; atha—thus; drashtri-atmani—unto the seer, the Supersoul; pare—in the Transcendence; harau—unto the Supreme Personality of Godhead; viliyante—become merged in; tada—at that time; kleshah—miseries; samsuptasya—one who has enjoyed sound sleep; iva—like; kritsnashah—completely.

But that misconception of self-identity can be diminished gradually by the mercy of the Personality of Godhead, Vasudeva, through the process of devotional service to the Lord in the mode of detachment. (12)

When the senses are satisfied in the seer-Supersoul, the Personality of Godhead, and merge in Him, all miseries are completely vanquished, as after a sound sleep. (13)

03.07.14 Maitreya Rishi to Vidura

ashesha-sanklesha-shamam vidhatte

gunanuvada-shsravanam murareh

kim va punas tac-caranaravinda-

paraga-seva-rati atma-labdha

ashesha--unlimited; sanklesha—miserable conditions; shamam—cessation; vidhatte—can perform; guna-anuvada—of the transcendental name, form, qualities, pastimes, entourage and paraphernalia, etc.; shravanam—hearing and chanting; murareh—of Murari (Shri Krishna), the Personality of Godhead; kim va—what to speak of; punah—again; tat—His; carana-aravinda—lotus feet; paraga-seva—to the service of the flavorful dust; ratih—attraction; atma-labdha—those who have gained such self-achievement.

Simply by chanting and hearing of the transcendental name, form, etc., of the Personality of Godhead, Krishna, one can achieve the cessation of unlimited miserable conditions. Therefore what to speak of those who have attained attraction for serving the flavor of the dust of the Lord's lotus feet?

CHAPTER 8

Characteristics of the Conditioned Soul

baddha-jiva lakshanam

03.31.21 Jiva While in Mother's Womb

tasmad aham vigata-viklava uddharishya

atmanam ashu tamasah suhridatmanaiva

bhuyo yatha vyasanam etad aneka-randhram

ma me bhavishyad upasadita-vishnu-padah

tasmat—therefore; aham—I; vigata—ceased; viklavah—agitation; uddharishye—shall deliver; atmanam—myself; ashu—quickly; tamasah—from the darkness; suhrida atmana—with friendly intelligence; eva—indeed; bhuyah—again; yatha—so that; vyasanam—plight; etat—this; aneka-randhram—entering many wombs; ma—not; me—my; bhavishyat—may occur; upasadita—placed (in my mind); vishnu-padah—the lotus feet of Lord Vishnu.

Therefore, without being agitated any more, I shall deliver myself from the darkness of nescience with the help of my friend, clear consciousness. Simply by keeping the lotus feet of Lord Vishnu in my mind, I shall be saved from entering into the wombs of many mothers for repeated birth and death.

03.27.02 Kapiladeva to Devahuti

sa esha yarhi prakriter

guneshv abhivishajjate

ahankriya-vimudhatma

kartasmity abhimanyate

sah—that very living entity; eshah—this; yarhi—when; prakriteh—of material nature; guneshu—in the modes; abhivishajjate—is absorbed; ahankriya—by false ego; vimudha—bewildered; atma—the individual soul; karta—the doer; asmi—I am; iti—thus; abhimanyate—he thinks.

When the soul is under the spell of material nature and false ego, identifying his body as the self, he becomes absorbed in material activities, and by the influence of false ego he thinks that he is the proprietor of everything.

03.27.03 Kapiladeva to Devahuti (incl in GM Beng., not in Engl)

tena samsara-padavim

avasho 'bhyety anirvritah

prasangikaih karma-doshaih

sad-asan-mishra-yonishu

tena—by this; samsara—of repeated birth and death; padavim—the path; avashah—helplessly; abhyeti—he undergoes; anirvritah—discontented; prasangikaih—resulting from association with material nature; karma-doshaih—by faulty actions; sat—good; asat—bad; mishra—mixed; yonishu—in different species of life.

The conditioned soul therefore transmigrates into different species of life, higher and lower, because of his association with the modes of material nature. Unless he is relieved of material activities, he has to accept this position because of his faulty work.

03.30.03 Kapiladeva to Devahuti

yad adhruvasya dehasya

sanubandhasya durmatih

dhruvani manyate mohad

griha-kshetra-vasuni ca

yat—because; adhruvasya—temporary; dehasya—of the body; sa-anubandhasya—with that which is related; durmatih—a misguided person; dhruvani—permanent; manyate—thinks; mohat—because of ignorance; griha—home; kshetra—land; vasuni—wealth; ca—and.

The misguided materialist does not know that his very body is impermanent

and that the attractions of home, land and wealth, which are in relationship to that body, are also temporary. Out of ignorance only, he thinks that everything is permanent.

03.09.07 Brahma to Shri Krishna

daivena te hata-dhiyo bhavatah prasangat

sarvasshbhopashamanad vimukhendriya ye

kurvanti kama-sukha-lesha-lavaya dina

lobhabhibhuta-manaso 'kushalani shashvat

daivena—by fate of misfortune; te—they; hata-dhiyah—bereft of memory; bhavatah—of You; prasangat—from the topics; sarva—all; ashubha—inauspiciousness; upashamanat—curbing down; vimukha—turned against; indriyah—senses; ye—those; kurvanti—act; kama—sense gratification; sukha—happiness; lesha—brief; lavaya—for a moment only; dinah—poor fellows; lobha-abhibhuta—overwhelmed by greed; manasah—of one whose mind; akushalani—inauspicious activities; shashvat—always.

O my Lord, persons who are bereft of the all-auspicious performance of chanting and hearing about Your transcendental activities are certainly unfortuntate and are also bereft of good sense. They engage in inauspicious activities, enjoying sense gratification for a very little while.

03.09.08 Brahma to Shri Krishna

kshut-trit-tridhatubhir ima muhur ardyamanah

shitoshna-vata-varashair itaretarac ca

kamagninacyuta-rusha ca sudurbharena

sampashyato mana urukrama sidate me

kshut—hunger; trit—thirst; tri-dhatubhih—three humors, namely mucus, bile and wind; imah—all of them; muhuh—always; ardyamanah—perplexed; shita—winter; ushna—summer; vata—wind; varashaih—by rains; itara-itarat—and many other disturbances; ca—also; kama-agnina—by strong sex urges; acyuta-rusha—indefatigable anger; ca—also; sudurbharena—most unbearable; sampashyatah—so observing; manah—mind; urukrama—O great actor; shidate—becomes despondent; me—my.

O great actor, my Lord, all these poor creatures are constantly perplexed by hunger, thirst, severe cold, secretion and bile, attacked by coughing winter, blasting summer, rains and many other disturbing elements, and overwhelmed by strong sex urges and indefatigable anger. I take pity on them, and I am very much aggrieved for them.

03.09.10 Brahma to Shri Krishna

ahny apritarta-karana nishi nihshayana

nana-manoratha-dhiya kshana-bhagna-nidrah

daivahatartha-racana rishayo 'pi deva

yushmat-prasanga-vimukha iha samsaranti

ahni—during the daytime; aprita—engaged; arta—distressing engagement; karanah—senses; nishi—at night; nihshayanah—insomnia; nana—various; manoratha—mental speculations; dhiya—by intelligence; kshana—constantly; bhagna—broken; nidrah—sleep; daiva—superhuman; ahata-artha—frustrated; racanah—plans; rishayah—great sages; api—also; deva—O my Lord; yushmat—Your Lordship's; prasanga—topic; vimukhah—turned against; iha—in this (material world); samsaranti—do rotate.

Such nondevotees engage their senses in very troublesome and extensive work, and they suffer insomnia at night because their intelligence constantly breaks their sleep with various mental speculations. They are frustrated in all their various plans by supernatural power. Even great sages, if they are against Your transcendental topics, must rotate in this material world.

03.30.04 Kapiladeva to Devahuti

jantur vai bhava etasmin

yam yam yonim anuvrajet

tasyam tasyam sa labhate

nirvritim na virajyate

jantuh—the living entity; vai—certainly; bhave—in worldly existence; etasmin—this; yam yam—whatever; yonim—species; anuvrajet—he may obtain; tasyam tasyam—in that; sah—he; labhate—achieves; nirvritim—satisfaction; na—not; virajyate—is averse.

The living entity, in whatever species of life he appears, finds a particular type of satisfaction in that species, and he is never averse to being situated in such a condition.

04.29.29 Narada Muni to King Pracinabarhi

kvacit puman kvacic ca stri

kvacin nobhayam andha-dhih

devo manushyas tiryag va

yatha-karma-gunam bhavah

kvacit—sometimes; puman—male; kvacit—sometimes; ca—also; stri—female; kvacit—sometimes; na—not; ubhayam—both; andha—blind; dhih—he whose intelligence; devah—demigod; manushyah—human being; tiryak—animal, bird, beast; va—or; yatha—according to; karma—of activities; gunam—the qualities; bhavah—birth.

Covered by the mode of ignorance in material nature, the living entity is sometimes male, sometimes female, sometimes an eunuch, sometimes a

human being, sometimes a demigod, sometimes a bird, an animal, and so on. In this way he is wandering within the material world. His acceptance of different types of bodies is brought about by his activities under the influence of the modes of nature.

03.30.05 Kapiladeva to Devahuti

naraka-stho 'pi deham vai

na pumams tyaktum icchati

narakyam nirvritau satyam

deva-maya-vimohitah

naraka—in hell; sthah—situated; api—even; deham—body; vai—indeed; na—not; puman—person; tyaktum—to leave; icchati—wishes; narakyam—hellish; nirvritau—enjoyment; satyam—when existing; deva-maya—by the illusory energy of Vishnu; vimohitah—deluded.

The conditioned living entity is satisfied in his own particular species of life; while deluded by the covering influence of the illusory energy, he feels little inclined to cast off his body, even when in hell, for he takes delight in hellish enjoyment.

03.30.07 Kapiladeva to Devahuti

sanda hyamana-sarvanga

esham udvahanadhina

karoty aviratam mudho

du ritani durashayah

sandahyamana—burning; sarva—all; angah—his limbs; esham—these family members; udvahana—for maintaining; adhina—with anxiety; karoti—he performs; aviratam—always; mudhah—the fool; duritani—sinful activities; durashayah—evil-minded.

Although he is always burning with anxiety, such a fool always performs all kinds of mischievous activities, with a hope which is never to be fulfilled, in order to maintain his so-called family and society.

03.30.06 Kapiladeva to Devahuti

atma jaya-sutagara-

pashu-dravina-bandhushu

nirudha-mula-hridaya

atmanam bahu manyate

atma—body; jaya—wife; suta—children; agara—home; pashu—animals; dravina—wealth; bandhushu—in friends; nirudha-mula—deep-rooted; hridayah—his heart; atmanam—himself; bahu—highly; manyate—he thinks.

Such satisfaction with one's standard of living is due to deep rooted attraction for body, wife, home, children, animals, wealth and friends. In such association, the conditioned soul thinks himself quite perfect.

03.30.09 Kapiladeva to Devahuti

griheshu kuta-dharmeshu

duhkha-tantreshv atandritah

kurvan duhkha-pratikaram

sukhavan manyate grihi

griheshu—in family life; kuta-dharmeshu—involving the practice of falsehood; duhkha-tantreshu—spreading miseries; atandritah—attentive; kurvan—doing; duhkha-pratikaram—counteraction of miseries; sukha-vat—as happiness; manyate—thinks; grihi—the householder.

The attached householder remains in his family life, which is full of diplomacy and politics. Always spreading miseries and controlled by acts of sense gratification, he acts just to counteract the reations of all his miseries, and if he can successfully counteract such miseries, he thinks that he is happy.

03.30.11 Kapiladeva to Devahuti

vartayam lupyamanayam

arabdhayam punah punah

lobhabhibhuto nihsattvah

pararthe kurute spriham

vartayam—when his occupation; lupyamanayam—is hampered; arabdhayam—undertaken; punah punah—again and again; lobha—by greed; abhibhutah—overwhelmed; nihsattvah—ruined; para-arthe—for the wealth of others; kurute spriham—he longs.

When he suffers reverses in his occupation, he tries again and again to improve himself, but when he is baffled in all attempts and is ruined, he accepts money from others because of excessive greed.

03.30.14-16 Kapiladeva to Devahuti

tatrapy ajata-nirvedo

bhriyamanah svayam bhritaih

jarayopatta-vairupyo

maranabhimukho grihe

aste 'vamatyopanyastam

griha-pala ivaharan

amayavy apradiptagnir

alpaharo 'lpa-ceshtitah

vayunotkramatottarah

kapha-samruddha-nadikah

kasa-shvasa-kritayasah

kanthe ghura-ghurayate

tatra—there; api—although; ajata—not arisen; nirvedah—aversion; bhriyamanah—being maintained; svayam—by himself; bhritaih—by those who were maintained; jaraya—by old age; upatta—obtained; vairupyah—deformation; marana—death; abhimukhah—approaching; grihe—at home. aste—he remains; avamatya—negligently; upanyastam—what is placed; griha-palah—a dog; iva—like; aharan—eating; amayavi—diseased; apradipta- vayuna—by air; utkramata—bulging out; uttarah—his eyes; kapha—with mucus; samruddha—congested; nadikah—his windpipe; kasa—coughing; shvasa—breathing; krita—done; ayasah—difficulty; kanthe—in the throat; ghura-ghurayate—he produces a sound like ghura-ghura.

The foolish family man does not become averse to family life although he is maintained by those whom he once maintained. Deformed by the influence of old age, he prepares himself to meet ultimate death. (14)

Thus he remains at home just like a pet dog and eats whatever is so negligently given to him. Afflicted with many illnesses, such as dyspepsia and loss of appetite, he eats only very small morsels of food, and he becomes

an invalid, who cannot work any more. (15)

In that diseased condition, one's eyes bulge due to the pressure of air within, and his glands become congested with mucus. He has difficulty breathing, and upon exhaling and inhaling he produces a sound like "ghura-ghura", a rattling within the throat. (16)

03.30.18 Kapiladeva to Devahuti

evam kutumba-bharane

vyapritatmajitendriyah

mriyate rudatam svanam

u ru-vedanayasta-dhih

evam—thus; kutumba-bharane—in maintaining a family; vyaprita—engrossed; atma—his mind; ajita—uncontrolled; indriyah—his senses; mriyate—he dies; rudatam—while crying; svanam—his relatives; uru—great; vedanaya—with pain; asta—bereft of; dhih—consciousness.

Thus the man, who engaged with uncontrolled senses in maintaining a family, dies in great grief, seeing his relatives crying. He dies most pathetically, in great pain and without consciousness.

03.31.44 Kapiladeva to Devahuti

jivo hy asyanugo deho

bhutendriya-mano-mayah

tan-nirodho 'sya maranam

avirbhavas tu sambhavah

jivah—the living entity; hi—indeed; asya—of him; anugah—suitable; dehah—body; bhuta—gross material elements; indriya—senses; manah—mind; mayah—made of; tat—of the body; nirodhah—destruction; asya—of the living entity; maranam—death; avirbhavah—manifestation; tu—but; sambhavah—birth.

In this way the living entity gets a suitable body with a material mind and senses, according to his fruitive activities. When the reaction of his particular activity comes to an end, that end is called death, and when a particular type of reaction begins, that beginning is called birth.

03.32.38 Kapiladeva to Devahuti

jivasya samshritir bahvir

avidya-karma-nirmitah

yasv anga pravishann atma

na veda gatim atmanah

jivasya—of the living entity; samshritih—courses of material existence; bahvih—many; avidya—in ignorance; karma—by work; nirmitah—produced; yasu—

into which; anga—My dear mother; pravishan—entering; atma—the living entity; na—not; veda—understands; gatim—the movement; atmanah—of himself.

These are varieties of material existence for the living entity according to the work he performs in ignorance or forgetfulness of his real identity. My dear mother, if anyone enters into this forgetfulness, he is unable to understand where his movements will end.

02.03.19 Shaunaka Rishi to Suta Gosvami

shva-vid-varahoshtra-kharaih

samstutah purushah pashuh

na yat-karna-pathopeto

jatu nama gadagrajah

shva—a dog; vit-varaha—the village hog who eats stool; ushtra—the camel; kharaih—and by the asses; samstutah—perfectly praised; purushah—a person; pashuh—animal; na—never; yat—of him; karna—ear; patha—path; upetah—reached; jatu—at any time; nama—the holy name; gadagrajah—Lord Krishna, the deliver from all evils.

Men who are like dogs, hogs, camels and asses praise those men who never listen to the transcendental pastimes of Lord Shri Krishna, the deliverer from evils.

02.03.20 Shaunaka Rishi to Suta Gosvami

bile batorukrama-vikraman ye

na shrinvatah karna-pute narasya

jihvasati dardurikeva suta

na copagayaty urugaya-gathah

bile—snake holes; bata—like; urukrama—the Lord, who acts marvelously; vikraman—prowess; ye—all these; na—never; shrinvatah—heard; karna-pute—the earholes; narasya—of the man; jihva—tongue; asati—useless; dardurika—of the frogs; iva—exactly like that; suta—O Suta Gosvami; na—never; ca—also; upagayati—chants loudly; urugaya—worth singing; gathah—songs.

One who has not listened to the messages about the prowess and marvelous acts of the Personality of Godhead and has not sung or chanted loudly the worthy songs about the Lord is to be considered to possess earholes like the holes of snakes and a tongue like the tongue of a frog.

02.03.21 Shaunaka Rishi to Suta Gosvami

bharah param patta-kirita jushtam

apy uttamangam na namen mukundam

shavau karau no kurute saparyam

harer lasat-kancana-kankanau va

bharah—a great burden; param—heavy; patta—silk; kirita—turban; jushtam—dressed with; api—even; uttama—upper; angam—parts of the body; na—never; namet—bow down; mukundam—Lord Krishna, the deliverer; shavau—dead bodies; karau—hands; no—do not; kurute—do; saparyam—worshiping; hareh—of the Personality of Godhead; lasat—glittering; kancana—made of gold; kankanau—bangles; va—even though.

The upper portion of the body, though crowned with a silk turban, is only a heavy burden if not bowed down before the Personality of Godhead who can award mukti [freedom]. And the hands, though decorated with glittering bangles, are like those of a dead man if not engaged in the service of the Personality of Godhead Hari.

02.03.22 Shaunaka Rishi to Suta Gosvami

barhayite te nayane naranam

lingani vishnor na nirikshato ye

padau nrinam tau druma janma-bhajau

kshetrani nanuvrajato harer yau

barhayite—like plumes of a peacock; te—those; nayane—eyes; naranam—of men; lingani—forms; vishnoh—of the Personality of Godhead; na—does not;

nirikshatah—look upon; ye—all such; padau—legs; nrinam—of men; tau—those; druma janma—being born of the tree; bhajau—like that; kshetrani—holy places; na—never; anuvrajatah—goes after; hareh—of the Lord; yau—which

The eyes which do not look at the symbolic representations of the Personality of Godhead Vishnu [His forms, name, quality, etc.] are like those printed on the plumes of the peacock, and the legs which do not move to the holy places [where the Lord is remembered] are considered to be like tree trunks.

02.03.23 Shaunaka Rishi to Suta Gosvami

jivan chavo bhagavatanghri-renum

na jatu martyo 'bhilabheta yas tu

shri-vishnu-padya manujas tulasyah

shvasan chavo yas tu na veda gandham

jivan—while living; shavah—a dead body; bhagavata-anghri-renum—the dust of the feet of a pure devotee; na—never; jatu—at any time; martyah—mortal; abhilabheta—particularly received; yah—a person; tu—but; shri—with opulence; vishnu-padyah—of the lotus feet of Vishnu; manu jah—a descendant of Manu (a man); tulasyah—leaves of the tulasi tree; shvasan—while breathing; shavah—still a dead body; yah—who; tu—but; na veda—never experienced; gandham—the aroma.

The person who has not at any time received the dust of the feet of the Lord's pure devotee upon his head is certainly a dead body. And the person who has never experienced the aroma of the tulasi leaves from the lotus feet of the Lord is also a dead body, although breathing.

02.03.24 Shaunaka Rishi to Suta Gosvami

tad asma-sharam hridayam batedam

yad grihyamanair hari-nama-dheyaih

na vikriyetatha yada vikaro

netre jalam gatra-ruheshu harshah

tat—that; asma-saram—is steel-framed; hridayam—heart; bata idam—certainly that; yat—which; grihyamanaih—in spite of chanting; hari-nama—the holy name of the Lord; dheyaih—by concentration of the mind; na—does not; vikriyeta—change; atha—thus; yada—when; vikarah—reaction; netre—in the eyes; jalam—tears; gatra-ruheshu—at the pores; harshah—eruptions of ecstasy.

Certainly that heart is steel-framed which, in spite of one's chanting of the holy name of the Lord with concentration, does not change when ecstasy takes place, tears fill the eyes and the hairs stand on end.

01.17.38-39 Suta Gosvami to Shaunaka Rishi

suta uvaca

abhyarthitas tada tasmai

sthanani kalaye dadau

dyutam panam striyah suna

yatradharmash catur-vidhah

punash ca yacamanaya

jata-rupam adat prabhuh

tato 'nritam madam kamam

rajo vairam ca pancamam

sutah uvaca—Suta Gosvami said; abhyarthitah—thus being petitioned; tada—at that time; tasmai—unto him; sthanani—places; kalaye—to the personality of Kali; dadau—gave him permission; dyutam—gambling; panam—drinking; striyah—illicit association with women; suna—animal slaughter; yatra—wherever; adharmah—sinful activities; catuh-vidhah—four kinds of. punah—again; ca—also; yacamanaya—to the beggar; jata-rupam—gold; adat—gave away; prabhuh—the King; tatah—whereby; anritam—falsehood; madam—intoxication; kamam—lust; rajah—on account of a passionate mood; vairam—enmity; ca—also; pancamam—the fifth one.

Suta Gosvami said: Maharaja Parikshit, thus being petitioned by the personality of Kali, gave him permission to reside in places where gambling, drinking, prostitution and animal slaughter were performed. (38)

The personality of Kali asked for something more, and because of his begging, the King gave him permission to live where there is gold because wherever there is gold there is also falsity, intoxication,lust, envy and enmity. (39)

11.25.32-33 Shri Krishna to Uddhava

etah samshritayah pumso

guna-karma-nibandhanah

yeneme nirjitah saumya

guna jivena citta-jah

bhakti-yogena man-nishtho

mad-bhavaya prapadyate

etah—these; samshritayah—created aspects of existence; pumsah—of a living being; guna—with the material qualities; karma—and work; nibandhanah—connected; yena—by whom; ime—these; nirjitah—are conquered; saumya—O gentle Uddhava; gunah—the modes of nature; jivena—by a living entity; citta-jah—which are manifested from the mind; bhakti-yogena—through the process of devotional service; mat-nishthah—dedicated to Me; mat-bhavaya—of love for Me; prapadyate—receives the qualification.

O gentle Uddhava, all these different phases of conditioned life arise from work born of the modes of material nature. The living entity who conquers

these modes manifested from the mind, can dedicate himself to Me by the process of devotional service and thus attain pure love for Me. (32)

tasmad deham imam labdhva

jnana-vijnana-sambhavam

guna-sangam vinirdhuya

mam bhajantu vicakshanah

tasmat—therefore; deham—body; imam—this; labdhva—having obtained; jnana—of theoretical knowledge; vijnana—and realized knowledge; sambhavam—the place of generation; guna-sangam—association with the modes of nature; vinirdhuya—washing out completely; mam—Me; bhajantu—they should worship; vicakshanah—persons who are very intelligent.

Therefore, having achieved this human form of life, which allows one to develop full knowledge, those who are intelligent should free themselves from all contamination of the modes of nature and engage exclusively in loving service to Me. (33)

11.12.21 Shri Krishna to Uddhava

yasminn idam protam ashesham otam

pato yatha tantu-vitana-samsthah

ya esha samsara-taruh puranah

karmatmakah pushpa-phale prasute

yasmin—in whom; idam—this universe; protam—woven crosswise; ashesham—the whole; otam—and lengthwise; patah—a cloth; yatha—just like; tantu—of the threads; vitana—in the expansion; samsthah—situated; yah—that which; eshah—this; samsara—of material existence; taruh—the tree; puranah—existing since time immemorial; karma—toward fruitive activities; atmakah—naturally inclined; pushpa—the first result, blossoming; phale—and the fruit; prasute—being produced.

Just as woven cloth rests on the expansion of lengthwise and crosswise threads, similarly the entire universe is expanded on the lengthwise and crosswise potency of the Supreme Personality of Godhead and is situated within Him. The conditioned soul has been accepting material bodies since time immemorial, and these bodies are like great trees sustaining one's material existence. Just as a tree first blossoms and then produces fruit, similarly the tree of material existence, one's material body, produces the various results of material existence.

11.12.22-23 Shri Krishna to Uddhava

dve asya bije shata-mulas tri-nalah

panca-skandhah panca-rasa-prasutih

dashaika-shakho dvi-suparna-nidas

tri-valkalo dvi-phalo 'rkam pravishtah

adanti caikam phalam asya gridhra

grame-cara ekam aranya-vasah

hamsa ya ekam bahu-rupam ijyair

maya-mayam veda sa veda vedam

dve—two; asya—of this tree; bije—seeds; shata—hundreds; mulah—of roots; tri—three; nalah—lower trunks; panca—five; skandhah—upper trunks; panca—five; rasa—saps; prasutih—producing; dasha—ten; eka—plus one; shakhah—branches; dvi—two; suparna—of birds; nidah—a nest; tri—three; valkalah—types of bark; dvi—two; phalah—fruits; arkam—the sun; pravishtah—extending into; adanti—they eat or enjoy; ca—also; ekam—one; phalam—fruit; asya—of this tree; gridhrah—those who are lusty for material enjoyment; grame—in householder life; carah—living; ekam—another; aranya—in the forest; vasah—those who live; hamsah—swanlike men, saintly persons; yah—one who; ekam—one only, the Supersoul; bahu-rupam—appearing in many forms; ijyaih—by the help of those who are worshipable, the spiritual masters; maya-mayam—produced by the potency of the Supreme Lord; veda—knows; sah—such a person; veda—knows; vedam—the actual meaning of the Vedic literature.

This tree of material existence has two seeds, hundreds of roots, three lower trunks and five upper trunks. It produces five flavors and has eleven branches and a nest made by two birds. The tree is covered by three types of bark, gives two fruits and extends up to the sun. Those lusty after material

enjoyment and dedicated to family life enjoy one of the tree's fruits, and swanlike men in the renounced order of life enjoy the other fruit. One who with the help of the bona fide spiritual masters can understand this tree to be a manifestation of the potency of the one Supreme Truth appearing in many forms actually knows the meaning of the Vedic literature. (22/23)

11.12.24 Shri Krishna to Uddhava

evam gurupasanayaika-bhaktya

vidya-kutharena shitena dhirah

vivrishcya jivashayam apramattah

sampadya catmanam atha tyajastram

evam—thus (with the knowledge I have given you); guru—of the spiritual master; upasanaya—developed by worship; eka—unalloyed; bhaktya—by loving devotional service; vidya—of knowledge; kutharena—by the ax; shitena—sharp; dhirah—one who is steady by knowledge; vivrishcya—cutting down; jiva—of the living entity; ashayam—the subtle body (filled with designations created by the three modes of material nature); apramattah—being very careful in spiritual life; sampadya—achieving; ca—and; atmanam—the Supreme Personality of Godhead; atha—then; tyaja—you should give up; astram—the means by which you achieved perfection.

With steady intelligence you should develop unalloyed devotional service by careful worship of the spiritual master, and with the sharpened axe of

transcendental knowledge you should cut off the subtle material covering of the soul. Upon realizing the Supreme Personality of Godhead, you should then give up that ax of analytic knowledge.

11.11.05 Shri Krishna to Uddhava

atha baddhasya muktasya

vailakshanyam vadami te

viruddha-dharminos tata

sthitayor eka-dharmini

atha—thus; baddhasya—of the conditioned soul; muktasya—of the liberated Personality of Godhead; vailakshanyam—different characteristics; vadami—I will now speak; te—unto you; viruddha—opposing; dharminoh—whose two natures; tata—My dear Uddhava; sthitayoh—of the two who are situated; eka-dharmini—in the one body which manifests their different characteristics.

Thus, My dear Uddhava, in the same material body we find opposing characteristics, such as great happiness and misery. That is because both the Supreme Personality of Godhead, who is eternally liberated, as well as the conditioned soul are within the body. I shall now speak to you about their different characteristics.

11.11.06 Shri Krishna to Uddhava

suparnav etau sadrishau sakhayau

yadricchayaitau krita-nidau ca vrikshe

ekas tayoh khadati pippalannam

anyo niranno 'pi balena bhuyan

suparnau—two birds; etau—these; sadrishau—similar; sakhayau—friends; yadricchaya—by chance; etau—these two; krita—made; nidau—a nest; ca—and; vrikshe—in a tree; ekah—one; tayoh—of the two; khadati—is eating; pippala—of the tree; annam—the fruits; anyah—the other; nirannah—not eating; api—although; balena—by strength; bhuyan—He is superior.

By chance, two birds have made a nest together in the same tree. The two birds are friends and are of similar nature. One of them, however, is eating the fruits of the tree, whereas the other, who does not eat the fruits, is in a superior position, due to His potency.

11.11.07 Shri Krishna to Uddhava

atmanam anyam ca sa veda vidvan

apippalado na tu pippaladah

yo 'vidyaya yuk sa tu nitya-baddho

vidya-mayo yah sa tu nitya-muktah

atmanam—Himself; anyam—the other; ca—also; sah—He; veda—knows; vidvan—being omniscient; apippala-adah—not eating the fruits of the tree; na—not; tu—but; pippala-adah—the one who is eating the fruits of the tree; yah—who; avidyaya—with ignorance; yuk—filled; sah—he; tu—indeed; nitya—eternally; baddhah—conditioned; vidya mayah—full of perfect knowledge; yah—who; sah—he; tu—indeed; nitya—eternally; muktah—liberated.

The bird who does not eat the fruits of the tree is the Supreme Personality of Godhead, who by His omniscience perfectly understands His own position and that of the conditioned living entity, represented by the eating bird. That living entity, on the other hand, does not understand himself or the Lord. He is covered by ignorance and is thus called eternally conditioned, whereas the Personality of Godhead, being full of perfect knowledge, is eternally liberated.

04.29.49 Narada Muni to King Pracinabarhi

astirya darbhaih prag-agraih

kartsnyena kshiti-mandalam

stabdho brihad-vadhan mani

karma navaishi yat param

tat karma hari-tosham yat

sa vidya tan-matir yaya

astirya—having covered; darbhaih—by kusa grass; prak-agraih—with the points facing east; kartsnyena—altogether; kshiti-mandalam—the surface of the world; stabdhah—proud upstart; brihat—great; vadhat—by killing; mani—thinking yourself very important; karma—activity; na avaishi—you do not know; yat—which; param—supreme; tat—that; karma—activity; hari-tosham—satisfying the Supreme Lord; yat—which; sa—that; vidya—education; tat—unto the Lord; matih—consciousness; yaya—by which.

My dear King, the entire world is covered with the sharp points of kusa grass, and on the strength of this you have become proud because you have killed various types of animals in sacrifices. Because of your foolishness, you do not know that devotional service is the only way one can please the Supreme Personality of Godhead. You cannot understand this fact. Your only activities should be those that can please the Personality of Godhead. Our education should be such that we can become elevated to Krishna consciousness.

03.09.06 Brahma to Shri Krishna

tavad bhayam dravina-deha-suhrin-nimittam

shokah spriha paribhavo vipulash ca lobhah

tavan mamety asad-avagraha arti-mulam

yavan na te 'nghrim abhayam pravrinita lokah

tavat—until then; bhayam—fear; dravina—wealth; deha—body; suhrit—relatives; nimittam—for the matter of; shokah—lamentation; spriha—desire; paribhavah—paraphernalia; vipulah—very great; ca—also; lobhah—avarice; tavat—up to that time; mama—mine; iti—thus; asat—perishable; avagrahah—undertaking; arti-mulam—full of anxieties; yavat—as long as; na—do not; te—Your; anghrim abhayam—safe lotus feet; pravrinita—take shelter; lokah—the people of the world.

O my Lord, the people of the world are embarrassed by all material anxieties - they are always afraid. They always try to protect wealth, body and friends, they are filled with lamentation and unlawful desires and paraphernalia, and they avariciously base their undertakings on the perishable conceptions of "my" and "mine". As long as they do not take shelter of Your safe lotus feet, they are full of such anxieties.

04.09.09 Dhruva Maharaja to Prishnigarbha

nunam vimushta-matayas tava mayaya te

ye tvam bhavapyaya-vimokshanam anya-hetoh

arcanti kaipaka-tarum kunapopabhogyam

icchanti yat sparshajam niraye 'pi nrinam

nunam—certainly; vimushta-matayah—those who have lost their right intelligence; tava—Your; mayaya—by the influence of the illusory energy; te—they; ye—who; tvam—You; bhava—from birth; apyaya—and death;

vimokshanam—the cause of liberation; anya-hetoh—for other purposes; arcanti—worship; kalpaka-tarum—who are like the desire tree; kunapa—of this dead body; upabhogyam—sense gratification; icchanti—they desire; yat—that which; sparsha jam—derived by touch sensation; niraye—in hell; api—even; nrinam—for persons.

Persons who worship You simply for sense gratification of this bag of skin are certainly influenced by Your illusory energy. In spite of having You, who are like a desire tree and are the cause of liberation from birth and death, foolish persons, such as me, desire benedictions from You for sense gratification, which is available even for those who live in hellish conditions.

04.09.07 Dhruva Maharaja to Prishnigarbha

ekas tvam eva bhagavann idam atma-shaktya

mayakhyayoru-gunaya mahad-ady-ashesham

shrishtvanuvishya purushas tad-asad-guneshu

naneva darushu vibhavasuvad vibhasi

ekah—one; tvam—you; eva—certainly; bhagavan—O my Lord; idam—this material world; atma-shaktya—by Your own potency; maya-akhyaya—of the name maya; uru—greatly powerful; gunaya—consisting of the modes of nature; mahat-adi—the mahat-tattva, etc.; ashesham—unlimited; shrishtva—after creating; anuvishya—then after entering; purushah—the Supersoul; tat—of maya; asat-guneshu—into the temporarily manifested qualities; nana—

variously; iva—as if; darushu—into pieces of wood; vibhavasu-vat—just like fire; vibhasi—You appear.

My Lord, You are the Supreme One, but by Your different energies You appear differently in the spiritual and material worlds. You create the total energy of the material world by Your external potency, and after creation You enter within the material world as the Supersoul. You are the Supreme Person, and through the temporary modes of material nature You create varieties of manifestation, just as fire, entering into wood of different shapes, burns brilliantly in different varieties.

04.09.06 Dhruva Maharaja to Prishnigarbha

dhruva uvaca

yo 'ntah pravishya mama vacam imam prasuptam

sanjivayaty akhila-shakti-dharah sva-dhamna

anyamsh ca hasta-carana-shravana-tvag-adin

pranan namo bhagavate purushaya tubhyam

dhruvah uvaca—Dhruva Maharaja said; yah—the Supreme Lord who; antah—within; pravishya—entering; mama—my; vacam—words; imam—all these; prasuptam—which are all inactive or dead; sanjivayati—rejuvenates; akhila—universal; shshakti—energy; dharah—possessing; sva-dhamna—by His internal potency; anyan ca—other limbs also; hasta—like hands; carana—legs; shravana

—ears; tvak—skin; adin—and so on; pranan—life force; namah—let me offer my obeisances; bhagavate—unto the Supreme Personality of Godhead; purushaya—the Supreme Person; tubhyam—unto You.

Dhruva Maharaja said: My dear Lord, You are all-powerful. After entering within me, You have enlivened all my sleeping senses - my hands, legs, ears, touch, sensation, life force and especially my power of speech. Let me offer my respectful obeisances unto You.

06.04.33 Prajapati Daksha to Shri Vishnu

yo 'nugrahartham bhajatam pada-mulam

anama-rupo bhagavan anantah

namani rupani ca janma-karmabhir

bheje sa mahyam paramah prasidatu

yah—who (the Supreme Personality of Godhead); anugraha-artham—to show His causeless mercy; bhajatam—to the devotees who always render devotional service; pada-mulam—to His transcendental lotus feet; anama—with no material name; rupah—or material form; bhagavan—the Supreme Personality of Godhead; anantah—unlimited, all-pervading and eternally existing; namani—transcendental holy names; rupani—His transcendental forms; ca—also; janma-karmabhih—with His transcendental birth and activities; bheje—manifests; sah—He; mahyam—unto me; paramah—the Supreme; prasidatu—may He be merciful.

The Supreme Personality of Godhead, who is inconceivably opulent, who is devoid of all material names, forms and pastimes, and who is all-pervading, is especially merciful to the devotees who worship His lotus feet. Thus He exhibits transcendental forms and names with His different pastimes. May that Supreme Personality of Godhead, whose form is eternal and full of knowledge and bliss, be merciful to me.

CHAPTER 9

Characteristics of the Fortunate Soul

bhagyavaj-jiva lakshanam

10.14.28 Brahma to Shri Krishna

antar-bhave ’nanta bhavantam eva

hy atat tyajanto mrigayanti santah

asantam apy anty ahim antarena

santam gunam tam kim u yanti santah

antah-bhave—within the body; ananta—O unlimited Lord; bhavantam—Yourself; eva—indeed; hi—certainly; atat—everything separate from You; tyajantah—rejecting; mrigayanti—search out; santah—the saintly devotees; asantam—unreal; api—even; anti—present nearby; ahim—(the illusion of) a snake; antarena—without (negating); santam—real; gunam—the rope; tam—that; kim u—whether; yanti—appreciate; santah—persons who are spiritually situated.

O unlimited Lord, the saintly devotees seek You out within their own bodies by rejecting everything separate from You. Indeed, how can discriminating persons appreciate the real nature of a rope lying before them until they refute the illusion that it is a snake?

03.31.47 Kapiladeva to Devahuti (listed in GM Beng., not incl in Engl, but #46 is incl \but makes less sense in context

tasman na karyah santraso

na karpanyam na sambhramah

buddhva jiva-gatim dhiro

mukta-sangash cared iha

tasmat—on account of death; na—not; karyah—should be done; santrasah—horror; na—not; karpanyam—miserliness; na—not; sambhramah—eagerness for material gain; buddhva—realizing; jiva-gatim—the true nature of the living entity; dhirah—steadfast; mukta-sangah—free from attachment; caret—one should move about; iha—in this world.

Therefore, one should not view death with horror, nor have recourse to defining the body as soul, nor give way to exaggeration in enjoying the bodily necessities of life. Realizing the true nature of the living entity, one should move about in the world free from attachment and steadfast in purpose.

04.24.29 Shiva to Pracetas

sva-dharma-nishthah shata janmabhih puman

virincatam eti tatah param hi mam

avyakritam bhagavato 'tha vaishnavamm

padam yathaham vibudhah kalatyaye

sva-dharma-nishthah—one who is situated in his own dharma, or occupation; shata janmabhih—for one hundred births; puman—a living entity; virincatam—the post of Lord Brahma; eti—gets; tatah—thereafter; param—above; hi—certainly; mam—attains me; avyakritam—without deviation; bhagavatah—unto the Supreme Personality of Godhead; atha—therefore; vaishnavam—a pure devotee of the Lord; padam—post; yatha—as; aham—I; vubudhah—demigods; kala-atyaye—after the annihilation of the material world.

A person who executes his occupational duty properly for one hundred births becomes qualified to occupy the post of Brahma, and if he becomes more qualified, he can approach Lord Shiva. A person who is directly surrendered to Lord Krishna, or Vishnu, in unalloyed devotional service is immediately promoted to the spiritual planets. Lord Shiva and other demigods attain these planets after the destruction of this material world.

03.25.41 Kapiladeva to Devahuti

nanyatra mad bhagavatah

pradhana-purusheshvarat

atmanah sarva-bhutanam

bhayam tivram nivartate

na—not; anyatra—otherwise; mat—than Myself; bhagavatah—the Supreme personality of Godhead; pradhana-purusha-ishvarat—the Lord of both prakriti and purusha; atmanah—the soul; sarva-bhutanam—of all living beings; bhayam—fear; tivram—terrible; nivartate—is forsaken.

The terrible fear of birth and death can never be forsaken by anyone who resorts to any shelter other than Myself, for I am the almighty Lord, the Supreme Personality of Godhead, the original source of all creation, and also the Supreme Soul of all souls.

11.11.12-17 Shri Krishna to Uddhava

prakriti-stho 'py asamsakto

yatha kham savitanilah

vaisharadyekshayasanga-

shitaya chinna-samshayah

pratibuddha iva svapnan

nanatvad vinivartate

prakriti—in the material world; sthah—situated; api—even though; asamsaktah—completely detached from sense gratification; yatha—just as; kham—the sky; savita—the sun; anilah—the wind; vaisharadya—by most expert; ikshaya—

vision; asanga—through detachment; shitaya—sharpened; chinna—cut to pieces; samshayah—doubts; pratibuddhah—awakened; iva—like; svapnat—from a dream; nanatvat—from the duality of variety of the material world; vinivartate—one turns away or renounces.

Although the sky, or space, is the resting place of everything, the sky does not mix with anything, nor is it entangled. Similarly, the sun is not at all attached to the water in which it is reflected within innumerable reservoirs, and the mighty wind blowing everywhere is not affected by the innumerable aromas and atmospheres through which it passes. In the same way, a self-realized soul is completely detached from the material body and the material world around it. He is like a person who has awakened and arisen from a dream. With expert vision, sharpened by detachment, the self-realized soul cuts all doubts to pieces through knowledge of the self and completely withdraws his consciousness from the expansion of material variety. (12-13)

yasya syur vita-sankalpah

pranendriya-rnano-dhiyam

vrittayah sa vinirmukto

deha-stho 'pi hi tad-gunaih

yasya—of whom; syuh—they are; vita—freed from; sankalpah—material desire; prana—of the vital energy; indriya—the senses; manah—the mind; dhiyam—and of intelligence; vrittayah—the functions; sah—such a person; vinirmuktah—

completely freed; deha—in the body; sthah—situated; api—even though; hi—certainly; tat—of the body; gunaih—from all of the qualities.

A person is considered to be completely liberated from the gross and subtle material bodies when all the functions of his vital energy, senses, mind and intelligence are performed without material desire. Such a person, although situated within the body, is not entangled. (14)

yasyatma himsyate himsrair

yena kincid yadricchaya

arcyate va kvacit tatra

na vyatikriyate budhah

yasya—of whom; atma—the body; himsyate—is attacked; himsraih—by sinful people or violent animals; yena—by someone; kincit—somewhat; yadricchaya—somehow or other; arcyate—is worshiped; va—or; kvacit—somewhere; tatra—therein; na—not; vyatikriyate—is transformed or affected; budhah—one who is intelligent.

Sometimes for no apparent reason one's body is attacked by cruel people or violent animals. At other times and in other places, one will suddenly be offered great respect or worship. One who does not become angry when attacked nor satisfied when worshiped is actually intelligent. (15)

na stuvita na nindeta

kurvatah sadhv asadhu va

vadato guna-doshabhyam

varjitah sama-drin munih

na stuvita—does not praise; na nindeta—does not criticize; kurvatah—those who are working; sadhu—very nicely; asadhu—very badly; va—or; vadatah—those who are speaking; guna-doshabhyam—from good and bad qualities; varjitah—freed; sama-drik—seeing things equally; munih—a saintly sage.

A saintly sage sees with equal vision and therefore is not affected by that which is materially good or bad. Indeed, although he observes others performing good and bad work and speaking properly and improperly, the sage does not praise or criticize anyone. (16)

na kuryan na vadet kincin

na dhyayet sadhv asadhu va

atmaramo 'naya vrittya

vicarej jada-van munih

na kuryat—should not do; na vadet—should not speak; kincit—anything; na dhyayet—should not contemplate; sadhu asadhu va—either good or bad things; atma-aramah—one who is taking pleasure in self-realization; anaya—with this; vrittya—life-style; vicaret—he should wander; jada-vat—just like a stunted person; munih—a saintly sage.

For the purpose of maintaining his body, a liberated sage should not act, speak or contemplate in terms of material good or bad. Rather, he should be detached in all circumstances, and taking pleasure in self-realization he should wander about engaged in his liberated lifestyle, appearing like a retarded person to outsiders. (17)

03.07.17-20 Vidura to Maitreya Rishi

yash ca mudhatamo loke

yash ca buddheh param gatah

tav ubhau sukham edhete

klishyaty antarito janah

yah—one who is; ca—also; mudha-tamah—the lowest of the fools; loke—in the world; yah ca—and one who is; buddheh—of intelligence; param—transcendental; gatah—gone; tau—of them; ubhau—both; sukham—happiness; edhete—enjoy; klishyati—suffer; antaritah—situated between; janah—persons.

Both the lowest of fools and he who is transcendental to all intelligence enjoy happiness, whereas persons between them suffer the material pangs. (17)

arthabhavam vinishcitya

pratitasyapi natmanah

tam capi yushmac-carana-

sevayaham paranude

artha-abhavam—without substance; vinishcitya—being ascertained; pratitasya—of the apparent values; api—also; na—never; atmanah—of the self; tam—that; ca—also; api—thus; yushmat—your; carana—feet; sevaya—by service; aham—myself; paranude—shall be able to give up.

But, my dear sir, I am obliged to you because now I can understand that this material manifestation is without substance, although it appears real. I am confident that by serving your feet it will be possible for me to give up the false idea. (18)

yat-sevaya bhagavatah

kuta-sthasya madhu-dvishah

rati-raso bhavet tivrah

padayor vyasanardanah

yat—to whom; sevaya—by service; bhagavatah—of the Personality of Godhead; kuta-sthasya—of the unchangeable; madhu-dvishah—the enemy of the Madhu asura; rati-rasah—attachment in different relationships; bhavet—develops; tivrah—highly ecstatic; padayoh—of the feet; vyasana—distresses; ardanah—

vanquishing.

By serving the feet of the spiritual master, one is enabled to develop transcendental ecstasy in the service of the Personality of Godhead, who is the unchangeable enemy of the Madhu demon and whose service vanquishes one's material distresses. (19)

durapa hy alpa-tapasah

seva vaikuntha-vartmasu

yatropagiyate nityam

deva-devo janardanah

durapa—rarely obtainable; hi—certainly; alpa-tapasah—of one whose austerity is meager; seva—service; vaikunttha—the transcendental kingdom of God; vartmasu—on the path of; yatra—wherein; upagiyate—is glorified; nityam—always; deva—of the demigods; devah—the Lord; jana-ardanah—the controller of the living entities.

Persons whose austerity is meager can hardly obtain the service of the pure devotees who are progressing on the path back to the kingdom of Godhead, the Vaikunthas. Pure devotees engage one hundred percent in glorifying the Supreme Lord, who is the Lord of the demigods and the controller of all living entities. (20)

03.25.38 Kapiladeva to Devahuti

na karhicin mat-parah shanta-rupe

nankshyanti no me 'nimisho ledhi hetih

yesham aham priya atma sutash ca

sakha guruh suhrido daivam ishtam

na—not; karhicit—ever; mat-parah—My devotees; shanta-rupe—O mother; nankshyanti—will lose; no—not; me—My; animishah—time; ledhi—destroys; hetih—weapon; yesham—of whom; aham—I; priyah—dear; atma—self; sutah—son; ca—and; sakha—friend; guruh—preceptor; suhridah—benefactor; daivam—Deity; ishtam—chosen.

My dear mother, devotees who receive such transcendental opulences are never bereft of them; neither weapons nor the change of time can destroy such opulences. Because the devotees accept Me as their friend, their relative, their son, preceptor, benefactor and Supreme Deity, they cannot be deprived of their possessions at any time.

03.28.42 Kapiladeva to Devahuti

sarva-bhuteshu catmanam

sarva-bhutani catmani

ikshetananya-bhavena

bhuteshv iva tad-atmatam

sarva-bhuteshu—in all manifestations; ca—and; atmanam—the soul; sarva-bhutani—all manifestations; ca—also; atmani—in the Supreme Spirit; iksheta—he should see; ananya-bhavena—with equal vision; bhuteshu—in all manifestations; iva—as; tat-atmatam—the nature of itself.

A yogi should see the same soul in all manifestations, for all that exists is a manifestation of different energies of the Supreme. In this way the devotee should see all living entities without distinction. That is realization of the Supreme Soul.

03.28.44 Kapiladeva to Devahuti

tasmad imam svam prakritim

daivim sad-asad-atmikam

durvibhavyam parabhavya

svarupenavatishthate

tasmat—thus; imam—this; svam—own; prakritim—material energy; daivim—divine; sat-asat-atmikam—consisting of cause and effect; durvibhavyam—difficult to understand; parabhavya—after conquering; sva-rupena—in the self-realized position; avatishthate—he remains.

Thus the yogi can be in the self-realized position after conquering the insurmountable spell of maya, who presents herself as both the cause and

effect of this material manifestation and is therefore very difficult to understand.

03.25.27 Kapiladeva to Devahuti

asevayayam prakriter gunanam

jnanena vairagya-vijrimbhitena

yogena mayy arpitaya ca bhaktya

mam pratyag-atmanam ihavarundhe

asevaya—by not engaging in the service; ayam—this person; prakriteh gunanam—of the modes of material nature; jnanena—by Knowledge; vairagya—with renunciation; vijrimbhitena—developed; yogena—by practicing yoga; mayi—unto Me; arpitaya—fixed; ca—and; bhaktya—with devotion; mam—unto Me; pratyak-atmanam—the Absolute Truth; iha—in this very life; avarundhe—one attains.

Thus by not engaging in the service of the modes of material nature but developing Krishna consciousness, knowledge in renunciation, and by practicing yoga, in which the mind is always fixed in devotional service unto the Supreme Personality of Godhead, one achieves My association in this very life, for I am the Supreme Personality, the Absolute Truth.

11.11.08 Shri Krishna to Uddhava

deha-stho 'pi na deha-stho

vidvan svapnad yathotthitah

adeha-stho 'pi deha-sthah

kumatih svapna-drig yatha

deha—in the material body; sthah—situated; api—although; na—not; deha—in the body; sthah—situated; vidvan—an enlightened person; svapnat—from a dream; yatha—just as; utthitah—having risen; adeha—not in the body; sthah—situated; api—although; deha—in the body; sthah—situated; ku-matih—a foolish person; svapna—a dream; drik—seeing; yatha—just as.

One who is enlightened in self-realization, although living within the material body, sees himself as transcendental to the body, just as one who has arisen from a dream gives up identification with the dream body. A foolish person, however, although not identical with his material body but transcendental to it, thinks himself to be situated in the body, just as one who is dreaming sees himself as situated in an imaginary body.

11.11.09 Shri Krishna to Uddhava

indriyair indriyartheshu

gunair api guneshu ca

grihyamaneshv aham kuryan

na vidvan yas tv avikriyah

indriyaih—by the senses; indriya—of the senses; artheshu—in the objects; gunaih—by those generated from the modes of nature; api—even; guneshu—in those generated by the same modes; ca—also; grihyamaneshu—as they are being accepted; aham—false ego; kuryat—should create; na—not; vidvan—one who is enlightened; yah—who; tu—indeed; avikriyah—is not affected by material desire.

An enlightened person who is free from the contamination of material desire does not consider himself to be the performer of bodily activities; rather, he knows that in all such activities it is only the senses, born of the modes of nature, that are contacting sense objects born of the same modes of nature.

11.11.11 Shri Krishna to Uddhava

evam viraktah shayana

asanatana-majjane

darshana-sparshana-ghrana-

bhojana-shravanadishu

na tatha badhyate vidvan

tatra tatradayan gunan

evam—thus; viraktah—detached from material enjoyment; shayane—in lying or sleeping; asana—in sitting; atana—walking; majjane—or in bathing; darshana—in seeing; sparshana—touching; ghrana—smelling; bhojana—eating; shravana—hearing; adishu—and so on; na—not; tatha—in that way; badhyate—is bound; vidvan—an intelligent person; tatra tatra—wherever he goes; adayan—causing to experience; gunan—the senses, born of the modes of nature.

An enlightened person fixed in detachment engages his body in lying down, sitting, walking, bathing, seeing, touching, smelling, eating, hearing and so on, but is never entangled by such activities. Indeed, remaining as a witness to all bodily functions, he merely engages his bodily senses with their objects and does not become entangled like an unintelligent person.

02.02.33-34 Shukadeva Gosvami to Maharaja Parikshit

na hy ato 'nyah shivah pantha

vishatah samshritav iha

vasudeve bhagavati

bhakti-yogo yato bhavet

na—never; hi—certainly; atah—beyond this; anyah—any other; shivah—auspicious; panthah—means; vishatah—wandering; samshritau—in the material world; iha—in this life; vasudeve—unto Lord Vasudeva, Krishna; bhagavati—the Personality of Godhead; bhakti-yogah—direct devotional service; yatah—wherein; bhavet—may result in.

For those who are wandering in the material universe, there is no more auspicious means of deliverance than what is aimed at in the direct devotional service of Lord Krishna. (33)

bhagavan brahma kartsnyena

trir anvikshya manishaya

tad adhyavasyat kuta-stho

ratir atman yato bhavet

bhagavan—the great personality Brahma; brahma—the Vedas; kartsnyena—by summarization; trih—three times; anvikshya—scrutinizingly examined; manishaya—with scholarly attention; tat—that; adhyavasyat—ascertained it; kuta-sthah—with concentration of the mind; ratih—attraction; atman (atmani)—unto the Supreme personality of Godhead Shri Krishna; yatah—by which; bhavet—it so happens.

The great personality Brahma, with great attention and concentration of the mind, studied the Vedas three times, and after scrutinizingly examining them, he ascertained that attraction for the Supreme Personality of Godhead Shri Krishna is the highest perfection of religion. (34)

02.02.37 Shukadeva Gosvami to Maharaja Parikshit

pibanti ye bhagavata atmanah satam

kathamritam shravana-puteshu sambhritam

punanti te vishaya-vidushitashayam

vrajanti tac-carana-saroruhantikam

pibanti—who drink; ye—those; bhagavatah—of the Personality of Godhead; atmanah—of the most dear; satam—of devotees; katha-amritam—the nectar of the messages; shravana-puteshu—within the earholes; sambhritam—fully filled; punanti—purify; te—their; vishaya—material enjoyment; vidushita-ashayam—polluted aim of life; vrajanti—do go back; tat—the Lord's; carana—feet; saroruha-antikam—near the lotus.

Those who drink through aural reception, fully filled with the nectarean message of Lord Krishna, the beloved of the devotees, purify the polluted aim of life known as material enjoyment and thus go back to Godhead, to the lotus feet of Him [the Personality of Godhead].

10.87.33 The Personified Vedas to Maha-Vishnu

vijita-hrishika-vayubhir adanta-manas tura-gam

ya iha yatanti yantum ati-lolam upaya-khidah

vyasana-shatanvitam samavahaya gurosh caranam

vanija ivaja santy akrita-karna-dhara jaladhau

vijita—conquered; hrishika—with senses; vayubhih—and vital air; adanta—not brought under control; manah—the mind; tura-gam—(which is like) a horse; ye—those who; iha—in this world; yatanti—endeavor; yantum—to regulate; ati—very; lolam—unsteady; upaya—by their various methods of cultivation; khidah—distressed; vyasana—disturbances; shata—by hundreds; anvitah—joined; samavahaya—abandoning; guroh—of the spiritual master; caranam—the feet; vanijah—merchants; iva—as if; aja—O unborn one; santi—they are; akrita—having not taken; karna-dharah—a helmsman; jala-dhau—on the ocean.

The mind is like an impetuous horse that even persons who have regulated their senses and breath cannot control. Those in this world who try to tame the uncontrolled mind, but who abandon the feet of their spiritual master, encounter hundreds of obstacles in their cultivation of various distressful practices. O unborn Lord, they are like merchants on a boat in the ocean who have failed to employ a helmsman.

03.25.33 Kapiladeva to Devahuti

jarayaty ashu ya kosham

nigirnam analo yatha

jarayati—dissolves; ashu—quickly; ya—which; kosham—the subtle body; nigirnam—things eaten; analah—fire; yatha—as.

Bhakti, devotional service, dissolves the subtle body of the living entity without separate effort, just as fire in the stomach digests all that we eat.

03.25.44 Kapiladeva to Devahuti

etavan eva loke 'smin

pumsam nihshreyasodayah

tivrena bhakti-yogena

mano mayy arpitam sthiram

etavan eva—only so far; loke asmin—in this world; pumsam—of men; nihshreyasa—final perfection of life; udayah—the attainment of; tivrena—intense; bhakti-yogena—by practice of devotional service; manah—mind; mayi—in Me; arpitam—fixed; sthiram—steady.

Therefore persons whose minds are fixed on the Lord engage in the intensive practice of devotional service. That is the only means for attainment of the final perfection of life.

01.02.23-29 Suta Gosvami to Shaunaka Rishi

sattvam rajas tama iti prakriter gunas tair

yuktah parah purusha eka ihasya dhatte

sthity-adaye hari-virinci-hareti samjnah

shreyamsi tatra khalu sattva-tanor nrinam syuh

sattvam—goodness; rajah—passion; tamah—the darkness of ignorance; iti—thus; prakriteh—of the material nature; gunah—qualities; taih—by them; yuktah—associated with; parah—transcendental; purushah—the personality; ekah—one; iha asya—of this material world; dhatte—accepts; sthiti-adaye—for the matter of creation, maintenance and destruction, etc.; hari—Vishnu, the Personality of Godhead; virinci—Brahma; hara—Lord Shiva; iti—thus; samjnah—different features; shreyamsi—ultimate benefit; tatra—therein; khalu—of course; sattva—goodness; tanoh—form; nrinam—of the human being; syuh—derived.

The transcendental Personality of Godhead is indirectly associated with the three modes of material nature, namely passion, goodness and ignorance, and just for the material world's creation, maintenance and destruction He accepts the three qualitative forms of Brahma, Vishnu and Shiva. Of these three, all human beings can derive ultimate benefit from Vishnu, the form of the quality of goodness. (23)

parthivad daruno dhumas

tasmad agnis trayimayah

tamasas tu rajas tasmat

sattvam yad brahma-darshanam

parthivat—from earth; darunah—firewood; dhumah—smoke; tasmat—from that; agnih—fire; trayi—Vedic sacrifices; mayah—made of; tamasah—in the mode of ignorance; tu—but; rajah—the mode of passion; tasmat—from that;

sattvam—the mode of goodness; yat—which; brahma—the Absolute Truth; darshanam—realization.

Firewood is a transformation of earth, but smoke is better than raw wood. And fire is still better, for by fire we can derive the benefits of superior knowledge [through Vedic sacrifices]. Similarly, passion [rajas] is better than ignorance [tamas], but goodness [sattva] is best because by goodness one can come to realize the Absolute Truth. (24)

bhejire munayo 'thagre

bhagavantam adhokshajam

sattvam vishuddham kshemaya

kalpante ye 'nu tan iha

bhejire—rendered service unto; munayah—the sages; atha—thus; agre—previously; bhagavantam—unto the Personality of Godhead; adhokshajam—the Transcendence; sattvam—existence; vishuddham—above the three modes of nature; kshemaya—to derive the ultimate benefit; kalpante—deserve; ye—those; anu—follow; tan—those; iha—in this material world.

Previously all the great sages rendered service unto the Personality of Godhead due to His existence above the three modes of material nature. They worshiped Him to become free from material conditions and thus derive the ultimate benefit. Whoever follows such great authorities is also eligible for liberation from the material world. (25)

mumukshavo ghora-rupan

hitva bhuta-patin atha

narayana-kalah shanta

bhajanti hy anasuyavah

mumukshavah—persons desiring liberation; ghora—horrible, ghastly; rupan—forms like that; hitva—rejecting; bhuta-patin—demigods; atha—for this reason; narayana—the Personality of Godhead; kalah—plenary portions; shantah—all-blissful; bhajanti—do worship; hi—certainly; anasuyavah—nonenvious.

Those who are serious about liberation are certainly nonenvious, and they respect all. Yet they reject the horrible and ghastly forms of the demigods and worship only the all-blissful forms of Lord Vishnu and His plenary portions. (26)

rajas-tamah-prakritayah

sama-shila bhajanti vai

pitri-bhuta-prajeshadin

shriyaishvarya-prajepsavah

rajah—the mode of passion; tamah—the mode of ignorance; prakritayah—of that mentality; sama-shilah—of the same categories; bhajanti—do worship; vai—actually; pitri—the forefathers; bhuta—other living beings; prajesha-adin—

controllers of cosmic administration; shriya—enrichment; aishvarya—wealth and power; praja—progeny; ipsavah—so desiring.

Those who are in the modes of passion and ignorance worship the forefathers, other living beings and the demigods who are in charge of cosmic activities, for they are urged by a desire to be materially benefited with women, wealth, power and progeny. (27)

vasudeva-para veda

vasudeva-para makhah

vasudeva-para yoga

vasudeva-parah kriyah

vasudeva-param jnanam

vasudeva-param tapah

vasudeva-paro dharmo

vasudeva-para gatih

vasudeva—the Personality of Godhead; parah—the ultimate goal; vedah—revealed scriptures; vasudeva—the Personality of Godhead; parah—for worshiping; makhah—sacrifices; vasudeva—the Personality of Godhead; parah—the means of attaining; yogah—mystic paraphernalia; vasudeva—the Personality of Godhead; parah—under His control; kriyah—fruitive activities; vasudeva—the Personality of Godhead; param—the supreme; jnanam—

knowledge; vasudeva—the Personality of Godhead; param—best; tapah—austerity; vasudeva—the Personality of Godhead; parah—superior quality; dharmah—religion; vasudeva—the Personality of Godhead; parah—ultimate; gatih—goal of life.

In the revealed scriptures, the ultimate object of knowledge is Shri Krishna, the Personality of Godhead. The purpose of performing sacrifice is to please Him. Yoga is for realizing Him. All fruitive activities are ultimately rewarded by Him only. (28)

He is the supreme knowledge, and all severe austerities are performed to know Him. Religion [dharma] is rendering loving service unto Him. He is the supreme goal of life. (29)

04.24.28 Shiva to Pracetas

yah param ramhasah sakshat

tri-gunaj jiva-samjnitat

bhagavantam vasudevam

prapannah sa priyo hi me

yah—anyone; param—transcendental; ramhasah—of the controller; sakshat—directly; tri-gunat—from the three modes of material nature; jiva-samjnitat—living entities called by the name jivas; bhagavantam—unto the Supreme Personality of Godhead; vasudevam—unto Krishna; prapannah—surrendered;

sah—he; priyah—very dear; hi—undoubtedly; me—of me.

Any person who is surrendered to the Supreme Personality of Godhead, Krishna, the controller of everything - material nature as well as the living entity - is actually very dear to me.

10.16.43-44 Naga-patnis to Shri Krishna

namo 'nantaya sukshmaya

guda-sthaya vipashcite

nana-vadanurodhaya

vacya-vacaka-shaktaye

namah—obeisances; anantaya—to the unlimited Lord; sukshmaya—to the supremely subtle; guda-sthaya—who is fixed in the center; vipashcite—to the omniscient one; nana—various; vada—philosophies; anurodhaya—who sanctions; vacya—of expressed ideas; vacaka—and expressing words; shaktaye—who possesses the potencies.

We offer our obeisances unto You, the unlimited Supreme Lord, the supremely subtle one, the omniscient Personality of Godhead, who are always fixed in unchanging transcendence, who sanction the opposing views of different philosophies, who are the power upholding expressed ideas and the words that express them. (43)

namah pramana-mulaya

kavaye shastra-yonaye

pravrittaya nivrittaya

nigamaya namo namah

namah—obeisances; pramana—of authoritative evidence; mulaya—to the basis; kavaye—to the author; shastra—of the revealed scripture; yonaye—to the source; pravrittaya—which encourages sense gratification; nivrittaya—which encourages renunciation; nigamaya—to Him who is the origin of both kinds of scripture; namah namah—repeated obeisances.

We offer our obeisances again and again to You, who are the basis of all authoritative evidence, who are the author and ultimate source of the revealed scriptures, and who have manifested Yourself in those Vedic literatures encouraging sense gratification as well as in those encouraging renunciation of the material world. (44)

CHAPTER 10

Characteristics of the Inconceivable Oneness and Difference

acintya bhedabheda laksanam

03.04.13 Shri Krishna to Uddhava

pura maya proktam ajaya nabhye

padme nishannaya mamadi-sarge

jnanam param man-mahimavabhasam

yat surayo bhagavatam vadanti

pura—in the days of yore; maya—by Me; proktam—was said; ajaya—unto Brahma; nabhye—out of the navel; padme—on the lotus; nishannaya—unto the one situated on; mama—My; adi-sarge—in the beginning of creation; jnanam—knowledge; param—sublime; mat-mahima—My transcendental glories; avabhasam—that which clarifies; yat—which; surayah—the great learned sages; bhagavatam—Shrimad-Bhagavatam; vadanti—do say.

O Uddhava, in the lotus millennium in the days of yore, at the beginning of the creation, I spoke unto Brahma, who is situated on the lotus that grows out of My navel, about My transcendental glories, which the great sages describe as Shrimad-Bhagavatam.

02.09.31-35 Shri Krishna to Brahma

shri-bhagavan uvaca

jnanam parama-guhyam me

yad vijnana-samanvitam

sarahasyam tad-angam ca

grihana gaditam maya

shri-bhagavan uvaca—the personality of Godhead said; jnanam—knowledge acquired; parama—extremely; guhyam—confidential; me—of Me; yat—which is; vijnana—realization; samanvitam—coordinated; sa-rahasyam—with devotional service; tat—of that; angam ca—necessary paraphernalia; grihana—just try to take up; gaditam—explained; maya—by Me.

The Personality of Godhead said: Knowledge about Me as described in the scriptures is very confidential, and it has to be realized in conjunction with devotional service. The necessary paraphernalia for that process is being explained by Me. You may take it up carefully. (31)

yavan aham yatha-bhavo

yad-rupa-guna-karmakah

tathaiva tattva-vijnanam

astu te mad-anugrahat

yavan—as I am in eternal form; aham—Myself; yatha—as much as; bhavah—transcendental existence; yat—those; rupa—various forms and colors; guna—qualities; karmakah—activities; thata—so and so; eva—certainly; tattva-vijnanam—factual realization; astu—let it be; te—unto you; mat—My; anugrahat—by causeless mercy.

All of Me, namely My actual eternal form and My transcendental existence, color, qualities and activities—let all be awakened within you by factual realization, out of My causeless mercy.(32)

aham evasam evagre

nanyad yat sad-asat param

pashcad aham yad etac ca

yo 'vashishyeta so 'smy aham

aham—I, the Personality of Godhead; eva—certainly; asam—existed; eva—only; agre—before the creation; na—never; anyat—anything else; yat—all those; sat—the effect; asat—the cause; param—the supreme; pashcat—at the end; aham—I, the Personality of Godhead; yat—all these; etat—creation; ca—also; yah—everything; avashishyeta—remains; sah—that; asmi—I am; aham—I, the Personality of Godhead.

Brahma, it is I, the Personality of Godhead, who was existing before the creation, when there was nothing but Myself. Nor was there the material nature, the cause of this creation. That which you see now is also I, the

Personality of Godhead, and after annihilation what remains will also be I, the Personality of Godhead.(33)

rite 'rtham yat pratiyeta

na pratiyeta catmani

tad vidyad atmano mayam

yathabhaso yatha tamah

rite—without; artham—value; yat—that which; pratiyeta—appears to be; na—not; pratiyeta—appears to be; ca—and; atmani—in relation to Me; tat—that; vidyat—you must know; atmanah—My; mayam—illusory energy; yatha—just as; abhasah—the reflection; yatha—as; tamah—the darkness.

O Brahma, whatever appears to be of any value, if it is without relation to Me, has no reality. Know it as My illusory energy, that reflection which appears to be in darkness. (34)

yatha mahanti bhutani

bhuteshuccavaceshv anu

pravishtany apravishtani

thata teshu na teshv aham

yatha—just as; mahanti—the universal; bhutani—elements; bhuteshu ucca-

avaceshu—in the minute and gigantic; anu—after; pravishtani—entered; apravishtani—not entered; thata—so; teshu—in them; na—not; teshu—in them; aham—Myself.

O Brahma, please know that the universal elements enter into the cosmos and at the same time do not enter into the cosmos; similarly, I Myself also exist within everything created, and at the same time I am outside of everything. (35)

2.9.36 Answers by Citing the Lord's Version (GM Beng includes)

etavad eva jijnasyam

tattva jijnasunatmanah

anvaya-vyatirekabhyam

yat syat samatra sarvada

Etavat—up to this; eva—certainly; jijnasyam—is to be inquired; tattva—the Absolute Truth; jijnasuna—by the student; atmanah—of the Self; anvaya—directly; vyatirekabhyam—indirectly; yat—whatever; syat—it may be; sarvatra—in all space and time; sarvada—in all circumstances.

A person who is searching after the Supreme Absolute Truth, the Personality of Godhead, most certainly search for it up to this, in all circumstances, in all space and time, and both directly and indirectly.

kalad guna-vyatikarah

parinamah svabhavatah

karmano janma mahatah

purushadhishthitad abhut

kalat—from eternal time; guna-vyatikarah—transformation of the modes by reaction; parinamah—transformation; svabhavatah—from the nature; karmanah—of activities; janma—creation; mahatah—of the mahat-tattva; purusha-adhishthitat—because of the purusa incarnation of the Lord; abhut—it took place.

After the incarnation of the first purusha [Karanarnavashayi Vishnu], the mahat-tattva, or the principles of material creation, take place, and then time is manifested, and in course of time the three qualities appear. Nature means the three qualitative appearances. They transform into activities.(22)

mahatas tu vikurvanad

rajah-sattvopa brimhitat

tamah-pradhanas tv abhavad

dravya jnana-kriyatmakah

mahatah—of the mahat-tattva; tu—but; vikurvanat—being transformed; rajah—

the material mode of passion; sattva—the mode of goodness; upabrimmhitat—because of being increased; tamah—the mode of darkness; pradhanah—being prominent; tu—but; abhavat—took place; dravya—matter; jnana—material knowledge; kriya-atmakah—predominantly material activities.

Material activities are caused by the mahat-tattva's being agitated. At first there is transformation of the modes of goodness and passion, and later—due to the mode of ignorance—matter, its knowledge, and different activities of material knowledge come into play.(23)

so 'hankara iti prokto

vikurvan samabhut tridha

vaikarikas taijasash ca

tamasash ceti yad-bhida

dravya-shaktih kriya-shaktir

jnana-shaktir iti prabho

sah—the very same thing; ahankarah—ego; iti—thus; proktah—said; vikurvan—being transformed; samabhut—became manifested; tridha—in three features; vaikarikah—in the mode of goodness; taijasah—in the mode of passion; ca—and; tamasah—in the mode of ignorance: ca—also; iti—thus; yat—what is; bhida—divided; dravya-shaktih—powers that evolve matter; kriya-shaktih—initiation that creates; jnana-shaktih—intelligence that guides; iti—thus; prabho—O master.

The self-centered materialistic ego, thus being transformed into three features, becomes known as the modes of goodness, passion and ignorance in three divisions, namely the powers that evolve matter, knowledge of material creations, and the intelligence that guides such materialistic activities. Narada, you are quite competent to understand this. (24)

tamasad api bhutader

vikurvanad abhun nabhah

tasya matra gunah shabdo

lingam yad drashtri-drishyayoh

tasmat—from the darkness of false ego; api—certainly; bhuta-adeh—of the material elements; vikurvanat—because of transformation; abhut—generated; nabhah—the sky; tasya—its; matra—subtle form; gunah—quality; shabdah—sound; lingam—characteristics; yat—as its; drashtri—the seer; drishyayoh—of what is seen.

From the darkness of false ego, the first of the five elements, namely the sky, is generated. Its subtle form is the quality of sound, exactly as the seer is in relationship with the seen.(25)

nabhaso 'tha vikurvanad

abhut sparsha-guno 'nilah

pranvayac chabdavamsh ca

prana ojah saho balam

vayor api vikurvanat

kala-karma-sva bhavatah

udapadyata tejo vai

rupavat sparsha-shabdavat

tejasas tu vikurvanad

asid ambho rasatmakam

rupavat sparshavac cambho

ghoshavac ca paranvayat

visheshas tu vikurvanad

ambhaso gandhavan abhut

paranvayad rasa-sparsha-

shabda-rupa-gunanvitah

nabhasah—of the sky; atha—thus; vikurvanat—being transformed; abhut—generated; sparsha—touch; gunah—quality; anilah—air; para—previous; anvayat—by succession; shabdavan—full of sound; ca—also; pranah—life; ojah—sense perception; sahah—fat; balam—strength; vayoh—of the air; api—also; vikurvanat—by transformation; kala—time; karma—reaction of the past; svabhavatah—on the basis of nature; udapadyata—generated; tejah—fire; vai—

duly; rupavat—with form; sparsha—touch; shabdavat—with sound also; tejasah—of the fire; tu—but; vikurvanat—on being transformed; asit—it so happened; ambhah—water; rasa-atmakam—composed of juice; rupavat—with form; sparshavat—with touch; ca—and; ambhah—water; ghoshavat—with sound; ca—and; para—previous; anvayat—by succession; visheshah—variegatedness; tu—but; vikurvanat—by transformation; ambhasah—of water; gandhavan—odorous; abhut—became; para—previous; anvayat—by succession; rasa—juice; sparsha—touch; shabda—sound; rupa-guna-anvitah—qualitative.

Because the sky is transformed, the air is generated with the quality of touch, and by previous succession the air is also full of sound and the basic principles of duration of life: sense perception, mental power and bodily strength. When the air is transformed in course of time and nature's course, fire is generated, taking shape with the sense of touch and sound. Since fire is also transformed, there is a manifestation of water, full of juice and taste. As previously, it also has form and touch and is also full of sound. And water, being transformed from all variegatedness on earth, appears odorous and, as previously, becomes qualitatively full of juice, touch, sound and form respectively.

03.10.11-12 The Lord’s Pastimes Out of Vṛndavana (3.10.11 incl in Engl, not in Beng.)

maitreya uvaca

guna-vyatikarakaro

nirvishesho 'pratishthitah

purushas tad-upadanam

atmanam lilayashrijat

maitreyah uvaca—Maitreya said; guna-vyatikara—of the interactions of the modes of material nature; akarah—source; nirvisheshah—without diversity; apratishthitah—unlimited; purushah—of the Supreme Person; tat—that; upadanam—instrument; atmanam—the material creation; lilaya—by pastimes; ashrijat—created.

Maitreya said: Eternal time is the primeval source of the interactions of the three modes of material nature. It is unchangeable and limitless, and it works as the instrument of the Supreme Personality of Godhead for His pastimes in the material creation. (11)

vishvam vai brahma-tan-matram

samsthitam vishnu-mayaya

ishvarena paricchinnam

kalenavyakta-murtina

vishvam—the material phenomenon; vai—certainly; brahma—the Supreme; tat-matram—the same as; samsthitam—situated; vishnu-mayaya—by the energy of Vishnu; ishvarena—by the Personality of Godhead; paricchinnam—separated; kalena—by the eternal time; avyakta—unmanifested; murtina—by such a feature.

This cosmic manifestation is separated from the Supreme Lord as material

energy by means of kala, which is the unmanifested, impersonal feature of the Lord. It is situated as the objective manifestation of the Lord under the influence of the same material energy of Vishnu. (12)

11.19.14-16 The Perfection of Spiritual Knowledge

navaikadasha panca trin

bhavan bhuteshu yena vai

ikshetathaikam apy eshu

taj jnanam mama nishcitam

nava—nine; ekadasha—eleven; panca—five; trin—and three; bhavan—elements; bhuteshu—in all living beings (from Lord Brahma down to the immovable living entities); yena—by which knowledge; vai—certainly; iksheta—one may see; atha—thus; ekam—one element; api—indeed; eshu—within these twenty-eight elements; tat—that; jnanam—knowledge; mama—by Me; nishcitam—is authorized.

I personally approve of that knowledge by which one sees the combination of nine, eleven, five and three elements in all living entities, and ultimately one element within those twenty-eight.(14)

etad eva hi vijnanam

na tathaikena yena yat

sthity-utpatty-apyayan pashyed

bhavanam tri-gunatmanam

etat—this; eva—indeed; hi—actually; vijnanam—realized knowledge; na—not; tatha—in that way; ekena—by the one (Personality of Godhead); yena—by whom; yat—which (universe); sthiti—maintenance; utpatti—creation; apyayan—and annihilation; pashyet—one should see; bhavanam—of all material elements; tri-guna—of the three modes of nature; atmanam—composed.

When one no longer sees the twenty-eight separated material elements, which arise from a single cause, but rather sees the cause itself, the Personality of Godhead—at that time one's direct experience is called vijnana, or self-realization.(15)

adav ante ca madhye ca

shrijyat shrijyam yad anviyat

punas tat-pratisankrame

yac chishyeta tad eva sat

adau—in the causal stage; ante—in the termination of the causal function; ca—also; madhye—in the phase of maintenance; ca—also; shrijyat—from one production; shrijyam—to another production; yat—which; anviyat—accompanies; punah—again; tat—of all material phases; pratisankrame—in the annihilation; yat—which; shishyeta—remains; tat—that; eva—indeed; sat—the

one eternal.

Commencement, termination and maintenance are the stages of material causation. That which consistently accompanies all these material phases from one creation to another and remains alone when all material phases are annihilated is the one eternal. (16)

11.19.18 The Perfection of Spiritual Knowledge

karmanam parinamitvad

a-virincyad amangalam

vipashcin nashvaram pashyed

adrishtam api drishta-vat

karmanam—of material activities; parinamitvat—because of being subject to transformation; a—up to; virincyat—the planet of Lord Brahma; amangalam—inauspicious unhappiness; vipashcit—an intelligent person; nashvaram—as temporary; pashyet—should see; adrishtam—that which he has not yet experienced; api—indeed; drishta-vat—just like that already experienced.

An intelligent person should see that any material activity is subject to constant transformation and that even on the planet of Lord Brahma there is thus simply unhappiness. Indeed, a wise man can understand that just as all that he has seen is temporary, similarly, all things within the universe have a beginning and an end.

11.10.08-09 The Nature of Fruitive Activity

vilakshanah sthula-sukshmad

dehad atmekshita sva-drik

yathagnir daruno dahyad

dahako 'nyah prakashakah

vilakshanah—having different characteristics; sthula—from the gross; sukshmat—and the subtle; dehat—from the body; atma—the spirit soul; ikshita—the seer; sva-drik—self-enlightened; yatha—just as; agnih—fire; darunah—from firewood; dahyat—from that which is to be burned; dahakah—that which burns; anyah—other; prakashakah—that which illuminates.

Just as fire, which burns and illuminates, is different from firewood, which is to be burned to give illumination, similarly the seer within the body, the self-enlightened spirit soul, is different from the material body, which is to be illuminated by consciousness. Thus the spirit soul and the body possess different characteristics and are separate entities. (8)

Nirodhotpatty-anu-brihan-

nanatvam tat-kritan gunan

antah pravishta adhatta

evam deha-gunan parah

nirodha—dormancy; utpatti—manifestation; anu—tiny; brihat—large; nanatvam—the variety of characteristics; tat-kritan—produced by that; gunan—qualities; antah—within; pravishtah—having entered; adhatte—accepts; evam—thus; deha—of the material body; gunan—qualities; parah—the transcendental entity.

Just as fire may appear differently as dormant, manifest, weak, brilliant and so on, according to the condition of the fuel, similarly, the spirit soul enters a material body and accepts particular bodily characteristics.(9)

11.22.52 Enumeration of the Elements of Material Creation

sattva-sangad rishin devan

rajasasura-manushan

tamasa bhuta-tiryaktvam

bhramito yati karmabhih

sattva-sangat—by association with the mode of goodness; rishin—to the sages; devan—to the demigods; rajasa—by the mode of passion; asura—to the demons; manushan—and to human beings; tamasa—by the mode of ignorance; bhuta—to the ghostly spirits; tiryaktvam—or the animal kingdom; bhramitah—made to wander; yati—he goes; karmabhih—because of his fruitive activities.

Made to wander because of his fruitive work, the conditioned soul, by contact with the mode of goodness, takes birth among the sages or

demigods. By contact with the mode of passion he becomes a demon or human being, and by association with the mode of ignorance he takes birth as a ghost or in the animal kingdom.

11.22.53 Shri Krishna to Uddhava

nrityato gayatah pashyan

yathaivanukaroti tan

evam buddhi-gunan pashyann

aniho 'py anukaryate

nrityatah—persons who are dancing; gayatah—and singing; pashyan—observing; yatha—just as; eva—indeed; anukaroti—imitates; tan—them; evam—thus; buddhi—of the material intelligence; gunan—the acquired qualities; pashyan—seeing; anihah—although not himself engaged in activity; api—nevertheless; anukaryate—is made to imitate.

Just as one may imitate persons whom one sees dancing and singing, similarly the soul, although never the doer of material activities, becomes captivated by material intelligence and is thus forced to imitate its qualities.

11.22.54-55 Enumeration of the Elements of Material Creation

yathambhasa pracalata

taravo ’pi cala iva

cakshusa bhramyamanena

drishyate bhramativa bhuh

yatha manoratha-dhiyo

vishayshanubhavo mrisha

svapna-drishtash ca dasharha

thata samsara atmanah

yatha—as; ambhasa—by water; pracalata—moving, agitated; taravah—trees; api—indeed; calah—moving; iva—as if; cakshusha—by the eyes; bhramyamanena—which are being turned about; drishyate—appears; bhramati—moving; iva—as if; bhuh—the earth; yatha—as; manah-ratha—of a mental fantasy; dhiyah—the ideas; vishaya—of sense gratification; anubhavah—the experience; mrisha—false; svapna-drishtah—things seen in a dream; ca—and; dasharha—O descendant of Dasharha; tatha—thus; samsarah—the material life; atmanah—of the soul.

The soul’s material life, his experience of sense gratification, is actually false, O descendant of Dasharha, just like trees’ appearance of quivering when the trees are reflected in agitated water, or like the earth’s appearance of spinning due to one’s spinning his eyes around, or like the world of a fantasy or dream. (54/55)

11.22.56 Shri Krishna to Uddhava

arthe hy avidyamane ’pi

samshritir na nivartate

dhyayato vishayan asya

svapne ’narthagamo yatha

arthe—in truth; hi—certainly; avidyamane—not existing; api—even though; samshritih—material existence; na nivartate—does not stop; dhyayatah—who is meditating; vishayan—on the objects of sense gratification; asya—for him; svapne—in a dream; anartha—of unwanted things; agamah—the coming; yatha—just as.

For one who is meditating on sense gratification, material life, although lacking factual existence, does not go away, just as the unpleasant experiences of a dream do not.

08.01.09-10, 12 Svayambhuva Manu by Himself

shri-manur uvaca

yena cetayate vishvam

vishvam cetayate na yam

yo jagarti shayane 'smin

nayam tam veda veda sah

shri-manuh uvaca—Svayambhuva Manu chanted; yena—by whom (the personality of Godhead); cetayate—is brought into animation; vishvam—the whole universe; vishvam—the whole universe (the material world); cetayate—animates; na—not; yam—He whom; yah—He who; jagarti—is always awake (watching all activities); shayane—while sleeping; asmin—in this body; na—not; ayam—this living entity; tam—Him; veda—knows; veda—knows; sah—He.

Lord Manu said: The supreme living being has created this material world of animation; it is not that He was created by this material world. When everything is silent, the Supreme Being stays awake as a witness. The living entity does not know Him, but He knows everything.(9)

atmavasyam idam vishvam

yat kincij jagatyam jagat

tena tyaktena bhunjitha

ma gridhah kasya svid dhanam

atma—the Supersoul; avasyam—living everywhere; idam—this universe; vishvam—all universes, all places; yat—whatever; kincit—everything that exists; jagatyam—in this world, everywhere; jagat—everything, animate and inanimate; tena—by Him; tyaktena—allotted; bhunjithah—you may enjoy; ma—do not; gridhah—accept; kasya svit—of anyone else; dhanam—the property.

Within this universe, the Supreme Personality of Godhead in His Supersoul

feature is present everywhere, wherever there are animate or inanimate beings. Therefore, one should accept only that which is allotted to him; one should not desire to infringe upon the property of others. (10)

na yasyady-antau madhyam ca

svah paro nantaram bahih

vishvasyamuni yad yasmad

vishvam ca tad ritam mahat

na—neither; yasya—of whom (the Supreme Personality of Godhead); adi—a beginning; antau—end; madhyam—middle; ca—also; svah—own; parah—others; na—nor; antaram—inside; bahih—outside; vishvasya—of the whole cosmic manifestation; amuni—all such considerations; yat—whose form; yasmat—from He who is the cause of everything; vishvam—the whole universe; ca—and; tat—all of them; ritam—truth; mahat—very, very great.

The Supreme Personality of Godhead has no beginning, no end and no middle. Nor does He belong to a particular person or nation. He has no inside or outside. The dualities found within this material world, such as beginning and end, mine and theirs, are all absent from the personality of the Supreme Lord. The universe, which emanates from Him, is another feature of the Lord. Therefore the Supreme Lord is the ultimate truth, and He is complete in greatness. (12)

08.03.03 Gajendra to Shri Vishnu

yasminn idam yatash cedam

yenedam ya idam svayam

yo 'smat parasmac ca paras

tam prapadye svayambhuvam

yasmin—the basic platform on which; idam—the universe rests; yatah—the ingredients from which; ca—and; idam—the cosmic manifestation is produced; yena—by whom; idam—this cosmic manifestation is created and maintained; yah—He who; idam—this material world; svayam—is Himself; yah—He who; asmat—from the effect (this material world); parasmat—from the cause; ca—and; parah—transcendental or different; tam—unto Him; prapadye—I surrender; svayambhuvam—unto the supreme self-sufficient.

The Supreme Godhead is the supreme platform on which everything rests, the ingredient by which everything has been produced, and the person who has created and is the only cause of this cosmic manifestation. Nonetheless, He is different from the cause and the result. I surrender unto Him, the Supreme Personality of Godhead, who is self-sufficient in everything.

08.03.09 Gajendra to Shri Vishnu

tas mai namah pareshaya

brahmane 'nanta-shaktaye

arupayoru-rupaya

nama ashcarya-karmane

tasmai—unto Him; namah—I offer my obeisances; para—transcendental; ishaya—who is the supreme controller; brahmane—who is the Supreme Brahman (Parabrahman); ananta-shaktaye—with unlimited potency; arupaya—possessing no material form; uru-rupaya—possessing various forms as incarnations; namah—I offer my obeisances; ashcarya-karmane—whose activities are wonderful.

He has immense potency, and in various forms, all free from material contamination, He acts wonderfully. He is therefore the Supreme Brahman. I offer my respects to Him.

10.85.04 Vasudeva to Krishna and Balarama

yatra yena yato yasya

yasmai yad yad yatha yada

syad idam bhagavan sakshat

pradhana-purusheshvarah

yatra—in which; yena—by which; yatah—from which; yasya—of which; yasmai—unto which; yat yat—whatever; yatha—however; yada—whenever; syat—comes into existence; idam—this (creation); bhagavan—the Supreme

Lord; sakshat—in His personal presence; pradhana-purusha—of nature and its creator (Maha-Vishnu); ishvarah—the predominator.

You are the Supreme Personality of Godhead, who manifest as the Lord of both nature and the creator of nature [Maha-Vishnu]. Everything that comes into existence, however and whenever it does so, is created within You, by You, from You, for You and in relation to You.

10.87.30 The Personified Vedas to Maha-Vishnu

aparimita dhruvas tanu-bhrito yadi sarva-gatas

tarhi na shasyateti niyamo dhrava netaratha

ajani ca yan-mayam tad avimucya niyantri bhavet

samam anujanatam yad amatam mata-dushtataya

aparimitah—countless; dhruvah—permanent; tanu-bhritah—the embodied living entities; yadi—if; sarva-gatah—omnipresent; tarhi—then; na—not; shasyata—sovereignty; iti—such; niyamah—rule; dhruva—O unchanging one; na—not; itaratha—otherwise; ajani—was generated; ca—and; yat-mayam—from whose substance; tat—from that; avimucya—not separating itself; niyantri—regulator; bhavet—must be; samam—equally present; anujanatam—of those who supposedly know; yat—which; amatam—misunderstood; mata—of what is known; dushtataya—because of the imperfection.

If the countless living entities were all-pervading and possessed forms that never

changed, You could not possibly be their absolute ruler, O immutable one. But since they are Your localized expansions and their forms are subject to change, You do control them. Indeed, that which supplies the ingredients for the generation of something is necessarily its controller because a product never exists apart from its ingredient cause. It is simply illusion for someone to think that he knows the Supreme Lord, who is equally present in each of His expansions, since whatever knowledge one gains by material means must be imperfect.

10.87.31 The Personified Vedas to Maha-Vishnu

na ghatata udbhavah prakriti-purushayor ajayor

ubhaya-yuja bhavanty asu-bhrito jala-budbuda-vat

tvayi ta ime tato vividha-nama-gunaih parame

sarita ivarnave madhuni lilyur ashesha-rasah

na ghatate—does not happen; udbhavah—the generation; prakriti—of material nature; purushayoh—and of the soul who is her enjoyer; ajayoh—who are unborn; ubhaya—of both; yuja—by the combination; bhavanti—come into being; asu-bhritah—living bodies; jala—on water; budbuda—bubbles; vat—like; tvayi—in You; te ime—these (living beings); tatah—therefore; vividha—various; nama—with names; gunaih—and qualities; parame—in the Supreme; saritah—rivers; iva—as; arnave—within the ocean; madhuni—in honey; lilyuh—become merged; ashesha—all; rasah—flavors.

Neither material nature nor the soul who tries to enjoy her are ever born, yet living bodies come into being when these two combine, just as bubbles form where water meets the air. And just as rivers merge into the ocean or the nectar from many different flowers blends into honey, so all these conditioned beings eventually merge back into You, the Supreme, along with their various names and qualities.

10.40.10 Akrura to Shri Krishna

yathadri-prabhava nadyah

parjanyapuritah prabho

vishanti sarvatah sindhum

tadvat tvam gatayo 'ntatah

yatha—as; adri—from the mountains; prabhavah—born; nadyah—rivers; parjanya—by the rain; apuritah—filled; prabho—O master; vishanti—enter; sarvatah—from all sides; sindhum—the ocean; tadvat—similarly; tvam—You; gatayah—these paths; antatah—finally.

As rivers born from the mountains and filled by the rain flow from all sides into the sea, so do all these paths in the end reach You, O master.

11.24.18 The Philosophy of Saṅkhya (in Engl., not in Beng)

yad upadaya purvas tu

bhavo vikurute 'param

adir anto yada yasya

tat satyam abhidhiyate

yat—which (form); upadaya—accepting as the ingredient cause; purvah—the previous cause (such as the mahat-tattva); tu—and; bhavah—thing; vikurute—produces as transformation; aparam—the second thing (such as the element ahankara); adih—the beginning; antah—the end; yada—when; yasya—of which (product); tat—that (cause); satyam—real; abhidhiyate—is called.

A material object, itself composed of an essential ingredient, creates another material object through transformation. Thus one created object becomes the cause and basis of another created object. A particular thing may thus be called real in that it possesses the basic nature of another object that constitutes its origin and final state.

CHAPTER 11

Analysis of the Process

abhidheya vicarah

11.09.29 Shri Krishna to Uddhava

labdhva su-durlabham idam bahu-sambhavante

manushyam artha-dam anityam apiha dhirah

turnam yateta na pated anu-mrityu yavan

nihshreyasaya vishayah khalu sarvatah syat

labdhva—having obtained; su-durlabham—that which is very difficult to obtain; idam—this; bahu—many; sambhava—births; ante—after; manushyam—human form of life; artha-dam—which awards great value; anityam—not eternal; api—although; iha—in this material world; dhirah—one who has sober intelligence; turnam—immediately; yateta—should endeavor; na—not; patet—has fallen; anu-mrityu—always subject to death; yavat—as long as; nihshreyasaya—for ultimate liberation; vishayah—sense gratification; khalu—always; sarvatah—in all conditions; syat—is possible.

After many, many births and deaths one achieves the rare human form of life which, although temporary, affords one the opportunity to attain the

highest perfection. Thus, a sober human being should immediately endeavor for the ultimate perfection of life and not fall down into the cycle orepeated birth and death. After all, sense gratification iavailable even in the most abominable species of life, whereas Krishna consciousness is only possible for a human being.

11.20.06 Shri Krishna to Uddhava

shri-bhagavan uvaca

yogas trayo maya prokta

nRinam shreyo-vidhitsaya

jnanam karma ca bhaktish ca

nopayo 'nyo 'sti kutracit

shri-bhagavan uvaca—the Supreme Personality of Godhead said; yogah—processes; trayah—three; maya—by Me; proktah—described; nRinam—of human beings; shreyah—perfection; vidhitsaya—desiring to bestow; jnanam—the path of philosophy; karma—the path of work; ca—also; bhaktih—the path of devotion; ca—also; na—no; upayah—means; anyah—other; asti—exists; kutracit—whatsoever.

The Supreme Personality of Godhead said: My dear Uddhava, because I desire that human beings may achieve perfection, have presented three paths of advancement - the path oknowledge, the path of work and the path

of devotion. Besidethese three there is absolutely no other means of elevation.

11.05.02 Camasa Rishi to Maharaja Nimi

shri-camasa uvaca

mukha-bahuru-padebhyah

purushasyashramaih saha

catvaro jajnire varna

gunair vipradayah prithak

shri-camasah uvaca—Shri Camasa said; mukha—face; bahu—arms; uru—thighs; padebhyah—from the feet; purushasya—of the Supreme Lord; ashramaih—the four spiritual orders; saha—with; catvarah—four; jajnire—were born; varnah—the social orders; gunaih—by the modes of nature; vipra-adayah—headed by the brahmanas; prithak—various.

Shri Camasa said: Each of the four social orders, headed by the brahmanas, was born through different combinations of the modes of nature, from the face, arms, thighs and feet of the Supreme Lord in His universal form. Thus the four spiritual orders were also generated.

11.05.03 Camasa Risi to Maharaja Nimi

ya esham purusham sakshad

atma-prabhavam ishvaram

na bhajanty avajananti

sthanad bhrashtah patanty adhah

yah—one who; esham—of them; purusham—the Supreme Lord; sakshat—directly; atma-prabhavam—the source of their own creation; ishvaram—the supreme controller; na—do not; bhajanti—worship; avajananti—disrespect; sthanat—from their position; bhrashtah—fallen; patanti—they fall; adhah—down.

If any of the members of the four varnas and four asramas fail to worship or intentionally disrespect the Personality of Godhead, who is the source of their own creation, they will fall down from their position into a hellish state of life.

11.10.23 Shri Krishna to Uddhava

ishtveha devata yajnaih

svar-lokam yati yajnikah

bhunjita deva-vat tatra

bhogan divyan nijarjitan

ishtva—having worshiped; iha—in this world; devatah—the demigods; yajnaih

—with sacrifices; svah-lokam—to the heavenly planets; yati—goes; yajnikah—the performer of sacrifice; bhunjita—he may enjoy; deva-vat—like a god; tatra—therein; bhogan—pleasures; divyan—celestial; nija—by himself; arjitan—achieved.

If on earth one performs sacrifices for the satisfaction of the demigods, he goes to the heavenly planets where, just like a demigod, he enjoys all of the heavenly pleasures he has earned by his performances.

11.10.26-27 Shri Krishna to Uddhava

tavat sa modate svarge

yavat punyam samapyate

kshina-punyah pataty arvag

anicchan kala-calitah

tavat—that long; sah—he; modate—enjoys life; svarge—in the heavenly planets; yavat—until; punyam—his pious results; samapyate—are used up; kshina—exhausted; punyah—his piety; patati—he falls; arvak—down from heaven; anicchan—not desiring to fall; kala—by time; calitah—pushed down.

Until his pious results are used up, the performer of sacrifice enjoys life in the heavenly planets. When the pious results are exhausted, however, he falls down from the pleasure gardens of heaven, being moved against his desire by the force of eternal time. (26)

yady adharma-ratah sangad

asatam vajitendriyah

kamatma kripano lubdhah

straino bhuta-vihimsakah

yadi—if; adharma—in irreligion; ratah—he is engaged; sangat—due to association; asatam—of materialistic people; va—or; ajita—due to not conquering; indriyah—the senses; kama—material lusty desires; atma—living for; kripanah—miserly; lubdhah—greedy; strainah—a woman-hunter; bhuta—against other living beings; vihimsakah—committing

If a human being is engaged in sinful, irreligious activities, either because of bad association or because of his failure to control his senses, then such a person will certainly develop a personality full of material desires. He thus becomes miserly toward others, greedy and always anxious to exploit the bodies of women. (27)

11.10.29-31 Shri Krishna to Uddhava

karmani duhkhodarkani

kurvan dehena taih punah

deham abhajate tatra

kim sukham martya-dharminah

karmani—activities; duhkha—great unhappiness; udarkani—bringing in the future; kurvan—performing; dehena—with such a body; taih—by such activities; punah—again; deham—a material body; abhajate—accepts; tatra—therein; kim—what; sukham—happiness; martya—always leading to death; dharminah—of one sworn to activities.

In such a degraded body, he unfortunately continues to perform inauspicious activities that greatly increase his future unhappiness, and therefore he again accepts a similar body. What possible happiness can there be for one who engages in activities inevitably terminating in death? (29)

lokanam loka-palanam

mad bhayam kalpa-jivinam

brahmano 'pi bhayam matto

dvi-parardha-parayushah

lokanam—in all the planetary systems; loka-palanam—and for all the planetary leaders, such as the demigods; mat—of Me; bhayam—there is fear; kalpa-jivinam—for those who live for a kalpa, or a day of Brahma; brahmanah—of Lord Brahma; api—even; bhayam—there is fear; mattah—from Me; dvi-parardha—two parardhas, totalling 311,040,000,000,000 years; para—supreme; ayushah—whose duration of life.

In all planetary systems from the heavenly to the hellish, and for all of the great demigods who live for one thousand yuga cycles, there is fear of Me in My form of time. Even Brahma, who possesses the supreme life span of 311,040,000,000,000 years, is also afraid of Me. (30)

gunah shrijanti karmani

guno 'nushrijate gunan

jivas tu guna-samyukto

bhunkte karma-phalany asau

gunah—the material senses; shrijanti—create; karmani—pious and impious material activities; gunah—the three modes of nature; anushrijate—set into motion; gunan—the material senses; jivah—the minute living entity; tu—indeed; guna—the material senses or the material modes of nature; samyuktah—fully engaged in; bhunkte—experiences; karma—of activities; phalani—the various results; asau—the spirit soul.

The material senses create material activities, either pious or sinful, and the modes of nature set the senses into motion. The living entity, being fully engaged by the material senses and modes of nature, experiences the various results of fruitive work. (31)

11.10.32-33 Shri Krishna to Uddhava

yavat syad guna-vaishamyam

tavan nanatvam atmanah

nanatvam atmano yavat

paratantryam tadaiva hi

yavat—as long as; syat—there is; guna—of the modes of material nature; vaishamyam—separate existences; tavat—then there will be; nanatvam—different states of existence; atmanah—of the soul; nanatvam—different states of existence; atmanah—of the soul; yavat—as long as there are; paratantryam—dependence; tada—then there will be; eva—certainly; hi—indeed.

As long as the living entity thinks that the modes of nature have separate existences, he will be obliged to take birth in many different forms and will experience varieties of material existence. Therefore, the living entity remains completely dependent on fruitive activities under the modes of nature. (32)

yavad asyasvatantratvam

tavad ishvarato bhayam

ya etat samupasirams

te muhyanti shucarpitah

yavat—as long as; asya—of the living being; asvatantratvam—there is no freedom from dependence on the modes of nature; tavat—then there will be;

ishvaratah—from the supreme controller; bhayam—fear; ye—those who; etat—to this material concept of life; samupasiran—devote themselves; te—they; muhyanti—are bewildered; shuca—in lamentation; arpitah—always absorbed.

The conditioned soul who remains dependent on fruitive activities under the material modes of nature will continue to fear Me, the Supreme Personality of Godhead, since I impose the results of one's fruitive activities. Those who accept the material concept of life, taking the variegatedness of the modes of nature to be factual, devote themselves to material enjoyment and are therefore always absorbed in lamentation and grief. (33)

11.29.01-2 Uddhava to Krishna

shri-uddhava uvaca

su-dustaram imam manye

yoga-caryam anatmanah

yathanjasa puman siddhyet

tan me bruhy anjasacyuta

shri-uddhavah uvaca—Shri Uddhava said; su-dustaram—very difficult to execute; imam—this; manye—I think; yoga-caryam—process of yoga; anatmanah—for one who has not controlled his mind; yatha—how; anjasa—

easily; puman—a person; siddhyet—may accomplish it; tat—that; me—to me; bruhi—please tell; anjasa—in a simple manner; acyuta—O infallible Lord.

Shri Uddhava said: My dear Lord Acyuta, I fear that the method of yoga described by You is very difficult for one who cannot control his mind. Therefore please explain to me in simple terms how someone can more easily execute it. (1)

prayashah pundarikaksha

yunyanto yogino manah

vishidanty asamadhanan

mano-nigraha-karshitah

prayashah—for the most part; pundarika-aksha—O lotus-eyed Lord; yunjantah—who engage; yoginah—yogis; manah—the mind; vishidanti—become frustrated; asamadhanat—because of inability to attain trance; manah-nigraha—by the attempt to subdue the mind; karshitah—weary.

O lotus-eyed Lord, generally those yogis who try to steady the mind experience frustration because of their inability to perfect the state of trance. Thus they weary in their attempt to bring the mind under control. (2)

11.15.33 Shri Krishna to Uddhava

antarayan vadanty eta

yunjato yogam uttamam

maya sampadyamanasya

kala-kshapana-hetavah

antarayan—impediments; vadanti—they say; etah—these mystic perfections; yunjatah—of one engaging in; yogam—connection with the Absolute; uttamam—the supreme stage; maya—with Me; sampadyamanasya—of one who is becoming completely opulent; kala—of time; kshapana—of the interruption, waste; hetavah—causes.

Learned experts in devotional service state that the mystic perfections of yoga that I have mentioned are actually impediments and are a waste of time for one who is practicing the supreme yoga, by which one achieves all perfection in life directly from Me.

11.24.14 Shri Krishna to Uddhava

yogasya tapasash caiva

nyasasya gatayo 'malah

mahar janas tapah satyam

bhakti-yogasya mad-gatih

yogasya—of mystic yoga; tapasah—of great austerity; ca—and; eva—certainly;

nyasasya—of the renounced order of life; gatayah—the destinations; amalah—spotless; mahah—Mahar; janah—Janas; tapah—Tapas; satyam—Satya; bhakti-yogasya—of devotional service; mat—My; gatih—destination.

By mystic yoga, great austerities and the renounced order of life, the pure destinations of Maharloka, Janaloka, Tapoloka and Satyaloka are attained. But by devotional yoga, one achieves My transcendental abode.

04.22.39 Sanat-kumara to Maharaja Prithu

yat-pada-pankaja-palasa-vilasa-bhaktya

karmasayam grathitam udgrathayanti santah

tadvan na rikta-matayo yatayo 'pi ruddha-

sroto-ganas tam aranam bhaja vasudevam

yat—whose; pada—feet; pankaja—lotus; palasa—petals or toes; vilasa—enjoyment; bhaktya—by devotional service; karma—fruitive activities; asayam—desire; grathitam—hard knot; udgrathayanti—root out; santah—devotees; tat—that; vat—like; na—never; rikta-matayah—persons devoid of devotional service; yatayah—ever-increasingly trying; api—even though; ruddha—stopped; srotah-ganah—the waves of sense enjoyment; tam—unto Him; aranam—worthy to take shelter; bhaja—engage in devotional service; vasudevam—unto Krishna, the son of Vasudeva.

The devotees, who are always engaged in the service of the toes of the lotus

feet of the Lord, can very easily overcome hardknotted desires for fruitive activities. Because this is very difficult, the nondevotees - the jnanis and yogis - although trying to stop the waves of sense gratification, cannot do so. Therefore you are advised to engage in the devotional service of Krishna, the son of Vasudeva.

03.23.56 Kapiladeva to Devahuti

neha yat karma dharmaya

na viragaya kalpate

na tirtha-pada-sevayai

jivann api mrito hi sah

na—not; iha—here; yat—which; karma—work; dharmaya—for perfection of religious life; na—not; viragaya—for detachment; kalpate—leads; na—not; tirtha-pada—of the Lord's lotus feet; sevayai—to devotional service; jivan—living; api—although; mritah—dead; hi—indeed; sah—he.

Anyone whose work is not meant to elevate him to religious life, anyone whose religious ritualistic performances do not raise him to renunciation, and anyone situated in renunciation that does not lead him to devotional service to the Supreme Personality of Godhead, must be considered as dead, although breathing.

01.18.12 Sages to Suta Gosvami

karmany asminn anashvase

dhuma-dhumratmanam bhavan

apayayati govinda-

pada-padmasavam madhu

karmani—performance of; asmin—in this; anashvase—without certainty; dhuma—smoke; dhumra-atmanam—tinged body and mind; bhavan—your good self; apayayati—very much pleasing; govinda—the Personality of Godhead; pada—feet; padma-asavam—nectar of the lotus flower; madhu—honey.

We have just begun the performance of this fruitive activity, a sacrificial fire, without certainty of its result due to the many imperfections in our action. Our bodies have become black from the smoke, but we are factually pleased by the nectar of the lotus feet of the Personality of Godhead, Govinda, which you are distributing.

02.03.02-8 Shukadeva Gosvami to Maharaja Parikshit

brahma-varcasa-kamas tu

yajeta brahmanah patim

indram indriya-kamas tu

praja-kamah prajapatin

devim mayam tu shri-kamas

tejas-kamo vibhavasum

vasu-kamo vasun rudran

virya-kamo 'tha viryavan

annadya-kamas tv aditim

svarga-kamo 'diteh sutan

vishvan devan rajya-kamah

sadhyan samsadhako visham

ayush-kamo 'shvinau devau

pushti-kama ilam yajet

pratishtha-kamah purusho

rodasi loka-matarau

rupabhikamo gandharvan

stri-kamo 'psara urvashim

adhipatya-kamah sarvesham

yajeta parameshthinam

yajnam yajed yashas-kamah

kosha-kamah pracetasam

vidya-kamas tu girisham

dampatyartha umam satim

brahma—the absolute; varcasa—effulgence; kamah tu—but one who desires in that way; yajeta—do worship; brahmanah—of the Vedas; patim—the master; indram—the King of heaven; indriya-kamah tu—but one who desires strong sense organs; praja-kamah—one who desires many offspring; prajapatin—the Prajapatis; devim—the goddess; mayam—unto the mistress of the material world; tu—but; shri-kamah—one who desires beauty; tejah—power; kamah—one who so desires; vibhavasum—the fire-god; vasu-kamah—one who wants wealth; vasun—the Vasu demigods; rudran—the Rudra expansions of Lord Shiva; virya-kamah—one who wants to be very strongly built; atha—therefore; viryavan—the most powerful; anna-adya—grains; kamah—one who so desires; tu—but; aditim—Aditi, mother of the demigods; svarga—heaven; kamah—so desiring; aditeh sutan—the sons of Aditi; vishvan—Vishvadeva; devan—demigods; rajya-kamah—those who hanker for kingdoms; sadhyan—the Sadhya demigods; samsadhakah—what fulfills the wishes; visham—of the mercantile community; ayuh-kamah—desirous of long life; ashvinau—the two demigods known as the Ashvini brothers; devau—the two demigods; pushti-kamah—one who desires a strongly built body; ilam—the earth; yajet—must worship; pratishtha-kamah—one who desires good fame, or stability in a post; purushah—such men; rodasi—the horizon; loka-matarau—and the earth; rupa—beauty; abhikamah—positively aspiring for; gandharvan—the residents of the

Gandharva planet, who are very beautiful and are expert in singing; stri-kamah—one who desires a good wife; apsarah urvashim—the society girls of the heavenly kingdom; adhipatya-kamah—one who desires to dominate others; sarvesham—everyone; yajeta—must worship; parameshthinam—Brahma, the head of the universe; yajnam—the Personality of Godhead; yajet—must worship; yashah-kamah—one who desires to be famous; kosha-kamah—one who desires a good bank balance; pracetasam—the treasurer of heaven, known as Varuna; vidya-kamah tu—but one who desires education; girisham—the lord of the Himalayas, Lord Shiva; dampatya-arthah—and for conjugal love; umam satim—the chaste wife of Lord Shiva, known as Uma.

One who desires to be absorbed in the impersonal brahmajyoti effulgence should worship the master of the Vedas [Lord Brahma or Brihaspati, the learned priest], one who desires powerful sex should worship the heavenly King, Indra, and one who desires good progeny should worship the great progenitors called Prajapatis. One who desires good fortune should worship Durgadevi, the superintendent of the material world. One desiring to be very powerful should worship fire, and one who aspires only after money should worship the Vasus. One should worship the Rudra incarnations of Lord Shiva if he wants to be a great hero. One who wants a large stock of grains should worship Aditi. One who desires to attain the heavenly planets should worship the sons of Aditi. One who desires a worldly kingdom should worship Vishvadeva, and one who wants to be popular with the general mass of population should worship the Sadhya demigod. One who desires a long span of life should worship the demigods known as the Ashvini-kumaras, and a person desiring a strongly built body should worship the earth. One who desires stability in his post should worship the

horizon and the earth combined. One who desires to be beautiful should worship the beautiful residents of the Gandharva planet, and one who desires a good wife should worship the Apsaras and the Urvashi society girls of the heavenly kingdom. One who desires domination over others should worship Lord Brahma, the head of the universe. One who desires tangible fame should worship the Personality of Godhead, and one who desires a good bank balance should worship the demigod Varuna. If one desires to be a greatly learned man he should worship Lord Shiva, and if one desires a good marital relation he should worship the chaste goddess Uma, the wife of Lord Shiva. (2-7)

dharmartha uttama-shlokam

tantuh tanvan pitrin yajet

raksha-kamah punya janan

ojas-kamo marud-ganan

dharma-arthah—for spiritual advancement; uttama-shlokam—the Supreme Lord or persons attached to the Supreme Lord; tantuh—for offspring; tanvan—and for their protection; pitrin—the residents of Pitriloka; yajet—must worship; raksha-kamah—one who desires protection; punya janan—pious persons; ojah-kamah—one who desires strength should worship; marut-ganan—the demigods.

One should worship Lord Vishnu or His devotee for spiritual advancement in knowledge, and for protection of heredity and advancement of a dynasty one should worship the various demigods. (8)

02.03.09-11 Shukadeva Goswami to Maharaja Parikshit

rajya-kamo manun devan

nirritim tv abhicaran yajet

kama-kamo yajet somam

akamah purusham param

rajya-kamah—anyone desiring an empire or kingdom; manun—the Manus, semi-incarnations of God; devan—demigods; nirritim—demons; tu—but; abhicaran—desiring victory over the enemy; yajet—should worship; kama-kamah—one who desires sense gratification; yajet—should worship; somam—the demigod named Candra; akamah—one who has no material desires to be fulfilled; purusham—the Supreme Personality of Godhead; param—the Supreme.

One who desires domination over a kingdom or an empire should worship the Manus. One who desires victory over an enemy should worship the demons, and one who desires sense gratification should worship the moon. But one who desires nothing of material enjoyment should worship the Supreme Personality of Godhead. (9)

akamah sarva-kamo va

moksha-kama udara-dhih

tivrena bhakti-yogena

yajeta purusham param

akamah—one who has transcended all material desires; sarva-kamah—one who has the sum total of material desires; va—either; moksha-kamah—one who desires liberation; udara-dhih—with broader intelligence; tivrena—with great force; bhakti-yogena—by devotional service to the Lord; yajeta—should worship; purusham—the Lord; param—the supreme whole.

A person who has broader intelligence, whether he be full of all material desire, without any material desire, or desiring liberation, must by all means worship the supreme whole, the Personality of Godhead. (10)

etavan eva yajatam

iha nihshreyasodayah

bhagavaty acalo bhavo

yad bhagavata-sangatah

etavan—all these different kinds of worshipers; eva—certainly; yajatam—while worshiping; iha—in this life; nihshreyasa—the highest benediction; udayah—development; bhagavati—unto the Supreme Personality of Godhead; acalah—unflinching; bhavah—spontaneous attraction; yat—which; bhagavata—the pure devotee of the Lord; sangatah—association.

All the different kinds of worshipers of multidemigods can attain the highest perfectional benediction, which is spontaneous attraction unflinchingly

fixed upon the Supreme Personality of Godhead, only by the association of the pure devotee of the Lord. (11)

11.14.20 Shri Krishna to Uddhava

na sadhayati mam yogo

na sankhyam dharma uddhava

na svadhyayas tapas tyago

yatha bhaktir mamorjita

na—not; sadhayati—brings under control; mam—Me; yogah—the yoga system; na—nor; sankhyam—the system of Sankhya philosophy; dharmah—pious activities within the varnashrama system; uddhava—My dear Uddhava; na—not; svadhyayah—Vedic study; tapah—austerity; tyagah—renunciation; yatha—as; bhaktih—devotional service; mama—unto Me; urjita—strongly developed.

My dear Uddhava, the unalloyed devotional service rendered to Me by My devotees brings Me under their control. I cannot be thus controlled by those engaged in mystic yoga, Sankhya-philosophy, pious work, Vedic study, austerity or renunciation.

12.03.48-49 Shukadeva Gosvami to Maharaja Parikshit

vidya-tapah-prana-nirodha-maitri-

tirthabhisheka-vrata-dana-japyaih

natyanta-shuddhim labhate 'ntaratma

yatha hridi-sthe bhagavaty anante

vidya—by worship of demigods; tapah—austerities; prana-nirodha—exercise of breath control; maitri—compassion; tirtha-abhisheka—bathing in holy places; vrata—strict vows; dana—charity; japyaih—and chanting of various mantras; na—not; atyanta—complete; shuddhim—purification; labhate—can achieve; antah-atma—the mind; yatha—as; hridi-sthe—when He is present within the heart; bhagavati—the Personality of Godhead; anante—the unlimited Lord.

By one's engaging in the processes of demigod worship, austerities, breath control, compassion, bathing in holy places, strict vows, charity and chanting of various mantras, one's mind cannot attain the same absolute purification as that achieved when the unlimited Personality of Godhead appears within one's heart. (48)

tasmat sarvatmana rajan

hridi-stham kuru keshavam

mriyamano hy avahitas

tato yasi param gatim

tasmat—therefore; sarva-atmana—with all endeavor; rajan—O King; hridi-

stham—within your heart; kuru—make; keshavam—Lord Keshava; mriyamanah—dying; hi—indeed; avahitah—concentrated; tatah—then; yasi—you will go; param—to the supreme; gatim—destination.

Therefore, O King, endeavor with all your might to fix the Supreme Lord Keshava within your heart. Maintain this concentration upon the Lord, and at the time of death you will certainly attain the supreme destination. (49)

10.14.03-4 Brahma to Shri Krishna

jnane prayasam udapasya namanta eva

jivanti san-mukharitam bhavadiya-vartam

sthane sthitah shruti-gatam tanu-van-manobhir

ye prayasho 'jita jito 'py asi tais tri-lokyam

jnane—for knowledge; prayasam—the endeavor; udapasya—giving up completely; namantah—offering obeisances; eva—simply; jivanti—live; sat-mukharitam—chanted by the pure devotees; bhavadiya-vartam—topics related to You; sthane—in their material position; sthitah—remaining; shruti-gatam—received by hearing; tanu—with their body; vak—words; manobhih—and mind; ye—who; prayashah—for the most part; ajita—O unconquerable one; jitah—conquered; api—nevertheless; asi—You become; taih—by them; tri-lokyam—within the three worlds.

Those who, even while remaining situated in their established social

positions, throw away the process of speculative knowledge and with their body, words and mind offer all respects to descriptions of Your personality and activities, dedicating their lives to these narrations, which are vibrated by You personally and by Your pure devotees, certainly conquer Your Lordship, although You are otherwise unconquerable by anyone within the three worlds. (3)

shreyah-shritim bhaktim udasya te vibho

klishyanti ye kevala-bodha-labdhaye

tesham asau kleshala eva shishyate

nanyad yatha sthula-tushavaghatinam

shreyah—of supreme benefit; shritim—the path; bhaktim—devotional service; udasya—rejecting; te—they; vibho—O almighty Lord; klishyanti—struggle; ye—who; kevala—exclusive; bodha—of knowledge; labdhaye—for the achievement; tesham—for them; asau—this; kleshalah—botheration; eva—merely; shishyate—remains; na—nothing; anyat—other; yatha—just as; sthula-tusha—empty husks; avaghatinam—for those who are beating.

My dear Lord, devotional service unto You is the best path for self-realization. If someone gives up that path and engages in the cultivation of speculative knowledge, he will simply undergo a troublesome process and will not achieve his desired result. As a person who beats an empty husk of wheat cannot get grain, one who simply speculates cannot achieve self-realization. His only gain is trouble. (4)

03.25.44 Kapiladeva to Devahuti

etavan eva loke 'smin

pumsam nihshreyasodayah

tivrena bhakti-yogena

mano mayy arpitam sthiram

etavan eva—only so far; loke asmin—in this world; pumsam—of men; nihshreyasa—final perfection of life; udayah—the attainment of; tivrena—intense; bhakti-yogena—by practice of devotional service; manah—mind; mayi—in Me; arpitam—fixed; sthiram—steady.

Therefore persons whose minds are fixed on the Lord engage in the intensive practice of devotional service. That is the only means for attainment of the final perfection of life.

01.02.06-10,12-13 Suta Gosvami to Shaunaka Rishi

sa vai pumsam paro dharmo

yato bhaktir adhokshaje

ahaituky apratihata

yayatma suprasidati

sah—that; vai—certainly; pumsam—for mankind; parah—sublime; dharmah—occupation; yatah—by which; bhaktih—devotional service; adhokshaje—unto the Transcendence; ahaituki—causeless; apratihata—unbroken; yaya—by which; atma—the self; suprasidati—completely satisfied.

The supreme occupation [dharma] for all humanity is that by which men can attain to loving devotional service unto the transcendental Lord. Such devotional service must be unmotivated and uninterrupted to completely satisfy the self. (6)

vasudeve bhagavati

bhakti-yogah prayojitah

janayaty ashu vairagyam

jnanam ca yad ahaitukam

vasudeve—unto Krishna; bhagavati—unto the Personality of Godhead; bhakti-yogah—contact of devotional service; prayojitah—being applied; janayati—does produce; ashu—very soon; vairagyam—detachment; jnanam—knowledge; ca—and; yat—that which; ahaitukam—causeless.

By rendering service unto the Personality of Godhead, Shri Krishna, one immediately acquires causeless knowledge and detachment from the world. (7)

dharmah svanushthitah pumsam

vishvaksena-kathasu yah

notpadayed yadi ratim

shrama eva hi kevalam

dharmah—occupation; svanushthitah—executed in terms of one’s own position; pumsam—of humankind; vishvaksena—the Personality of Godhead (plenary portion); kathasu—in the message of; yah—what is; na—not; utpadayet—does produce; yadi—if; ratim—attraction; shramah—useless labor; eva—only; hi—certainly; kevalam—entirely.

The occupational duties a man performs according to his own position are only so much useless labor if they do not provoke attraction for the message of the Personality of Godhead. (8)

dharmasya hy apavargyasya

nartho ‘rthayopakalpate

narthasya dharmaikantasya

kamo labhaya hi smritah

dharmasya—occupational engagement; hi—certainly; apavargyasya—ultimate liberation; na—not; arthah—end; arthaya—for material gain; upakalpate—is meant for; na—neither; arthasya—of material gain; dharma-eka-antasya—for one who is engaged in the ultimate occupational service; kamah—sense gratification; labhaya—attainment of; hi—exactly; smritah—is described by the great sages.

All occupational engagements are certainly meant for ultimate liberation. They should never be performed for material gain. Furthermore, according to the sages, one who is engaged in the ultimate occupational service should never use material gain to cultivate sense gratification. (9)

kamasya nendriya-pritir

labho jiveta yavata

jivasya tattva jijnasa

nartho yash ceha karmabhih

kamasya—of desires; na—not; indriya—senses; pritih—satisfaction; labhah—gain; jiveta—self-preservation; yavata—so much so; jivasya—of the living being; tattva—the Absolute Truth; jijnasa—inquiries; na—not; arthah—end; yah ca iha—whatsoever else; karmabhih—by occupational activities.

Life's desire should never be directed toward sense gratification. One should desire only a healthy life, or self-preservation, since a human being is meant for inquiry about the Absolute Truth. Nothing else should be the goal of one's work. (10)

tac chraddadhana munayo

jnana-vairagya-yuktaya

pashyanty atmani catmanam

bhaktya shruta-grhitaya

tat—that; shraddadhanah—seriously inquisitive; munayah—sages; jnana—knowledge; vairagya—detachment; yuktaya—well equipped with; pashyanti—see; atmani—within himself; ca—and; atmanam—the Paramatma; bhaktya—in devotional service; shruta—the Vedas; grihitaya—well received.

The seriously inquisitive student or sage, well equipped with knowledge and detachment, realizes that Absolute Truth by rendering devotional service in terms of what he has heard from the Vedanta-sruti. (12)

atah pumbhir dvija-shreshtha

varnashrama-vibhagashah

svanushthitasya dharmasya

samsiddhir hari-toshanam

atah—so; pumbhih—by the human being; dvija-shreshthah—O best among the twice-born; varna-ashrama—the institution of four castes and four orders of life; vibhagashah—by the division of; svanushthitasya—of one’s own prescribed duties; dharmasya—occupational; samsiddhih—the highest perfection; hari—the Personality of Godhead; toshanam—pleasing.

O best among the twice-born, it is therefore concluded that the highest perfection one can achieve by discharging the duties prescribed for one's own occupation according to caste divisions and orders of life is to please the Personality of Godhead. (13)

03.25.32-33 Kapiladeva to Devahuti

shri-bhagavan uvaca

devanam guna-linganam

anushravika-karmanam

sattva evaika-manaso

vrittih svabhaviki tu ya

animitta bhagavati

bhaktih siddher gariyasi

shri-bhagavan uvaca—the Supreme Personality of Godhead said; devanam—of the senses or of the presiding deities of the senses; guna-linganam—which detect sense objects; anushravika—according to scripture; karmanam—which work; sattve—unto the mind or unto the Lord; eva—only; eka-manasah—of a man of undivided mind; vrittih—inclination; svabhaviki—natural; tu—in fact; ya—which; animitta—without motive; bhagavati—to the Personality of Godhead; bhaktih—devotional service; siddheh—than salvation; gariyasi—better.

Lord Kapila said: The senses are symbolic representations of the demigods, and their natural inclination is to work under the direction of the Vedic injunctions. As the senses are representatives of the demigods, so the mind is the representative of the Supreme Personality of Godhead. The mind's natural duty is to serve. When that service spirit is engaged in the

devotional service to the Personality of Godhead, without any motive, that is far better even than salvation. (32)

jarayaty ashu ya kosham

nigirnam analo yatha

jarayati—dissolves; ashu—quickly; ya—which; kosham—the subtle body; nigirnam—things eaten; analah—fire; yatha—as.

Bhakti, devotional service, dissolves the subtle body of the living entity without separate effort, just as fire in the stomach digests all we eat. (33)

03.29.11-12 Kapiladeva to Devahuti

mad-guna-shruti-matrena

mayi sarva-guhashaye

mano-gatir avicchinna

yatha gangambhaso 'mbudhau

lakshanam bhakti-yogasya

nirgunasya hy udahritam

ahaituky avyavahita

ya bhaktih purushottame

mat—of Me; guna—qualities; shruti—by hearing; matrena—just; mayi—towards Me; sarva-guha-ashaye—residing in everyone's heart; manah-gatih—the heart's course; avicchinna—continuous; yatha—as; ganga—of the Ganges; ambhasah—of the water; ambudhau—towards the ocean; lakshanam—the manifestation; bhakti-yogasya—of devotional service; nirgunasya—unadulterated; hi—indeed; udahritam—exhibited; ahaituki—causeless; avyavahita—not separated; ya—which; bhaktih—devotional service; purusha-uttame—towards the Supreme Personality of Godhead.

The manifestation of unadulterated devotional service is exhibited when one's mind is at once attracted to hearing the transcendental name and qualities of the Supreme Personality of Godhead, who is residing in everyone's heart. Just as the water of the Ganges flows naturally down to the ocean, such devotional ecstasy, uninterrupted by any material condition, flows towards the Supreme Lord. (11/12)

02.03.12,17 Sukadeva Goswami to Maharaja Pariksit

jnanam yad apratinivritta-gunormi-cakram

atma-prasada uta yatra guneshv asangah

kaivalya-sammata-pathas tv atha bhakti-yogah

ko nirvrito hari-kathasu ratim na kuryat

jnanam—knowledge; yat—that which; a—up to the limit of; pratinivritta—completely withdrawn; guna-urmi—the waves of the material modes; cakram—

whirlpool; atma-prasadah—self-satisfaction; uta—moreover; yatra—where there is; guneshu—in the modes of nature; asangah—no attachment; kaivalya—transcendental; sammata—approved; pathah—path; tu—but; atha—therefore; bhakti-yogah—devotional service; kah—who; nirvritah—absorbed in; hari-kathasu—in the transcendental topics of the Lord; ratim—attraction; na—shall not; kuryat—do.

Transcendental knowledge in relation with the Supreme Lord Hari is knowledge resulting in the complete suspension of the waves and whirlpools of the material modes. Such knowledge is self-satisfying due to its being free from material attachment, and being transcendental it is approved by authorities. Who could fail to be attracted? (12)

ayur barati vai pumsam

udyann astam ca yann asau

tasyarte yat-kshano nita

uttama-shloka-vartaya

ayuh—duration of life; harati—decreases; vai—certainly; pumsam—of the people; udyan—rising; astam—setting; ca—also; yan—moving; asau—the sun; tasya—of one who glorifies the Lord; rite—except; yat—by whom; kshanah—time; nitah—utilized; uttama-shloka—the all-good Personality of Godhead; vartaya—in the topics of.

Both by rising and by setting, the sun decreases the duration of life of

everyone, except one who utilizes the time by discussing topics of the all-good Personality of Godhead. (17)

02.08.04-5 Maharaja Pariksit to Sukadeva Goswami

shrinvatah shraddhaya nityam

grinatash ca sva-ceshtitam

kalena natidirghena

bhagavan vishate hridi

shrinvatah—of those who hear; shraddhaya—in earnestness; nityam—regularly, always; grinatah—taking the matter; ca—also; sva-ceshtitam—seriously by one's own endeavor; kalena—duration; na—not; atidirghena—very prolonged time; bhagavan—the Personality of Godhead Shri Krishna; vishate—becomes manifest; hridi—within one's heart.

Persons who hear Shrimad-Bhagavatam regularly and are always taking the matter very seriously will have the Personality of Godhead Shri Krishna manifested in their hearts within a short time. (4)

pravishtah karna-randhrena

svanam bhava-saroruham

dhunoti shamalam krishnah

salilasya yatha sharat

pravishtah—thus being entered; karna-randhrena—through the holes of the ears; svanam—according to one's liberated position; bhava—constitutional relationship; sarah-ruham—the lotus flower; dhunoti—cleanses; shamalam—material qualities like lust, anger, avarice and hankering; krishnah—Lord Krishna, the Supreme personality of Godhead; salilasya—of the reservoir of waters; yatha—as it were; sharat—the autumn season.

The sound incarnation of Lord Krishna, the Supreme Soul [i.e. Shrimad-Bhagavatam], enters into the heart of a self-realized devotee, sits on the lotus flower of his loving relationship, and thus cleanses the dust of material association, such as lust, anger and hankering. Thus it acts like autumnal rains upon pools of muddy water. (5)

02.01.13 Sukadeva Gosvami to Maharaja Pariksit

khatvango nama rajarshir

jnatveyattam ihayushah

muhurtat sarvam utshrijya

gatavan abhayam harim

khatvangah—King Khatvanga; nama—name; raja-rishih—saintly king; jnatva—by knowing; iyattam—duration; iha—in this world; ayushah—of one's life; muhurtat—within only a moment; sarvam—everything; utshrijya—leaving

aside; gatavan—had undergone; abhayam—fully safe; harim—the Personality of Godhead.

The saintly King Khatvanga, after being informed that the duration of his life would be only a moment more, at once freed himself from all material activities and took shelter of the supreme safety, the Personality of Godhead.

02.01.12 Sukadeva Gosvami to Maharaja Pariksit

kim pramattasya bahubhih

parokshair hayanair iha

varam muhurtam viditam

ghatate shreyase yatah

kim—what is; pramattasya—of the bewildered; bahubhih—by many; parokshaih—inexperienced; hayanaih—years; iha—in this world; varam—better; muhurtam—a moment; viditam—conscious; ghatate—one can try for; shreyase—in the matter of the supreme interest; yatah—by that.

What is the value of a prolonged life which is wasted, inexperienced by years in this world? Better a moment full of consciousness, because that gives one a start in searching after his supreme interest.

02.01.02-6 Sukadeva Gosvami to Maharaja Pariksit

shrotavyadini rajendra

nrinam santi sahasrashah

apashyatam atma-tattvam

griheshu griha-medhinam

shrotavya-adini—subject matters for hearing; rajendra—O Emperor; nrinam—of human society; santi—there are; sahasrashah—hundreds and thousands; apashyatam—of the blind; atma-tattvam—knowledge of self, the ultimate truth; griheshu—at home; griha-medhinam—of persons too materially engrossed.

Those persons who are materially engrossed, being blind to the knowledge of ultimate truth, have many subject matters for hearing in human society, O Emperor.(2)

nidraya hriyate naktam

vyavayena ca va vayah

diva carthehaya rajan

kutumba-bharanena va

nidraya—by sleeping; hriyate—wastes; naktam—night; vyavayena—sex indulgence; ca—also; va—either; vayah—duration of life; diva—days; ca—and; artha—economic; ihaya—development; rajan—O King; kutumba—family members; bharanena—maintaining; va—either.

The lifetime of such an envious housholder is passed at night either in sleeping or in sex indulgence, and in the daytime either in making money or maintaining family members. (3)

dehapatya-kalatradishv

atma-sainyeshv asatsv api

tesham pramatto nidhanam

pashyann api na pashyati

deha—body; apatya—children; kalatra—wife; adishu—and in everything in relation to them; atma—own; sainyeshu—fighting soldiers; asatsu—fallible; api—in spite of; tesham—of all of them; pramattah—too attached; nidhanam—destruction; pashyan—having been experienced; api—although; na—does not; pashyati—see it.

Persons devoid of atma-tattva do not inquire into the problems of life, being too attached to the fallible soldiers like the body, children and wife. Although sufficiently experienced, they still do not see their inevitable destruction. (4)

tasmad bharata sarvatma

bhagavan ishvaro harih

shrotavyah kirtitavyash ca

smartavyash cecchatabhayam

tasmat—for this reason; bharata—O descendant of Bharata; sarvatma—the Supersoul; bhagavan—the Supreme Personality of Godhead; ishvarah—the controller; harih—the Lord, who vanquishes all miseries; shrotavyah—is to be heard; kirtitavyah—to be glorified; ca—also; smartavyah—to be remembered; ca—and; icchata—of one who desires; abhayam—freedom.

O descendant of King Bharata, one who desires to be free from all miseries must hear about, glorify and also remember the Personality of Godhead, who is the Supersoul, the controller and the savior from all miseries. (5)

etavan sankhya-yogabhyam

sva-dharma-parinishthaya

janma-labhah parah pumsam

ante narayana-smritih

etavan—all these; sankhya—complete knowledge of matter and spirit; yogabhyam—knowledge of mystic power; sva-dharma—particular occupational duty; parinishthaya—by full perception; janma—birth; labhah—gain; parah—the supreme; pumsam—of a person; ante—at the end; narayana—the Personality of Godhead; smritih—remembrance.

The highest perfection of human life, achieved either by complete knowledge of matter and spirit, by practice of mystic powers, or by perfect discharge of occupational duty, is to remember the Personality of Godhead

at the end of life.(6)

02.01.07 Sukadeva Goswami to Maharaja Pariksit

prayena munayo rajan

nivritta vidhi-shedhatah

nairgunya-stha ramante sma

gunanukathane hareh

prayena—mainly; munayah—all sages; rajan—O King; nivrittah—above; vidhi—regulative principles; sedhatah—from restrictions; nairgunya-sthah—transcendentally situated; ramante—take pleasure in; sma—distinctly; guna-anukathane—describing the glories; hareh—of the Lord.

O King Pariksit, mainly the topmost transcendentalists, who are above the regulative principles and restrictions, take pleasure in describing the glories of the Lord.

02.01.11 Sukadeva Goswami to Maharaja Pariksit

etan nirvidyamananam

icchatam akuto-bhayam

yoginam nripa nirnitam

harer namanukirtanam

etat—it is; nirvidyamananam—of those who are completely free from all material desires; icchatam—of those who are desirous of all sorts of material enjoyment; akutah-bhayam—free from all doubts and fear; yoginam—of all who are self-satisfied; nripa—O King; nirnitam—decided truth; hareh—of the Lord, Shri Krishna; nama—holy name; anu—after someone, always; kirtanam—chanting.

O King, constant chanting of the holy name of the Lord after the ways of the great authorities is the doubtless and fearless way of success for all, including those who are free from all material desires, those who are desirous of all material enjoyment, and also those who are self-satisfied by dint of transcendental knowledge.

11.20.07-9 Shri Krishna to Uddhava

nirvinnanam jnana-yogo

nyasinam iha karmasu

teshv anirvinna-cittanam

karma-yogas tu kaminam

nirvinnanam—for those who are disgusted; jnana-yogah—the path of philosophical speculation; nyasinam—for those who are renounced; iha—among these three paths; karmasu—in ordinary material activities; teshu—in those

activities; anirvinna—not disgusted; cittanam—for those who have consciousness; karma-yogah—the path of karma-yoga; tu—indeed; kaminam—for those who still desire material happiness.

Among these three paths, jnana-yoga, the path of philosophical speculation, is recommended for those who are disgusted with material life and are thus detached from ordinary, fruitive activities. Those who are not disgusted with material life, having many desires yet to fulfill, should seek perfection through the path of karma-yoga. (7)

yadricchaya mat-kathadau

jata-shraddhas tu yah puman

na nirvinno nati-sakto

bhakti-yogo 'sya siddhi-dah

yadricchaya—somehow or other by good fortune; mat-katha-adau—in the narrations, songs, philosophy, dramatical performances, etc., that describe My glories; jata—awakened; shraddhah—faith; tu—indeed; yah—one who; puman—a person; na—not; nirvinnah—disgusted; na—not; ati-saktah—very attached; bhakti-yogah—the path of loving devotion; asya—his; siddhi-dah—will award perfection.

If somehow or other by good fortune one develops faith in hearing and

chanting My glories, such a person, being neither very disgusted with nor attached to material life, should achieve perfection through the path of loving devotion to Me.(8)

tavat karmani kurvita

na nirvidyeta yavata

mat-katha-shravanadau va

shraddha yavan na jayate

tavat—up to that time; karmani—fruitive activities; kurvita—one should execute; na nirvidyeta—is not satiated; yavata—as long as; mat-katha—of discourses about Me; shravana-adau—in the matter of shravanam, kirtanam and so on; va—or; shraddha—faith; yavat—as long as; na—not; jayate—is awakened.

As long as one is not satiated by fruitive activity and has not awakened his taste for devotional service by sravanam kirtanam visnoh, one has to act according to the regulative principles of the Vedic injunctions. (9)

11.20.11 Shri Krishna to Uddhava

asmiu loke vartamanah

sva-dharma-stho 'naghah shucih

jnanam vishuddham apnoti

mad-bhaktim va yadricchaya

asmin—in this; loke—world; vartamanah—existing; sva-dharma—in one’s prescribed duty; sthah—situated; anaghah—free from sinful activities; shucih—cleansed of material contamination; jnanam—knowledge; vishuddham—transcendental; apnoti—obtains; mat—to Me; bhaktim—devotional service; va—or; yadricchaya—according to one’s fortune.

One who is situated in his prescribed duty, free from sinful activities and cleansed of material contamination, in this very life obtains transcendental knowledge or, by fortune, devotional service unto Me.

11.21.02 Shri Krishna to Uddhava

sve sve ’dhikare ya nishtha

sa gunah parikirtitah

viparyayas tu doshah syad

ubhayor esha nishcayah

sve sve—each in his own; adhikare—position; ya—such; nishtha—steadiness; sah—this; gunah—piety; parikirtitah—is declared to be; viparyayah—the opposite; tu—indeed; doshah—impiety; syat—is; ubhayoh—of the two; eshah—this; nishcayah—the definite conclusion.

Steadiness in one's own position is declared to be actual piety, whereas deviation from one's position is considered impiety. In this way the two are definitely ascertained.

11.03.30 Prabuddha to Maharaja Nimi

parasparanukathanam

pavanam bhagavad-yashah

mitho ratir mithas tushtir

nivrittir mitha atmanah

paraspara—mutual; anukathanam—discussion; pavanam—purifying; bhagavat—of the Supreme Lord; yashah—glories; mithah—mutual; ratih—loving attraction; mithah—mutual; tushtih—satisfaction; nivrittih—cessation of material miseries; mithah—mutual; atmanah—of the soul.

One should learn how to associate with the devotees of the Lord by gathering with them to chant the glories of the Lord. This process is most purifying. As devotees thus develop their loving friendship, they feel mutual happiness and satisfaction. And by thus encouraging one another they are able to give up material sense gratification, which is the cause of all suffering.

11.03.31 Prabuddha to Maharaja Nimi

smarantah smarayantash ca

mitho 'ghaugha-haram harim

bhaktya sanjataya bhaktya

bibhraty utpulakam tanum

smarantah—remembering; smarayantah ca—and reminding; mithah—one another; agha-ogha-haram—who takes away everything inauspicious from the devotee; harim—the Supreme Personality of Godhead; bhaktya—by devotion; sanjataya—awakened; bhaktya—by devotion; bibhrati—possess; utpulakam—agitated by ecstasy; tanum—body.

The devotees of the Lord constantly discuss the glories of the Personality of Godhead among themselves. Thus they constantly remember the Lord and remind one another of His qualities and pastimes. In this way, by their devotion to the principles of bhakti-yoga, the devotees please the Personality of Godhead, who takes away from them everything inauspicious. Being purified of all impediments, the devotees awaken to pure love of Godhead, and thus, even within this world, their spiritual bodies exhibit symptoms of transcendental ecstasy, such as standing of the bodily hairs on end.

CHAPTER 12

Devotional Service in Practice

sadhana-bhakti

11.23.49 Avanti Brahmana Chanting

deham mano-matram imam grihitva

mamaham ity andha-dhiyo manushyah

esho ’ham anyo ’yam iti bhramena

duranta-pare tamasi bhramanti

deham—the material body; manah-matram—coming simply from the mind; imam—this; grihitva—having accepted; mama—mine; aham—I; iti—thus; andha—blinded; dhiyah—their intelligence; manushyah—human beings; eshah—this; aham—I am; anyah—someone else; ayam—this is; iti—thus; bhramena—by the illusion; duranta-pare—unsurpassable; tamasi—within the darkness; bhramanti—they wander.

Persons who identify with this body, which is simply the product of the material mind, are blinded in their intelligence, thinking in terms of "I" and "mine". Because of their illusion of "this is I, but that is someone else," they wander in endless darkness.

11.22.37 Shri Krishna to Uddhava

shri-bhagavan uvaca

manah karma-mayam nRinam

indriyaih pancabhir yutam

lokal lokam prayaty anya

atma tad anuvartate

shri-bhagavan uvaca—the Supreme Personality of Godhead said; manah—the mind; karma-mayam—shaped by fruitive work; nRinam—of persons; indriyaih—along with the senses; pancabhih—five; yutam—conjoined; lokat—from one world; lokam—to another world; prayati—travels; anyah—separate; atma—the soul; tat—that mind; anuvartate—follows.

Lord Krishna said: The material mind of men is shaped by the reactions of fruitive work. Along with the five senses, it travels from one material body to another. The spirit soul, although different from this mind, follows it.

11.23.60 Shri Krishna to Uddhava

tasmat sarvatmana tata

nigrihana mano dhiya

mayy aveshitaya yukta

etavan yoga-sangrahah

tasmat—therefore; sarva-atmana—in all respects; tata—My dear Uddhava; nigrihana—bring under control; manah—the mind; dhiya—with intelligence; mayi—in Me; aveshitaya—which is absorbed; yuktah—linked up; etavan—thus; yoga-sangrahah—the essence of spiritual practice.

My dear Uddhava, fixing your intelligence in Me, you should thus completely control the mind. This is the essence of the science of yoga.

11.22.58-59 Shri Krishna to Uddhava

kshipto 'vamanito 'sadbhih

pralabdho 'suyito 'tha va

taditah sanniruddho va

vrittya va parihapitah

nishthyuto mutrito vajnair

bahudhaivam prakampitah

shreyas-kamah kricchra-gata

atmanatmanam uddharet

kshiptah—insulted; avamanitah—neglected; asadbhih—by bad men; pralabdhah—ridiculed; asuyitah—envied; atha va—or else; taditah—chastised; sanniruddhah—tied up; va—or; vrittya—of his means of livelihood; va—or;

parihapitah—deprived; nishthyutah—spat upon; mutritah—polluted with urine; va—or; ajnaih—by foolish men; bahudha—repeatedly; evam—thus; prakampitah—agitated; shreyah-kamah—one who desires the highest goal in life; kricchra-gatah—experiencing difficulty; atmana—by his intelligence; atmanam—himself; uddharet—should save.

Even though neglected, insulted, ridiculed or envied by bad men, or even though repeatedly agitated by being beaten, tied up or deprived of one's occupation, spat upon or polluted with urine by ignorant people, one who desires the highest goal in life should in spite of all these difficulties use his intelligence to keep himself safe on the spiritual platform. (58/59)

07.01.31 Narada Muni to Maharaja Yudhisthira

gopyah kamad bhayat kamso

dveshac caidyadayo nripah

sambandhad vrishnayah snehad

yuyam bhaktya vayam vibho

gopyah—the gopis; kamat—out of lusty desires; bhayat—out of fear; kamsah—King Kamsa; dveshat—out of envy; caidya-adayah—Shishupala and others; nripah—kings; sambandhat—out of kinship; vrishnayah—the Vrishnis or the Yadavas; snehat—out of affection; yuyam—you (the Pandavas); bhaktya—by devotional service; vayam—we; vibho—O great King.

My dear King Yudhishthira, the gopis by their lusty desires, Kamsa by his fear, Shishupala and other kings by envy, the Yadus by their familial relationship with Krishna, you Pandavas by your great affection for Krishna, and we, the general devotees, by our devotional service, have obtained the mercy of Krishna. <listed in Beng both here and at end of this chpt; in English only at end.>

11.27.07 Shri Krishna to Uddhava

vaidikas tantriko mishra

iti me tri-vidho makhah

trayanam ipsitenaiva

vidhina mam samarcaret

vaidikah—according to the four Vedas; tantrikah—according to practical, explanatory literatures; mishrah—mixed; iti—thus; me—of Me; tri-vidhah—of three kinds; makhah—sacrifice; trayanam—of the three; ipsitena—that which one feels to be most suitable; eva—certainly; vidhina—by the process; mam—Me; samarcaret—one should properly worship.

One should carefully worship Me by selecting one of the three methods by which I receive sacrifice: Vedic, tantric or mixed.

11.03.47 Avirhotra to Maharaja Nimi

ya ashu hridaya-granthim

nirjihirishuh paratmanah

vidhinopacared devam

tantroktena ca keshavam

yah—one who; ashu—quickly; hridaya-granthim—the knot of the heart (false identification with the material body); nirjihirshuh—desirous of cutting; paratmanah—of the transcendental soul; vidhina—with the regulations; upacaret—he should worship; devam—the Supreme Personality of Godhead; tantra-uktena—which are described by the tantras (the supplementary Vedic literatures that give detailed instructions for spiritual practice); ca—as well (in addition to those regulations which are directly vedoktam); keshavam—Lord Keshava.

One who is desirous of very quickly cutting the knot of false ego that binds the spirit soul should worship the Supreme Lord, Kesava, by the regulaRitions found in Vedic literatures such as the tantras.

07.05.23-24 Prahlada Maharaja to Hiranyakasipu

shri-prahrada uvaca

shravanam kirtanam vishnoh

smaranam pada-sevanam

arcanam vandanam dasyam

sakhyam atma-nivedanam

iti pumsarpita vishnau

bhaktish cen nava-lakshana

kriyeta bhagavaty addha

tan manye 'dhitam uttamam

shri-prahradah uvaca—Prahlada Maharaja said; shravanam—hearing; kirtanam—chanting; vishnoh—of Lord Vishnu (not anyone else); smaranam—remembering; pada-sevanam—serving the feet; arcanam—offering worship (with shodashopacara, the sixteen kinds of paraphernalia); vandanam—offering prayers; dasyam—becoming the servant; sakhyam—becoming the best friend; atma-nivedanam—surrendering everything, whatever one has; iti—thus; pumsa arpita—offered by the devotee; vishnau—unto Lord Vishnu (not to anyone else); bhaktih—devotional service; cet—if; nava-lakshana—possessing nine different processes; kriyeta—one should perform; bhagavati—unto the Supreme Personality of Godhead; addha—directly or completely; tat—that; manye—I consider; adhitam—learning; uttamam—topmost.

Prahlada Maharaja said: Hearing and chanting about the transcendental holy name, form, qualities, paraphernalia and pastimes of Lord Vishnu, offering the Lord respectful worship with sixteen types of paraphernalia, offering prayers to the Lord, becoming his servant, considering the Lord one's best friend, and surrendering everything unto Him [in other words, serving Him with the body, mind and words] - these nineprocesses are

accepted as pure devotional service. One who has dedicated his life to the service of Krishna through these nine methods should be understood to be the most learned person, for he has acquired complete knowledge.

11.20.17 Shri Krishna to Uddhava

nri-deham adyam su-labham su-durlabham

plavam su-kalpam guru-karnadharam

mayanukulena nabhasvateritam

puman bhavabdhim na taret sa atma-ha

nr—human; deham—body; adyam—the source of all favorable results; su-labham—effortlessly obtained; su-durlabham—although impossible to obtain even with great endeavor; plavam—a boat; su-kalpam—extremely well suited for its purpose; guru—having the spiritual master; karna-dharam—as the captain of the boat; maya—by Me; anukulena—with favorable; nabhasvata—winds; iritam—impelled; puman—a person; bhava—of material existence; abdhim—the ocean; na—does not; taret—cross over; sah—he; atma-ha—the killer of his own soul.

The human body, which can award all benefit in life, is automatically obtained by the laws of nature, although it is a very rare achievement. This human body can be compared to a perfectly constructed boat having the

spiritual master as the captain and the instructions of the Personality of Godhead as favorable winds impelling it on its course. Considering all these advantages, a human being who does not utilize his human life to cross the ocean of material existence should be considered the killer of his own soul.

11.03.21-22 Prabuddha to Maharaja Nimi

tasmad gurum prapadyeta

jijnasuh shreya uttamam

shabde pare ca nishnatam

brahmany upashamashrayam

tasmat—therefore; gurum—a spiritual master; prapadyeta—one should take shelter of; jijnasuh—being inquisitive; shreyah uttamam—about the highest good; shabde—in the Vedas; pare—in the Supreme; ca—and; nishnatam—perfectlyknowledgeable; brahmani—(in these two aspects) of the Absolute Truth; upashama-ashrayam—fixed in detachment from material affairs.

Therefore any person who seriously desires real happiness must seek a bona fide spiritual master and take shelter of him by initiation. The qualification of the bona fide guru is that he has realized the conclusions of the scriptures by deliberation and is able to convince others of these conclusions. Such great personalities, who have taken shelter of the Supreme Godhead, leaving aside all material considerations, should be underRistood to be bona fide spiritual masters. (21)

tatra bhagavatan dharman

shikshed gurv-atma-daivatah

amayayanuvrittya yais

tushyed atmatma-do harih

tatra—there (in the association of the spiritual master); bhagavatan dharman—the science of devotional service; shikshet—should learn; guru-atma-daivatah—he for whom the spiritual master is his very life and worshipable deity; amayaya—without deceit; anuvrittya—by faithful service; yaih—by which (devotional science); tushyet—can be satisfied; atma—the Supreme Soul; atma-dah—who bestows His own self; harih—Lord Hari.

Accepting the bona fide spiritual master as one's life and soul and worshipable deity, the disciple should learn from him the process of pure devotional service. The Supreme Personality of Godhead, Hari, the soul of all souls, is inclined to give Himself to His pure devotees. Therefore, the disciple should learn from the spiritual master to serve the Lord without duplicity and in such a faithful and favorable way that the Supreme Lord, being satisfied, will offer Himself to the faithful disciple. (22)

11.07.32-35 Avadhuta Brahmana to Maharaja Yadu

shri-brahmana uvaca

santi me guravo rajan

bahavo buddhy-upashritah

yato buddhim upadaya

mukto 'tamiha tan shrinu

shri-brahmanah uvaca—the brahmana said; santi—there are; me—my; guravah—spiritual masters; rajan—O King; bahavah—many; buddhi—by my intelligence; upashritah—taken shelter of; yatah—from whom; buddhim—intelligence; upadaya—gaining; muktah—liberated; atami—I wander; iha—in this world; tan—them; shrinu—please hear.

The brahmana said: My dear King, with my intelligence I have taken shelter of many spiritual masters. Having gained transcendental understanding from them, I now wander about the earth in a liberated condition. Please listen as I describe them to you. (32)

prithivi vayur akasham

apo 'gnish candrama ravih

kapoto 'jagarah sindhuh

patango madhukrid gajah

madhu-ha harino minah

pingala kuraro 'rbhakah

kumari shara-krit sarpa

urnanabhih supeshakrit

ete me guravo rajan

catur-vimshatir ashritah

shiksha vrittibhir etesham

anvashiksham ihatmanah

prithivi—the earth; vayuh—the air; akasham—the sky; apah—the water; agnih—the fire; candramah—the moon; ravih—the sun; kapotah—the pigeon; ajagarah—the python; sindhuh—the sea; patangah—the moth; madhu-krit—the honeybee; gajah—the elephant; madhu-ha—the honey thief; harinah—the deer; minah—the fish; pingala—the prostitute named Pingala; kurarah—the kurara bird; arbhakah—the child; kumari—the young girl; shara-krit—the arrow maker; sarpah—the serpent; urna-nabhih—the spider; supesha-krit—the wasp; ete—these; me—me; guravah—spiritual masters; rajan—O King; catuh-vimshatih—twenty-four; ashritah—taken shelter of; shiksha—instruction; vrittibhih—from the activities; etesham—of them; anvashiksham—I have properly learned; iha—in this life; atmanah—about the self.

O King, I have taken shelter of twenty-four gurus, who are the followRiing: the earth, air, sky, water, fire, moon, sun, pigeon and python; the sea, moth, honeybee, elephant and honey thief; the deer, the fish, the prostitute Pingala, the kurara bird and the child; and the young girl, arrow maker, serpent, spider and wasp. My dear King, by studying their activities I have learned the science of the self. (33-35)

11.29.06 Uddhava to Shri Krishna

naivopayanty apacitim kavayas tavesha

brahmayushapi kritam riddha-mudah smarantah

yo 'ntar bahis tanu-bhritam ashubham vidhunvann

acarya-caittya-vapusha sva-gatim vyanakti

na eva—not at all; upayanti—are able to express; apacitim—their gratitude; kavayah—learned devotees; tava—Your; isha—O Lord; brahma-ayusha—with a lifetime equal to Lord Brahma's; api—in spite of; kritam—magnanimous work; riddha—increased; mudah—joy; smarantah—remembering; yah—who; antah—within; bahih—outside; tanu-bhritam—of those who are embodied; ashubham—misfortune; vidhunvan—dissipating; acarya—of the spiritual master; caittya—of the Supersoul; vapusha—by the forms; sva—own; gatim—path; vyanakti—shows.

O my Lord! Transcendental poets and experts in spiritual science could not fully express their indebtedness to You, even if they were endowed with the prolonged lifetime of Brahma, for You appear in two features - externally as the acarya and internally as the Supersoul - to deliver the embodied living being by directing him how to come to You.

12.04.40 Shukadeva Gosvami to Maharaja Parikshit

samsara-sindhum ati-dustaram uttitirshor

nanyah plavo bhagavatah purushottamasya

lila-katha-rasa-nishevanam antarena

pumso bhaved vividha-duhkha-davarditasya

samsara—of material existence; sindhum—the ocean; ati-dustaram—impossible to cross; uttitirshoh—for one who desires to cross; na—there is not; anyah—any other; plavah—boat; bhagavatah—of the Personality of Godhead; purusha-uttamasya—the Supreme Lord; lila-katha—of the narrations of the pastimes; rasa—to the transcendental taste; nishevanam—the rendering of service; antarena—apart from; pumsah—for a person; bhavet—there can be; vividha—various; duhkha—of material miseries; dava—by the fire; arditasya—who is distressed.

For a person who is suffering in the fire of countless miseries and who desires to cross the insurmountable ocean of material existence, there is no suitable boat except that of cultivating devotion to the transcendental taste for the narrations of the Supreme Personality of Godhead's pastimes.

11.06.47-48 Uddhava to Shri Krishna

vata-vasana ya rishayah

shramana urdhra-manthinah

brahmakhyam dhama te yanti

shantah sannyasino 'malah

vata-vasanah—dressed by the air (naked); ye—those who are; rishayah—sages; shramanah—strict observers of spiritual practices; urdhva-manthinah—who have conserved their semen to the point that it has risen up to their heads; brahma-akhyam—known as Brahman; dhama—the (impersonal) spiritual abode; te—they; yanti—to go; shantah—peaceful; sannyasinah—members of the renounced order of life; amalah—sinless.

Naked sages who seriously endeavor in spiritual practice, who have raised their semem upward, who are peaceful and sinless members of the renounced order, attain the spiritual abode called Brahman. (47)

vayam tv iha maha-yogin

bhramantah karma-vartmasu

tvad-vartaya tarishyamas

tavakair dustaram tamah

vayam—we; tu—on the other hand; iha—in this world; maha-yogin—O greatest of yogis; bhramantah—wandering; karma-vartmasu—on the paths of material work; tvat—of You; vartaya—by discussion of the topics; tarishyamah—will cross over; tavakaih—along with Your devotees; dustaram—insurmountable; tamah—darkness;

O greatest of mystics, although we are conditioned souls wandering on the path of fruitive work, we will certainly cross beyond the darkness of this

material world simply by hearing about Your Lordship in the association of Your devotees. (48)

05.03.12 Nabhi's Priests Pray to Shri Vishnu

atha kathancit skhalana-kshut-patana jrimbhana-duravasthanadishu

vivashanam nah smaranaya jvara-marana-dashayam api

sakala-kashmalanirasanani tava guna-krita-namadheyani vacana-gocarani bhavantu.

atha—still; kathancit—somehow or other; skhalana—stumbling; kshut—hunger; patana—falling down; jrimbhana—yawning; duravasthana—because of being placed in an undesirable position; adishu—and so on; vivashanam—unable; nah—of ourselves; smaranaya—to remember; jvara-marana-dashayam—in the case of having a high fever at the time of death; api—also; sakala—all; kashmala—sins; nirasanani—which can dispel; tava—Your; guna—attributes; krita—activities; namadheyani—names; vacana-gocarani—possible to be uttered; bhavantu—let them become.

Dear Lord, we may not be able to remember Your name, form and qualities due to stumbling, hunger, falling down, yawning or being in a miserable diseased condition at the time of death when there is a high fever. We therefore pray unto You, O Lord, for You are very affectionate to Your devotees. Please help us remember You and utter Your holy names, attributes and activities, which can dispel all the reactions of our sinful lives.

<in Engl: 5.3.11 instead>

08.03.20 Gajendra to Shri Vishnu

ekantino yasya na kancanartham

vanchanti ye vai bhagavat-prapannah

aty-adbhutam tac-caritam sumangalam

gayanta ananda-samudra-magnah

ekantinah—unalloyed devotees (who have no desire other than Krishna consciousness); yasya—the Lord, of whom; na—not; kancana—some; artham—benediction; vanchanti—desire; ye—those devotees who; vai—indeed; bhagavat-prapannah—fully surrendered unto the lotus feet of the Lord; ati-adbhutam—which are wonderful; tat-caritam—the activities of the Lord; su-mangalam—and very auspicious (to hear); gayantah—by chanting and hearing; ananda—of transcendental bliss; samudra—in the ocean; magnah—who are immersed;

Unalloyed devotees, who have no desire other than to serve the Lord, worship Him in full surrender and always hear and chant about His activities, which are most wonderful and auspicious. Thus they merge always in an ocean of transcendental bliss. Such devotees never ask the Lord for any benediction.

06.03.32 Yamaraja to the Yamadutas

shrinvatam grinatam viryany

uddamani harer muhuh

yatha sujataya bhaktya

shuddhyen natma vratadibhih

shrinvatam—of those hearing; grinatam—and chanting; viryani—the wonderful activities; uddamani—able to counteract sin; hareh—of the Supreme Personality of Godhead; muhuh—always; yatha—as; su jataya—easily brought forth; bhaktya—by devotional service; shuddhyet—may be purified; na—not; atma—the heart and soul; vrata-adibhih—by performing ritualistic ceremonies.

One who constantly hears and chants the holy name of the Lord and hears and chants about His activities can very easily attain the platform of pure devotional service, which can cleanse the dirt from one's heart. One cannot achieve such purification merely by observing vows and performing Vedic ritualistic ceremonies.

06.03.24 Yamaraja to the Yamadutas

etavatalam agha-nirharanaya pumsam

sankirtanam bhagavato guna-karma-namnam

vikrushya putram aghavan yad ajamilo 'pi

narayaneti mriyamana iyaya muktim

etavata—with this much; alam—sufficient; agha-nirharanaya—for taking away the reactions of sinful activities; pumsam—of human beings; sankirtanam—the congregational chanting; bhagavatah—of the Supreme Personality of Godhead; guna—of the transcendental qualities; karma-namnam—and of His names according to His activities and pastimes; vikrushya—crying to without offense; putram—his son; aghavan—the sinful; yat—since; ajamilah api—even Ajamila; narayana—the Lord's name, Narayana; iti—thus; mriyamanah—dying; iyaya—achieved; muktim—liberation.

Therefore it should be understood that one is easily relieved from all sinful reactions by chanting the holy name of the Lord and chanting of His qualities and activities. This is the only process recommended for relief from all sinful reactions. Even if one chants the holy name of the Lord with improper pronunciation, he will achieve relief from material bondage if he chants without offenses. Ajamila, for example, was extremely sinful, but while dying he merely chanted the holy name, and although calling his son, he achieved complete liberation because he remembered the name of Naaaayana.

12.03.51-52 Shukadeva Gosvami to Maharaja Parikshit

kaler dosha-nidhe rajann

asti hy eko mahan gunah

kirtanad eva krishnasya

mukta-sangah param vrajet

kaleh—of the age of Kali; dosha-nidheh—in the ocean of faults; rajan—O King; asti—there is; hi—certainly; ekah—one; mahan—very great; gunah—good quality; kirtanat—by chanting; eva—certainly; krishnasya—of the holy name of Krishna; mukta-sangah—liberated from material bondage; param—to the transcendental spiritual kingdom; vrajet—one can go.

My dear King, although Kali-yuga is an ocean of faults, there is still one good quality about this age: Simply by chanting the Hare Krishna maha-mantra, one can become free from material bondage and be promoted to the transcendental kingdom. (51)

krite yad dhyayato vishnum

tretayam yajato makhaih

dvapare paricaryayam

kalau tad dhari-kirtanat

krite—in the Satya-yuga; yat—which; dhyayatah—from meditation; vishnum—on Lord Vishnu; tretayam—in the Treta-yuga; yajatah—from worshiping; makhaih—by performing sacrifices; dvapare—in the age of Dvapara; paricaryayam—by worshiping the lotus feet of Krishna; kalau—in the age of Kali; tat—that same result (can be achieved); hari-kirtanat—simply by chanting the Hare Krishna maha-mantra.

Whatever result was obtained in Satya-yuga by meditating on Vishnu, in Treta-yuga by performing sacrifices, and in Dvapara-yuga by serving the Lord's lotus feet can be obtained in Kali-yuga simply by chanting th Hare Krishna maha-mantra. (52)

11.14.28 Shri Krishna to Uddhava

tasmad asad-abhidhyanam

yatha svapna-manoratham

hitva mayi samadhatsva

mano mad-bhava-bhavitam

tasmat—therefore; asat—material; abhidhyanam—processes of elevation which absorb one’s attention; yatha—just as; svapna—in a dream; manah-ratham—mental concoction; hitva—giving up; mayi—in Me; samadhatsva—completely absorb; manah—the mind; mat-bhava—by consciousness of Me; bhavitam—purified.

Therefore, one should reject all material processes of elevation, which are like the mental creations of a dream, and should completely absorb one's mind in Me. By constantly thinking of Me, one becomes purified.

11.14.25-27 Shri Krishna to Uddhava

yathagnina hema malam jahati

dhmatam punah svam bhajate ca rupam

atma ca karmanushayam vidhuya

mad-bhakti-yogena bhajaty atho mam

yatha—just as; agnina—by fire; hema—gold; malam—impurities; jahati—gives up; dhmatam—smelted; punah—again; svam—its own; bhajate—enters; ca—also; rupam—form; atma—the spirit soul or consciousness; ca—also; karma—of fruitive activities; anushayam—the resultant contamination; vidhuya—removing; mat-bhakti-yogena—by loving service to Me; bhajati—worships; atho—thus; mam—Me.

Just as gold, when smelted in fire, gives up its impurities and returns to its pure brilliant state, similarly, the spirit soul, absorbed in the fire of bhakti-yoga, is purified of all contamination caused by previous fruitive activities and returns to its original position of serving Me in the spiritual world. (25)

yatha yathatma parimrijyate 'sau

mat-punya-gatha-shravanabhidhanaih

tatha tatha pashyati vastu sukshmam

cakshur yathaivanjana-samprayuktam

yatha yatha—as much as; atma—the spirit soul, the conscious entity; parimrijyate—is cleansed of material contamination; asau—he; mat-punya-gatha

—the pious narrations of My glories; shravana—by hearing; abhidhanaih—and by chanting; tatha tatha—exactly in that proportion; pashyati—he sees; vastu—the Absolute Truth; sukshmam—subtle, being nonmaterial; cakshuh—the eye; yatha—just as; eva—certainly; anjana—with medicinal ointment; samprayuktam—treated.

When a diseased eye is treated with medical ointment it gradually recovers its power to see. Similarly, as a conscious living entity cleanses himself of material contamination by hearing and chanting the pious narrations of my glories, he regains his ability to see Me, the Absolute Truth, in My subtle spiritual form. (26)

vishayan dhyayatash cittam

vishayeshu vishajjate

mam anusmaratash cittam

mayy eva praviliyate

vishayan—objects of sense gratification; dhyayatah—of one who is meditating on; cittam—the consciousness; vishayeshu—in the objects of gratification; vishajjate—becomes attached; mam—Me; anusmaratah—of one remembering constantly; cittam—the consciousness; mayi—in Me; eva—certainly; praviliyate—is absorbed.

The mind of one meditating upon the objects of sense gratification is certainly entangled in such objects, but if one constantly remembers Me,

then the mind is absorbed in Me. (27)

11.14.29 Shri Krishna to Uddhava

strinam stri-sanginam sangam

tyaktva durata atmavan

ksheme vivikta asinash

cintayen mam atandritah

strinam—of women; stri—to women; sanginam—of those who are attached or intimately associated; sangam—association; tyaktva—giving up; duratah—far away; atma-van—being conscious of the self; ksheme—fearless; vivikte—in a separated or isolated place; asinah—sitting; cintayet—one should concentrate; mam—on Me; atandritah—with great care.

Being conscious of the eternal self, one should give up association with women and those associated with women. Sitting fearlessly in a solitary place, one should concentrate the mind on Me with great attention.

09.19.17 Yayati to his Wife Devayani

matra svasra duhitra va

naviviktasano bhavet

balavan indriya-gramo

vidvamsam api karshati

matra—with one's mother; svasra—with one's sister; duhitra—with ones own daughter; va—either; na—not; avivikta-asanah—seated closely on one seat; bhavet—one should be; balavan—very strong; indriya-gramah—the group of senses; vidvamsam—the very learned and advanced person; api—even; karshati—agitates.

One should not allow oneself to sit on the same seat even with one's own mother, sister or daughter, for the senses are so strong that even though one is very advanced in knowledge, he may be attracted by sex.

09.19.14 Yayati to his wife Devayani

na jatu kamah kamanam

upa bhogena shamyati

havisha krishna-vartmeva

bhuya evabhivardhate

na—not; jatu—at any time; kamah—lusty desires; kamanam—of persons who are very lusty; upabhogena—by enjoyment of lusty desires; shamyati—can be pacified; havisha—by supplying butter; krishna-vartma—fire; iva—like; bhuyah—again and again; eva—indeed; abhivardhate—increases more and more.

As supplying butter to a fire does not diminish the fire but instead increases it more and more,the endeavor to stop lusty desires by continual enjoyment can never be successful. [In fact, one must voluntarily cease from material desires.]

11.14.30 Shri Krishna to Uddhava

na tathasya bhavet klesho

bandhash canya-prasangatah

yoshit-sangad yatha pumso

yatha tat-sangi-sangatah

na—not; tatha—like that; asya—of him; bhavet—could be; kleshah—suffering; bandhah—bondage; ca—and; anya-prasangatah—from any other attachment; yoshit—of women; sangat—from attachment; yatha—just as; pumsah—of a man; yatha—similarly; tat—to women; sangi—of those attached; sangatah—from the association.

Of all kinds of suffering and bondage arising from various attachments, none is greater than the suffering and bondage arising from attachment to women and intimate contact with those attached to women.

01.09.23 Suta Gosvami to Shaunaka Rshi

bhaktyaveshya mano yasmin

vaca yan-nama kirtayan

tyajan kalevaram yogi

mucyate kama-karmabhih

bhaktya—with devout attention; aveshya—meditating; manah—mind; yasmin—in whose; vaca—by words; yat—Krishna; nama—holy name; kirtayan—by chanting; tyajan—quitting; kalevaram—this material body; yogi—the devotee; mucyate—gets release; kama-karmabhih—from fruitive activities.

The Personality of Godhead, who appears in the mind of the devotee by attentive devotion and meditation and by chanting of the holy name, releases the devotee from the bondage of fruitive activities at the time of his quitting the material body.

10.82.48 Gopis to Krishna

ahush ca te nalina-nabha padaravindam

yogeshvarair hridi vicintyam agadha-bodhaih

samsara-kupa-patitottaranavalambam

geham jusham api manasy udiyat sada nah

ahuh—the gopis said; ca—and; te—Your; nalina-nabha—O Lord, whose navel is just like a lotus flower; pada-aravindam—lotus feet; yoga-ishvaraih—by the

great mystic yogis; hridi—within the heart; vicintyam—to be meditated upon; agadha-bodhaih—who were highly learned philosophers; samsara-kupa—the dark well of material existence; patita—of those fallen; uttarana—of deliverers; avalambam—the only shelter; geham—family affairs; jusham—of those engaged; api—though; manasi—in the minds; udiyat—let be awakened; sada—always; nah—our.

The gopis spoke thus: Dear Lord, whose navel is just like a lotus flower, Your lotus feet are the only shelter for those who have fallen into the deep well of material existence. Your feet are worshiped and meditated upon by great mystic yogis and highly learned philosophers. We wish that these lotus feet may also be awakened within our hearts, although we are only ordinary persons engaged in household affairs.

02.08.06 Maharaja Parikshit to Shukadeva Gosvami

dhautatma purushah krishna-

pada-mulam na muncati

mukta-sama-parikleshah

panthah sva-sharanam yatha

dhauta-atma—whose heart has been cleansed; purushah—the living being; krishna—the Supreme Personality of Godhead; pada-mulam—the shelter of the

lotus feet; na—never; muncati—gives up; mukta—liberated; sarva—all; parikleshah—of all miseries of life; panthah—the traveler; sva-sharanam—in his own abode; yatha—as it were.

A pure devotee of the Lord whose heart has once been cleansed by the process of devotional service never relinquishes the lotus feet of Lord Krishna, for they fully satisfy him, as a traveler is satisfied at home after a troubled journey.

11.23.57 Avanti Brahmana Chanting

etam sa asthaya paratma-nishtham

adhyasitam purvatamair maharshibhih

aham tarishyami duranta-param

tamo mukundanghri-nishevayaiva

etam—this; sah—such; asthaya—becoming completely fixed in; para-atma-nishtham—devotion to the Supreme Person, Krishna; adhyasitam—worshiped; purva-tamaih—by previous; maha-rishibhih—acaryas; aham—I; tarishyami—shall cross over; duranta-param—the insurmountable; tamah—the ocean of nescience; mukunda-anghri—of the lotus feet of Mukunda; nishevaya—by worship; eva—certainly.

I shall cross over the insurmountable ocean of nescience by being firmly fixed in the service of the lotus feet of Krishna. This was approved by the

previous acaryas, who were fixed in firm devotion to the Lord, Paramatma, the Supreme Personality of Godhead.

11.05.42 Karabhajana Muni to Maharaja Nimi

sva-pada-mulam bhajatah priyasya

tyaktanya-bhavasya harih pareshah

vikarma yac cotpatitam kathancid

dhunoti sarvam hridi sannivishtah

sva-pada-mulam—the lotus feet of Krishna, the shelter of the devotees; bhajatah—who is engaged in worshiping; priyasya—who is very dear to Krishna; tyakta—given up; anya—for others; bhavasya—of one whose disposition or inclination; harih—the Supreme Personality of Godhead; para-ishah—the Supreme Lord; vikarma—sinful activities; yat—whatever; ca—and; utpatitam—occurred; kathancit—somehow; dhunoti—removes; sarvam—all; hridi—in the heart; sannivishtah—entered.

One who has thus given up all other engagements and has taken full shelter at the lotus feet of Hari, the Supreme Personality of Godhead, is very dear to the Lord. Indeed, if such a surrendered soul accidentally commits some sinful activity, the Supreme Personality of Godhead, who is seated within everyone's heart, immediately takes away the reaction to such sin.

11.02.43 Kavi to Maharaja Nimi

ity acyutanghrim bhajato 'nuvrittya

bhaktir viraktir bhagavat-prabodhah

bhavanti vai bhagavatasya rajams

tatah param shantim upaiti sakshat

iti—thus; acyuta—of the infallible Supreme Lord; anghrim—the feet; bhajatah—for one who is worshiping; anuvrittya—by constant practice; bhaktih—devotion; viraktih—detachment; bhagavat-prabodhah—knowledge of the Personality of Godhead; bhavanti—they manifest; vai—indeed; bhagavatasya—for the devotee; rajan—O King Nimi; tatah—then; param shantim—supreme peace; upaiti—he attains; sakshat—directly.

My dear King, the devotee who worships the lotus feet of the infallible Personality of Godhead with constant endeavor thus achieves unflinching devotion, detachment and experienced knowledge of the Personality of Godhead. In this way the successful devotee of the Lord achieves supreme spiritual peace.

11.02.33 Kavi to Maharaja Nimi

shri-kavir uvaca

manye 'kutashcid-bhayam acyutasya

padambujopasanam atra nityam

udvigna-buddher asad-atma-bhavad

vishvatmana yatra nivartate bhih

shri-kavih uvaca—Shri Kavi said; manye—I consider; akutashcit-bhayam—fearlessness; acyutasya—of the infallible Lord; pada-ambuja—of the lotus feet; upasanam—the worship; atra—in this world; nityam—constantly; udvigna-buddheh—of one whose intelligence is disturbed; asat—that which is only temporary; atma-bhavat—by thinking to be the self; vishva-atmana—thoroughly; yatra—in which (service to the Lord); nivartate—ceases; bhih—fear.

Shri Kavi said: I consider that one whose intelRiligence is constantly disturbed by his falsely identifying himself with the temporary material world can achieve real freedom from fear only by worshiping the lotus feet of the infallible Supreme Lord. In such devotional service, all fear ceases entirely.

11.03.48 Avirhotra to Maharaja Nimi

labdhvanugraha acaryat

tena sandarshitagamah

maha-purusham abhyarcen

murtyabhimatayatmanah

labdhva—having obtained; anugrahah—mercy; acaryat—from the spiritual master; tena—by him; sandarshita—being shown; agamah—(the process of worship given by) the vaishnava-tantras; maha-purusham—the Supreme Person; abhyarcet—the disciple should worship; murtya—in the particular personal form; abhimataya—which is preferred; atmanah—by himself.

Having obtained the mercy of his spiritual master, who reveals to the disciple the injunctions of Vedic scriptures the devotee should worship the Supreme Personality of Godhead in the particular personal form of the Lord the devotee finds most attractive.

11.03.50-51 Avirhotra to Maharaja Nimi

arcadau hridaye capi

yatha-labdhopacarakaih

dravya-kshity-atma-lingani

nishpadya prokshya casanam

padyadin upakalpyatha

sannidhapya samahitah

hrid-adibhih krita-nyaso

mula-mantrena carcayet

arca-adau—in the form of the Deity and His paraphernalia; hridaye—in the

heart; ca api—also; yatha-labdha—whatever is available; upacarakaih—with ingredients of worship; dravya—the physical items to be offered; kshiti—the ground; atma—one's own mind; lingani—and the Deity; nishpadya—preparing; prokshya—sprinkling with water for purification; ca—and; asanam—one's seat; padya-adin—the water for bathing the Deity's feet and other offerings; upakalpya—getting ready; atha—then; sannidhapya—placing the Deity in His proper place; samahitah—concentrating one's attention; hrit-adibhih—on the Deity's heart and other places of the body; krita-nyasah—having drawn sacred marks; mula-mantrena—with the appropriate basic mantra for worshiping the particular Deity; ca—and; arcayet—one should offer worship.

The devotee should gather whatever ingredients for worshiping the Deity are available, make ready the offerings, the ground, his mind and the Deity, sprinkle his sitting place with water for purification and prepare the bathing water and other paraphernalia. The devotee should then place the Deity in His proper place, both physically and within his own mind, concentrate his attention, and mark the Deity's heart and other parts of the body with tilaka. Then he should offer worship with the appropriate mantra.

11.03.52-53 Avirhotra to Maharaja Nimi

sangopangam sa-parshadam

tam tam murtim sva-mantratah

padyarghyacamaniyadyaih

snana-vaso-vibhushanaih

gandha-malyakshata-sragbhir

dhupa-dipopaharakaih

sangam sampujya vidhivat

stavaih stutva named dharim

sa-anga—including the limbs of His transcendental body; upangam—and His special bodily features such as His Sudarshana disc and other weapons; sa-parshadam—along with His personal associates; tam tam—each particular; murtim—Deity; sva-mantratah—by the Deity's own mantra; padya—with water for bathing the feet; arghya—scented water for greeting; acamaniya—water for washing the mouth; adyaih—and so on; snana—water for bathing; vasah—fine clothing; vibhushanaih—ornaments; gandha—with fragrances; malya—necklaces; akshata—unbroken barleycorns; sragbhih—and flower garlands; dhupa—with incense; dipa—and lamps; upaharakaih—such offerings; sa-angam—in all aspects; sampujya—completing the worship; vidhivat—in accordance with the prescribed regulations; stavaih stutva—honoring the Deity by offering prayers; namet—one should bow down; harim—to the Lord.

One should worship the Deity along with each of the limbs of His transcendental body, His weapons such as the Sudarsana cakra, His other bodily features and His personal associates. One should worship each of these transcendental aspects of the Lord by its own mantra and with offerings of water to wash the feet, scented water to wash the mouth, water for bathing, fine clothing and ornaments, fragrant oils, valuable necklaces,

unbroken barleycorns, flower garlands, incense and lamps. Having thus completed the worship in all its aspects in accordance with the prescribed regulations, one should then honor the Deity of Lord Hari with prayers and offer obeisanRices to Him by bowing down.

10.81.19 Sudama Brahmana Thought

svargapavargayoh pumsam

rasayam bhuvi sampadam

sarvasam api siddhinam

mulam tac-caranarcanam

svarga—of heaven; apavargayoh—and of ultimate liberation; pumsam—for all men; rasayam—in the subterranean regions; bhuvi—and on the earth; sampadam—of opulences; sarvasam—all; api—also; siddhinam—of mystic perfections; mulam—the root cause; tat—His; carana—of the feet; arcanam—the worship.

Devotional service to His lotus feet is the root cause of all the perfections a person can find in heaven, in liberation, in the subterranean regions and on earth.

10.84.37 The Sages at Kuruksetra to Vasudeva

ayam svasty-ayanah pantha

dvi-jater griha-medhinam

yac chraddhayapta-vittena

shuklenejyeta purusham

ayam—this; svasti—auspiciousness; ayanah—bringing; pantha—the path; dvi-jateh—for one who is twice-born (being a member of one of the three higher social orders); griha—at home; medhinam—who performs sacrifices; yat—that; shraddhaya—selflessly; apta—obtained by just means; vittena—with his possessions; shuklena—untainted; ijyeta—one should worship; purushah—the Personality of Godhead.

This is the most auspicious path for a religious householder of the twice-born orders - to selflessly worship the Personality of Godhead with wealth honestly obtained.

11.11.34-36 Shri Krishna to Uddhava

mal-linga-mad-bhakta-jana-

darshana-sparshanarcanam

paricarya stutih prahva-

guna-karmanukirtanam

mat-katha-shravane shraddha

mad-anudhyanam uddhava

sarva-labhopaharanam

dasyenatma-nivedanam

maj-janma-karma-kathanam

mama parvanumodanam

gita-tandava-vaditra-

goshthibhir mad-grihotsavah

mat-linga—My appearance in this world as the Deity, etc.; mat-bhakta jana—My devotees; darshana—seeing; sparshana—touching; arcanam—and worshiping; paricarya—rendering personal service; stutih—offering prayers of glorification; prahva—obeisances; guna—My qualities; karma—and activities; anukirtanam—constantly glorifying; mat-katha—topics about Me; shravane—in hearing; shraddha—faith due to love; mat-anudhyanam—always meditating on Me; uddhava—O Uddhava; sarva-labha—all that one acquires; upaharanam—offering; dasyena—by accepting oneself as My servant; atma-nivedanam—self-surrender; mat-janma-karma-kathanam—glorifying My birth and activities; mama—My; parva—in festivals such as Janmashtami; anumodanam—taking great pleasure; gita—by songs; tandava—dancing; vaditra—musical instruments; goshthibhih—and discussions among devotees; mat-griha—in My temple; utsavah—festivals;

My dear Uddhava, one can give up false pride and prestige by engaging in the following devotional activities. One may purify oneself by seeing, touching, worshiping, serving and offering prayers of glorification and obeisances to My form as the Deity and to My pure devotees. One should

also glorify My transcendenRital qualities and activities, hear with love and faith the narrations of My glories and constantly meditate on Me. One should offer to Me whatever one acquires, and accepting oneself as My eternal servant, one should give oneself completely to Me. One should always discuss My birth and activities and enjoy life by participating in festivals, such as Janmastami, which glorify My pastimes. In My temple, one should also participate in festivals and ceremonies by singing, dancing, playing musical instruments and discussing Me with other Vaishnavas. (34-36)

11.27.16-17 Shri Krishna to Uddhava

snanalankaranam preshtham

arcayam eva tuddhava

sthandile tattva-vinyaso

vahnav ajya-plutam havih

surye cabhyarhanam preshtham

salile saliladibhih

shraddhayopahritam preshtham

bhaktena mama vary api

snana—bathing; alankaranam—and decorating with clothing and ornaments;

preshtham—is most appreciated; arcayam—for the Deity form; eva—certainly; tu—and; uddhava—O Uddhava; sthandile—for the Deity drawn upon the ground; tattva-vinyasah—establishing the expansions and potencies of the Lord within the various limbs of the Deity by chanting the respective mantras; vahnau—for the sacrificial fire; ajya—in ghee; plutam—drenched; havih—the oblations of sesame, barley and so on; surye—for the sun; ca—and; abhyarhanam—the yoga meditation of twelve asanas and offerings of arghya; preshtham—most dear; salile—for the water; salila-adibhih—by offerings of water and so on; shraddhaya—with faith; upahritam—presented; preshtham—most dear; bhaktena—by the devotee; mama—My; vari—water; api—even.

In worshiping the temple Deity, my dear Uddhava, bathing and decoration are the most pleasing offerings. For the Deity traced on sacred ground, the process of tattva-vinyasa is most dear. Oblations of sesame and barley soaked in ghee are the preferred offering to the sacrificial fire, whereas worship consisting of upasthana and arghya is preferred for the sun. One should worship Me in the form of water by offering water itself. Actually, whatever is offered to Me in faith by My devotee - even if only a little water - is most dear to Me. (16-17)

11.27.18 Shri Krishna to Uddhava

bhury apy abhaktopahritam

na me toshaya kalpate

gandho dhupah sumanaso

dipo 'nnadyam ca kim punah

bhuri—opulent; api—even; abhakta—by a nondevotee; upahritam—offered; na—does not; me—My; toshaya—satisfaction; kalpate—create; gandhah—fragrance; dhupah—incense; sumanasah—flowers; dipah—lamps; anna-adyam—foodstuffs; ca—and; kim punah—what to speak of.

Even very opulent presentations do not satisfy Me if they are offered by nondevotees. But I am pleased by any insignificant offering made by My loving devotees, and I am certainly most pleased when nice presentations of fragrant oil, incense, flowers and palatable foods are offered with love.

11.27.33 Shri Krishna to Uddhava

padyam acamaniyam ca

gandham sumanaso 'kshatan

dhupa-dipopaharyani

dadyan me shraddhayarcakah

padyam—water for washing the feet; acamaniyam—water for washing the mouth; ca—and; gandham—fragrances; sumanasah—flowers; akshatan—unbroken grains; dhupa—incense; dipa—lamps; upaharyani—such items of paraphernalia; dadyat—he should present; me—to Me; shraddhaya—with faith; arcakah—the worshiper.

The worshiper should faithfully present Me with water for washing My feet

and mouth, fragrant oils, flowers and unbroken grains, along with incense, lamps and other offerings.

11.27.45-46 Shri Krishna to Uddhava

stavair uccavacaih stotraih

pauranaih prakritair api

stutva prasida bhagavann

iti vandeta danda-vat

stavaih—with prayers from the scriptures; ucca-avacaih—of greater and lesser varieties; stotraih—and with prayers written by human authors; pauranaih—from the Puranas; prakritaih—from ordinary sources; api—also; stutva—thus praying to the Lord; prasida—please show Your mercy; bhagavan—O Lord; iti—thus saying; vandeta—one should pay homage; danda-vat—falling down on the ground like a rod.

The devotee should offer homage to the Lord with all kinds of hymns and prayers, both from the puranas and from other ancient scriptures, and also from ordinary traditions. Praying "O Lord, please be merciful to me!" he should fall down flat like a rod to offer his obeisances. (45)

shiro mat-padayoh kritva

bahubhyam ca parasparam

prapannam pahi mam isha

bhitam mrityu-graharnavat

shirah—his head; mat-padayoh—at My two feet; kritva—placing; bahubhyam—with the hands; ca—and; parasparam—together (grasping the feet of the Deity); prapannam—who am surrendered; pahi—please protect; mam—me; isha—O Lord; bhitam—afraid; mrityu—of death; graha—the mouth; arnavat—of this material ocean.

Placing his head at the feet of the Deity, he should then stand with folded hands before the Lord and pray, "O my Lord, please protect me, who am surrendered unto You. I am most fearful of this ocean of material existence, standing as I am in the mouth of death." (46)

11.06.46 Uddhava to Shri Krishna

tvayopabhukta-srag-gandha-

vaso-'lankara-carcitah

ucchishta-bhojino dasas

tava mayam jayema hi

tvaya—by You; upabhukta—already enjoyed; srak—with the garlands; gandha—fragrances; vasah—garments; alankara—and ornaments; carcitah—adorned;

ucchishta—the remnants of Your food; bhojinah—eating; dasah—Your servants; tava—Your; mayam—illusory energy; jayema—we will conquer; hi—indeed.

Simply by decorating ourselves with the garlands, fragrant oils, clothes and ornaments that You have already enjoyed, and by eating the remnants of Your meals, we, Your servants, will indeed conquer Your illusory energy.

11.11.05 Shri Krishna to Uddhava

atha baddhasya muktasya

vailakshanyam vadami te

viruddha-dharminos tata

sthitayor eka-dharmini

atha—thus; baddhasya—of the conditioned soul; muktasya—of the liberated Personality of Godhead; vailakshanyam—different characteristics; vadami—I will now speak; te—unto you; viruddha—opposing; dharminoh—whose two natures; tata—My dear Uddhava; sthitayoh—of the two who are situated; eka-dharmini—in the one body which manifests their different characteristics.

Thus, My dear Uddhava, in the same material body we find opposing characteristics, such as great happiness and misery. That is because both the Supreme Personality of Godhead, who is eternally liberated, as well as the conditioned soul are within the body. I shall now speak to you about their different characteristics.

11.11.39 Shri Krishna to Uddhava

sammarjanopalepabhyam

seka-mandala-vartanaih

griha-shushrushanam mahyam

dasa-vad yad amayaya

sammarjana—by thoroughly sweeping and dusting; upalepabhyam—then by smearing water and cow dung; seka—by sprinkling scented water; mandala-vartanaih—by construction of mandalas; griha—of the temple, which is My home; shushrushanam—service; mahyam—for My sake; dasa-vat—being like a servant; yat—which; amayaya—without duplicity;

One should consider oneself to be My humble servant, without duplicity, and thus should help to clean the temple, which is My home. First one should sweep and dust thoroughly, and then one should further cleanse with water and cow dung. Having dried the temple, one should sprinkle scented waterand decorate the temple with mandalas. One should thus act just like My servant.

11.11.40-41 Shri Krishna to Uddhava

amanitvam adambhitvam

kritasyaparikirtanam

api dipavalokam me

nopayunjyan niveditam

amanitvam—being without false prestige; adambhitvam—being prideless; kritasya—one's devotional activities; aparikirtanam—not advertising; api—moreover; dipa—of lamps; avalokam—the light; me—which belong to Me; na—not; upayunjyat—one should engage; niveditam—things already offered to others;

A devotee should never advertise his devotional activities; therefore his service will not be the cause of false pride. One should never use lamps that are offered to Me for other purposes simply because there is need of illumination, and similarly, one should never offer to Me anything that has been offered to or used by others. (40)

yad yad ishtatamam loke

yac cati-priyam atmanah

tat tan nivedayen mahyam

tad anantyaya kalpate

yat yat—anything; ishta-tamam—most desired; loke—in the material world; yat ca—and anything; ati-priyam—most dear; atmanah—of oneself; tat tat—that

very thing; nivedayet—one should offer; mahyam—unto Me; tat—that offering; anantyaya—for immortality; kalpate—qualifies one.

Whatever is most desired by one within this material world, and whatever is most dear to oneself - one should offer that very thing to Me. Such an offering qualifies one for eternal life. (41)

11.11.47 Shri Krishna to Uddhava

ishta-purtena mam evam

yo yajeta samahitah

labhate mayi sad-bhaktim

mat-smritih sadhu-sevaya

ishta—by sacrificial performances for one's own benefit; purtena—and pious works for the benefit of others, such as digging wells; mam—Me; evam—thus; yah—one who; yajeta—worships; samahitah—with mind fixed in Me; labhate—such a person obtains; mayi—in Me; sat-bhaktim—unflinching devotional service; mat-smritih—realized knowledge of Me; sadhu—with all superior qualities; sevaya—by service.

One who has executed sacrificial performances and pious works for My satisfaction, and who thus worships Me with fixed attention, obtains unflinching devotional service unto Me. By the excellent quality of his

service such a worshiper obtains realized knowledge of Me.

11.19.21-24 Shri Krishna to Uddhava

adarah paricaryayam

sarvangair abhivandanam

mad-bhakta-pujabhyadhika

sarva-bhuteshu man-matih

mad-artheshv anga-ceshta ca

vacasa mad-guneranam

mayy arpanam ca manasah

sarva-kama-vivarjanam

mad-arthe ’rtha-parityago

bhogasya ca sukhasya ca

ishtam dattam hutam japtam

mad-artham yad vratam tapah

evam dharmair manushyanam

uddhavatma-nivedinam

mayi sanjayate bhaktih

ko 'nyo 'rtho 'syavashishyate

adarah—great respect; paricaryayam—for My devotional service; sarva-angaih—with all the limbs of the body; abhivandanam—offering obeisances; mat—My; bhakta—of the devotees; puja—worship; abhyadhika—preeminent; sarva-bhuteshu—in all living entities; mat—of Me; matih—consciousness; mat-artheshu—for the sake of serving Me; anga-ceshta—ordinary, bodily activities; ca—also; vacasa—with words; mat-guna—My transcendental qualities; iranam—declaring; mayi—in Me; arpanam—placing; ca—also; manasah—of the mind; sarva-kama—of all material desires; vivarjanam—rejection; mat-arthe—for My sake; artha—of wealth; parityagah—the giving up; bhogasya—of sense gratification; ca—also; sukhasya—of material happiness; ca—also; ishtam—desirable activities; dattam—charity; hutam—offering of sacrifice; japtam—chanting the holy names of the Lord; mat-artham—for the sake of achieving Me; yat—which; vratam—vows, such as fasting on Ekadashi; tapah—austerities; evam—thus; dharmaih—by such religious principles; manushyanam—of human beings; uddhava—Mv dear Uddhava; atma-nivedinam—who are surrendered souls; mayi—to Me; sanjayate—arises; bhaktih—loving devotion; kah—what; anyah—other; arthah—purpose; asya—of My devotee; avashishyate—remains.

Great respect for My devotional service, offering obeisances with the entire body, performing first-class worship of My devotees, consciousness of Me in all living entities, offering of ordinary, bodily activities in My devotional service, use of words to describe My qualities, offering the mind to Me, rejection of all material desires, giving up wealth for My devotional service, renouncing material sense gratification and happiness, and performing all desirable activities such as charity, sacriRifice, chanting, vows and

austerities with the purpose of achieving Me - these constitute actual religious principles, by which those human beings who have actually surrendered themselves to Me automatically develop love for Me. What other purpose or goal could remain for My devotee? (21-24) <verse 24, in Bengali version, is placed after 11.29.34, below>

11.29.03-5 Uddhava to Shri Krishna

athata ananda-dugham padambujam

hamsah shrayerann aravinda-locana

sukham nu vishveshvara yoga-karmabhis

tvan-mayayami vihata na maninah

atha—now; atah—therefore; ananda-dugham—the source of all ecstasy; pada-ambujam—Your lotus feet; hamsah—the swanlike men; shrayeran—take shelter of; aravinda-locana—O lotus-eyed; sukham—happily; nu—indeed; vishva-ishvara—Lord of the universe; yoga-karmabhih—because of their practice of mysticism and fruitive work; tvat-mayaya—by Your material energy; ami—these; vihatah—defeated; na—do not (take shelter); maninah—those who are falsely proud.

Therefore, O lotus-eyed Lord of the universe, swanlike men happily take shelter of Your lotus feet, the source of all transcendental ecstasy. But those who take pride in their accomplishments in yoga and karma fail to take shelter of You and are defeated by Your illusory energy. (3)

kim citram acyuta tavaitad ashesha-bandho

daseshv ananya-sharanesu yad atma-sattvam

yo ’rocayat saha mrigaih svayam ishvaranam

shrimat-kirita-tata-pidita-pada-pithah

kim—what; citram—wonder; acyuta—O infallible Lord; tava—Your; etat—this; ashesha-bandho—O friend of all; daseshu—for the servants; ananya-sharaneshu—who have taken no other shelter; yat—which; atma-sattvam—intimacy with You; yah—who; arocayat—acted affectionately; saha—with; mrigaih—the animals (monkeys); svayam—Yourself; ishvaranam—of the great demigods; shrimat—effulgent; kirita—of the helmets; tata—by the edges; pidita—shaken; pada-pithah—whose footstool.

My dear infallible Lord, it is not very astonishing that You intimately approach Your servants who have taken exclusive shelter of You. After all, during Your appearance as Lord Ramacandra, while great demigods like Brahma were vying to place the effulgent tips of their helmets upon the cushion where Your lotus feet rested, You displayed special affection for monkeys such as Hanuman because they had taken exclusive shelter of You. (4)

tam tvakhilatma-dayiteshvaram ashritanam

sarvartha-dam sva-krita-vid vishrijeta ko nu

ko va bhajet kim api vismritaye 'nu bhutyai

kim va bhaven na tava pada-rajo-jusham nah

tam—that; tva—You; akhila—of all; atma—the Supreme Soul; dayita—the most dear; ishvaram—and the supreme controller; ashritanam—of those who take shelter of You; sarva-artha—of all perfections; dam—the bestower; sva-krita—the benefit you have given; vit—who knows; vishrijeta—can reject; kah—who; nu—indeed; kah—who; va—or; bhajet—can accept; kim api—anything; vismritaye—for forgetfulness; anu—consequently; bhutyai—for sense gratification; kim—what; va—or; bhavet—is; na—not; tava—Your; pada—of the lotus feet; rajah—the dust; jusham—for those who are serving; nah—ourselves.

Who, then, could dare reject You, the very Soul, the most dear object of worship, and the Supreme Lord of all - You who give all possible perfections to the devotees who take shelter of You? Who could be so ungrateful, knowing the benefits You bestow? Who would reject You and accept something for the sake of material enjoyment, which simply leads to forgetfulness of You? And what lack is there for us who are engaged in the service of the dust of Your lotus feet? (5)

11.29.34 Shri Krishna to Uddhava

martyo yada tyakta-samasta-karma

niveditatma vicikirshito me

tadamritatvam pratipadyamano

mayatma-bhuyaya ca kalpate vai

martyah—a mortal; yada—when; tyakta—having given up; samasta—all; karma—his fruitive activities; nivedita-atma—having offered his very self; vicikirshitah—desirous of doing something special; me—for Me; tada—at that time; amritatvam—immortality; pratipadyamanah—in the process of attaining; maya—with Me; atma-bhuyaya—for equal opulence; ca—also; kalpate—he becomes qualified; vai—indeed.

A person who gives up all fruitive activities and offers himself entirely unto Me, eagerly desiring to render service unto Me, achieves liberation from birth and death and is promoted to the status of sharing My own opulences.

11.29.09-10 Shri Krishna to Uddhava

kuryat sarvani karmani

mad-artham shanakaih smaran

mayy arpita-manash-citto

mad-dharmatma-mano-ratih

kuryat—one should perform; sarvani—all; karmani—prescribed activities; mat-artham—for Me; shanakaih—without becoming impetuous; smaran—remembering; mayi—unto Me; arpita—who has offered; manah-cittah—his mind and his intelligence; mat-dharma—My devotional service; atma-manah—

of his own mind; ratih—the attraction.

Always remembering Me, one should perform all his duties for Me without becoming impetuous. With mind and intelligence offered to Me, one should fix his mind in attraction to My devotional service. (9)

deshan punyan ashrayeta

mad-bhaktaih sadhubhih shritan

devasura-manushyeshu

mad-bhaktacaritani ca

deshan—places; punyan—sacred; ashrayeta—he should take shelter of; mat-bhaktaih—by My devotees; sadhubhih—saintly; shritan—resorted to; deva—among the demigods; asura—demons; manushyeshu—and human beings; mat-bhakta—of My devotees; acaritani—the activities; ca—and.

One should take shelter of holy places where My saintly devotees reside, and one should be guided by the exemplary activities of My devotees, who appear among the demigods, demons and human beings. (10)

11.29.12 Shri Krishna to Uddhava

mam eva sarva-bhuteshu

bahir antar apavritam

ikshetatmani catmanam

yatha kham amalashayah

mam—Me; eva—indeed; sarva-bhuteshu—within all living beings; bahih—externally; antah—internally; apavritam—uncovered; iksheta—one should see; atmani—within himself; ca—also; atmanam—the Supreme Soul; yatha—as; kham—the sky; amala-ashayah—having a pure heart.

With a pure heart one should see Me, the Supreme Soul within all beings and also within oneself, to be both unblemished by anything material and also present everywhere, both externally and internally, just like the omnipresent sky.

11.29.15 Shri Krishna to Uddhava

nareshv abhikshnam mad-bhavam

pumso bhavayato 'cirat

spardhasuya-tiraskarah

sahankara viyanti hi

nareshu—in all persons; abhikshnam—constantly; mat-bhavam—the personal presence of Me; pumsah—of the person; bhavayatah—who is meditating upon; acirat—quickly; spardha—the tendency to feel rivalry (against equals); asuya—envy (of superiors); tiraskarah—and abuse (of inferiors); sa—along with; ahankarah—false ego; viyanti—they disappear;

For him who constantly meditates upon My presence within all persons, the bad tendencies of rivalry, envy and abusiveness, along with the false ego, are very quickly destroyed.

11.29.20 Shri Krishna to Uddhava

na hy angopakrame dhvamso

mad-dharmasyoddhavanv api

maya vyavasitah samyan

nirgunatvad anashishah

na—there is not; hi—indeed; anga—My dear Uddhava; upakrame—in the attempt; dhvamsah—destruction; mat-dharmasya—of My devotional service; uddhava—My dear Uddhava; anu—the slightest; api—even; maya—by Me; vyavasitah—established; samyak—perfectly; nirguna-tvat—because of its being transcendental; anashishah—having no ulterior motive.

My dear Uddhava, because I have personally established it, this process of devotional service unto Me is transcendental and free from any material motivation. Certainly a devotee never suffers even the slightest loss by adopting this process.

09.04.18-20 Shukadeva Gosvami to Maharaja Parikshit

sa vai manah krishna-padaravindayor

vacamsi vaikuntha-gunanuvarnane

karau harer mandira-marjanadishu

shrutim cakaracyuta-sat-kathodaye

sah—he (Maharaja Ambarisha); vai—indeed; manah—his mind; krishna-pada-aravindayoh—(fixed) upon the two lotus feet of Lord Krishna; vacamsi—his words; vaikuntha-guna-anuvarnane—describing the glories of Krishna; karau—his two hands; hareh mandira-marjana-adishu—in activities like cleansing the temple of Hari, the Supreme Personality of Godhead; shrutim—his ear; cakara—engaged; acyuta—of or about Krishna, who never falls down; sat-katha-udaye—in hearing the transcendental narrations;

Maharaja Ambarisha always engaged his mind in meditating upon the lotus feet of Krishna, his words in describing the glories of the Lord, his hands in cleansing the Lord's temple, and his ears in hearing the words spoken by Krishna or about Krishna. (18)

mukunda-lingalaya-darshane drishau

tad-bhritya-gatra-sparshe 'nga-sangamam

ghranam ca tat-pada-saroja-saurabhe

shrimat-tulasya rasanam tad-arpite

mukunda-linga-alaya-darshane—in seeing the Deity and temples and holy dhamas of Mukunda; drishau—his two eyes; tat-bhritya—of the servants of Krishna; gatra-sparshe—in touching the bodies; anga-sangamam—contact of his body; ghranam ca—and his sense of smell; tat-pada—of His lotus feet; saroja—of the lotus flower; saurabhe—in (smelling) the fragrance; shrimat-tulasyah—of the tulasi leaves; rasanam—his tongue; tat-arpite—in the prasada offered to the Lord;

He engaged his eyes in seeing the Deity of Krishna, Krishna's temples and Krishna's places like Mathura and Vrindavana, he engaged his sense of touch in touching the bodies of the Lord's devotees, he engaged his sense of smell in smelling the fragrance of tulasi offered to the Lord and he engaged his tongue in tasting the Lord's prasada. (19)

padau hareh kshetra-padanusarpane

shiro hrishikesha-pada bhivandane

kamam ca dasye na tu kama-kamyaya

yathottamashloka janashraya ratih

padau—his two legs; hareh—of the Personality of Godhead; kshetra—holy places like the temple or Vrindavana and Dvaraka; pada-anusarpane—walking to those places; shirah—the head; hrishikesha—of Krishna, the master of the senses; pada-abhivandane—in offering obeisances to the lotus feet; kamam ca—and his desires; dasye—in being engaged as a servant; na—not; tu—indeed; kama-kamyaya—with a desire for sense gratification; yatha—as; uttamashloka

jana-ashraya—if one takes shelter of a devotee such as Prahlada; ratih—attachment.

He engaged his legs in walking to the holy places and temples of the Lord, his head in bowing down before the Lord, and all his desires in serving the Lord, twenty-four hours a day. Indeed, Maharaja Ambarisha never desired anything for hisown sense gratification. He engaged all his senses in devotional service, in various engagements related to the Lord. This is the way to increase attachment for the Lord and be completely free from all material desires. (20)

07.01.26-27 Narada Muni to Maharaja Yudhishthira

tasmad vairanubandhena

nirvairena bhayena va

snehat kamena va yunjyat

kathancin nekshate prithak

tasmat—therefore; vaira-anubandhena—by constant enmity; nirvairena—by devotion; bhayena—by fear; va—or; snehat—from affection; kamena—by lusty desires; va—or; yunjyat—one should concentrate; kathancit—somehow or other; na—not; ikshate—sees; prithak—something else.

Therefore, by enmity or by devotional service, by fear, by affection or by lusty desire - by all of these or anyone of them - if a conditioned soul

somehow or other concentrates his mind upon the Lord, the result is the same, for the Lord, because of His blissful position, is never affected by enmity or friendship. (26)

yatha vairanubandhena

martyas tan-mayatam iyat

na thata bhakti-yogena

iti me nishcita matih

yatha—as; vaira-anubandhena—by constant enmity; martyah—a person; tat-mayatam—absorption in Him; iyat—may attain; na—not; thata—in a like manner; bhakti-yogena—by devotional service; iti—thus; me—my; nishcita—definite; matih—opinion.

Narada Muni continued: By devotional service one cannot achieve such intense absorption in thought of the Supreme Personality of Godhead as one through enmity toward Him. That is my opinion. (27)

07.01.28-29 Narada Muni to Maharaja Yudhishthira

kitah peshaskrita ruddhah

kudyayam tam anusmaran

samrambha-bhaya-yogena

vindate tat-svarupatam

evam krishne bhagavati

maya-manuja ishvare

vairena puta-papmanas

tam apur anucintaya

kitah—the grassworm; peshaskrita—by a bee; ruddhah—confined; kudyayam—in a hole in a wall; tam—that (bee); anusmaran—thinking of; samrambha-bhaya-yogena—through intense fear and enmity; vindate—attains; tat—of that bee; sva-rupatam—the same form; evam—thus; krishne—in Krishna; bhagavati—the Personality of Godhead; maya-manuje—who appeared by His own energy in His eternal humanlike form; ishvare—the Supreme; vairena—by enmity; puta-papmanah—those purified of sins; tam—Him; apuh—attained; anucintaya—by thinking of.

A grassworm confined in a hole of a wall by a bee thinks of the bee in fear and enmity and later becomes a bee simply because of such remembrance. Similarly, if the conditioned souls somehow or other think of Krishna, who is sac-cid-ananda-vigraha, they will become free from their sins. Whether thinking of Him as their worshipable Lord or an enemy, because of constantly thinking of Him they will regain their spiritual bodies.

07.01.30-32 Narada Muni to Maharaja Yudhishthira

kamad dveshad bhayat snehad

yatha bhaktyeshvare manah

aveshya tad-agham hitva

bahavas tad-gatim gatah

kamat—from lust; dveshat—from hatred; bhayat—from fear; snehat—from affection; yatha—as well as; bhaktya—by devotion; ishvare—in the Supreme; manah—the mind; aveshya—absorbing; tat—of that; agham—sin; hitva—giving up; bahavah—many; tat—of that; gatim—path of liberation; gatah—attained.

Many, many persons have attained liberation simply by thinking of Krishna with great attention and giving up sinful activities. This great attention may be due to lusty desires, inimical feelings, fear, affection or devotional service. I shall now explain how one receives Krishna's mercy simply by concentrating one's mind upon Him. (30)

gopyah kamad bhayat kamso

dveshac caidyadayo nripah

sambandhad vrishnayah snehad

yuyam bhaktya vayam vibho

gopyah—the gopis; kamat—out of lusty desires; bhayat—out of fear; kamsah—King Kamsa; dveshat—out of envy; caidya-adayah—Shishupala and others;

nripah—kings; sambandhat—out of kinship; vrishnayah—the Vrishnis or the Yadavas; snehat—out of affection; yuyam—you (the Pandavas); bhaktya—by devotional service; vayam—we; vibho—O great King.

My dear King Yudhishthira, the gopis by their lusty desires, Kamsa by his fear, Shishupala and other kings by envy, the Yadus by their familial relationship with Krishna, and we, the general devotees, by our devotional service, have obtained the mercy of Krishna. (31)

katamo 'pi na venah syat

pancanam purusham prati

tasmat kenapy upayena

manah krishne niveshayet

katamah api—anyone; na—not; venah—the atheistic King Vena; syat—would adopt; pancanam—of the five (previously mentioned); purusham—the Supreme Personality of Godhead; prati—in regard to; tasmat—therefore; kenapi—by any; upayena—means; manah—the mind; krishne—in Krishna; niveshayet—one should fix.

Somehow or other, one must consider the form of Krishna very seriously. Then, by one of the five different processes mentioned above, one can return home, back to Godhead. Atheists like King Vena, however, being unable to think of Krishna's form in any of these five ways, cannot attain salvation. Therefore, one must somehow think of Krishna, whether in a friendly way

or inimically. (32)

10.87.23 The Personified Vedas to Maha-Vishnu

nibhrita-marun-mano-’ksha-dridha-yoga-yujo hridi yan

munaya upasate tad arayo ’pi yayuh smaranat

striya uragendra-bhoga-bhuja-danda-vishakta-dhiyo

vayam api te samah sama-drisho ’nghri-saroja-sudhah

nibhrita—brought under control; marut—with breathing; manah—mind; aksha—and senses; dridha-yoga—in steadfast yoga; yujam—engaged; hridi—in the heart; yat—which; munayah—sages; upasate—worship; tat—that; arayah—enemies; api—also; yayuh—attained; smaranat—by remembering; striyah—women; uraga-indra—of lordly serpents; bhoga—(like) the bodies; bhuja—whose arms; danda—rodlike; vishakta—attracted; dhiyah—whose minds; vayam—we; api—also; te—to You; samah—equal; sama—equal; drishah—whose vision; anghri—of the feet; saroja—lotuslike; sudhah—(relishing) the nectar.

Simply by constantly thinking of Him, the enemies of the Lord attained the same Supreme Truth whom sages fixed in yoga worship by controlling their breath, mind and senses. Similarly, we srutis, who generally see You as all-pervading, will achieve the same nectar from Your lotus feet that Your consorts are able to relish because of their loving attraction to Your mighty, serpentine arms, for You look upon us and Your consorts in the same way.

10.33.36 Shukadeva Gosvami to Maharaja Parikshit

anugrahaya bhaktanam

manusham deham asthitah

bhajate tadrishih krida

yah shrutva tat-paro bhavet

anugrahaya—to show mercy; bhaktanam—to His devotees; manusham—humanlike; deham—a body; asthitah—assuming; bhajate—He accepts; tadrishih—such; kridah—pastimes; yah—about which; shrutva—hearing; tat-parah—dedicated to Him; bhavet—one becomes.

When the Lord assumes a humanlike body to show mercy to His devotees, He engages in such pastimes as will attract those who hear about them to become dedicated to Him.

CHAPTER 13

Sadhana Bhakti

Executed Exclusively by Taking Shelter of the Holy Name

(aikantiki namasraya sadhana-bhakti)

02.04.15 Sukadeva Gosvami to Maharaja Pariksit

yat-kirtanam yat-smaranam yad-ikshanam

yad-vandanam yac-chravanam yad-arhanam

lokasya sadyo vidhunoti kalmasham

tasmai subhadra-shravase namo namah

yat—whose; kirtanam—glorification; yat—whose; smaranam—remembrances; yat—whose; ikshanam—audience; yat—whose; vandanam—prayers; yat—whose; shravanam—hearing about; yat—whose; arhanam—worshiping; lokasya—of all people; sadyah—forthwith; vidhunoti—specifically cleanses; kalmasham—effect of sins; tasmai—unto Him; subhadra—all-auspicious; shravase—one who is heard; namah—my due obeisances; namah—again and again.

Let me offer my respectful obeisances unto the all-auspicious Lord Shri Krishna, about whom glorification, remembrances, audience, prayers, hearing and worship can at once cleanse the effects of all sins of the

performer.

06.03.22 Yamaraja to his Order Carriers

etavan eva loke 'smin

pumsam dharmah parah smritah

bhakti-yogo bhagavati

tan-nama-grahanadibhih

etavan—this much; eva—indeed; loke asmin—in this material world; pumsam—of this living entities; dharmah—the religious principles; parah—transcendental; smritah—recognized; bhakti-yogah—bhakti yoga, or devotional service; bhagavati—to the Supreme Personality of Godhead (not to the demigods); tat—His; nama—of the holy name; grahana-adibhih—beginning with chanting;

Devotional service, beginning with the chanting of the holy name of the Lord, is the ultimate religious principle for the living being in human society.

03.33.06 Devahuti to Lord Kapiladeva

yan-namadheya-shravananukitanad

yat-prahvanad yat-smaranad api kvacit

shvado 'pi sadyah savanaya kalpate

kutah punas te bhagavan nu darshanat

yat—of whom (the Supreme Personality og Godhead); namadheya—the name; shravana—hearing; anukirtanat—by chanting; yat—to whom; prahvanat—by offering obeisances; yat—whom; smaranat—by remembering; api—even; kvacit—at any time; shva-adah—a dog-eater; api—even; sadyah—immediately; savanaya—for performing Vedic sacrifices; kalpate—becomes eligible; kutah—what to speak of; punah—again; te—You; bhagavan—O Supreme Personality of Godhead; nu—then; darshanat—by seeing face to face.

To say nothing of the spiritual advancement of persons who see the Supreme Person face to face, even a person born in a family of dog-eaters immediately becomes eligible to perform Vedic sacrifices if he once utters the holy name of the Supreme Personality of Godhead or chants about Him, hears about His pastimes, offers Him obeisances or even remembers Him.

03.33.07 Devahuti to Lord Kapiladeva

aho bata shva-paco 'to gariyan

yaj-jihvagre vartate nama tubhyam

tepus tapas te juhuvuh sasnur arya

brahmanucur nama grinanti ye te

aho bata—oh, how glorious; shva-pacah—a dog-eater; atah—hence; gariyan—worsipable; yat—of whom; jihva-agre—on the tip of the tongue; vartate—is; nama—the holy name; tubhyam—unto You; tepuh tapah—practiced austerities; te—they; juhuvuh—executed fire sacrifices; sasnuh—took bath in the sacred rivers; aryah—Aryans; brahma anucuh—studied the Vedas; nama—the holy name; grinanti—accept; ye—they who; te—Your.

Oh, how glorious are they whose tongues are chanting Your holy name! Even if born in the families of dog-eaters, such persons are wornshipable. Persons who chant the holy name of Your Lordship must have executed all kinds of austerities and fire sacrifinces and achieved all the good manners of the Aryans. To be chanting the holy name of Your Lordship, they must have bathed at holy places of pilgrimage, studied the Vedas and fulfilled everything required.

01.01.14 Suta Gosvami to Saunaka Rsi

apannah samshritim ghoram

yan-nama vivasho grinan

tatah sadyo vimucyeta

yad bibheti svayam bhayam

apannah—being entangled; samshritim—in the hurdle of birth and death; ghoram—too somplicated; yat—what; nama—the absolute name; vivashah—unconsciosly; grinan—chanting; tatah—from that; sadyah—at once; vimucyeta

—gets freedom; yat—that which; bibheti—fears; svayam—personally; bhayam—fear itself.

Living beings who are entangled in the complicated meshes of birth and death can be freed immediately by even unconsciously chanting the holy name of Krishna, which is feared by fear personified.

12.03.44-46 Sukadeva Gosvami to Maharaja Pariksit

yan-namadheyam mriyamana aturah

patan skhalan va vivasho grinan puman

vimukta-karmargala uttamam gatim

prapnoti yakshyanti na tam kalau janah

yat—whose; namadheyam—name; mriyamanah—a person who is dying; aturah—distressed; patan—collapsing; skhalan—voice faltering; va—or; vivashah—helplessly; grinan—chanting; puman—a person; vimukta—freed; karma—of fruitive work; argalah—from the chains; uttamam—the topmost; gatim—destination; prapnoti—achieves; yakshyanti na—they do not worship; tam—Him, the Personality of Godhead; kalau—in the age of Kali; janah—people.

Terrified, about to die, a man collapses on his bed. Although his voice is faltering and he is hardly conscious of what he is saying, if he utters the holy name of the Supreme Lord he can be freed from the reaction of his fruitive work and achieve the supreme destination. But still people in the age of Kali

will not worship the Supreme Lord. (44)

pumsam kali-kritan doshan

dravya-deshatma-sambhavan

sarvan harati citta-stho

bhagavan purushottamah

pumsam—of men; kali-kritan—created by the influence of Kali; doshan—the faults; dravya—objects; desha—space; atma—and personal nature; sambhavan—based upon; sarvan—all; harati—steals away; citta-sthah—situated within the heart; bhagavan—the almighty Lord; purusha-uttamah—the Supreme Person.

In the Kali-yuga, objects, places and even individual personalities are all polluted. The almighty Personality of Godhead, however, can remove all such contamination from the life of one who fixes the Lord within his mind. (45)

shrutah sankirtito dhyatah

pujitash cadrito ’pi va

nrinam dhunoti bhagavan

hrit-stho janmayutashubham

shrutah—heard; sankirtitah—glorified; dhyatah—meditated upon; pujitah—

worshiped; ca—and; adritah—venerated; api—even; va—or; nrinam—of men; dhunoti—cleanses away; bhagavan—the Supreme Personality of Godhead; hrit-sthah—seated within their hearts; janma-ayuta—of thousands of births; ashubham—the inauspicious contamination.

If a person hears about, glorifies, meditates upon, worships or simply offers great respect to the Supreme Lord, who is situated within the heart, the Lord will remove from his mind the contamination accumulated during many thousands of lifetimes. (46)

11.05.32 Karabhajana Muni to Maharaja Nimi

krishna-varnam tvishakrishnam

sangopangastra-parshadam

yajnaih sankirtana-prayair

yajanti hi su-medhasah

krishna-varnam—repeating the syllables krish-na; tvisha—with a luster; akrishnam—not black (golden); sa-anga—along with associates; upa-anga—servitors; astra—weapons; parshadam—confidential companions; yajnaih—by sacrifice; sankirtana-prayaih—consisting chiefly of congregational chanting; yajanti—they worship; hi—certainly; su-medhasah—intelligent persons.

In the age of Kali, intelligent persons perform congregational chanting to worship the incarnation of Godhead who constantly sings the names of

Krishna. Although His complexion is not blackish, He is Krishna Himself. He is accompanied by His associates, servants, weapons and confidential companions.

11.05.36 Karabhajana Muni to Maharaja Nimi

kalim sabhajayanty arya

guna jnah sara-bhaginah

yatra sankirtanenaiva

sarva-svartho 'bhilabhyate

kalim—the age of Kali; sabhajayanti—they praise; aryah—progressive souls; guna-jnah—who know the true value (of the age); sara-bhaginah—who are able to pick out the essence; yatra—in which; sankirtanena—by the congregational chanting of the holy names of the Supreme Lord; eva—merely; sarva—all; sva-arthah—desired goals; abhilabhyate—are attained.

Those who are actually advanced in knowledge are able to appreciate the essential value of this age of Kali. Such enlightened persons worship Kali-yuga because in this fallen age all perfection of life can easily be achieved by the performance of sankirtana.

12.11.25 Suta Gosvami to Saunaka Rsi

shri-krishna krishna-sakha vrishny-rishabhavani-dhrug-

rajanya-vamsha-dahananapavarga-virya

govinda gopa-vanita-vraja-bhritya-gita

tirtha-shravah shravana-mangala pahi bhrityan

shri-krishna—O Shri Krishna; krishna-sakha—O friend of Arjuna; vrishni—of the descendants of Vrishni; rishabha—O chief; avani—on the earth; dhruk—rebellious; rajanya-vamsha—of the dynasties of kings; dahana—O annihilator; anapavarga—without deterioration; virya—whose prowess; govinda—O proprietor of Goloka-dhama; gopa—of the cowherd men; vanita—and the cowherd women; vraja—by the multitude; bhritya—and by their servants; gita—sung; tirtha—pious, as the most holy place of pilgrimage; shravah—whose glories; shravana—just to hear about whom; mangala—auspicious; pahi—please protect; bhrityan—Your servants.

O Krishna, O friend of Arjuna, O chief among the descendants of Vrsni, You are the destroyer of those political parties that are disturbing elements on this earth. Your prowess never deteriorates. You are the proprietor of the transcendental abode, and Your most sacred glories, which are sung by Vrndavana's cowherd men and women and their servants, bestow all auspiciousness just by being heard. O Lord, please protect Your devotees.

01.06.26 Narada Muni to Vyasadeva

namany anantasya hata-trpah pathan

guhyani bhadrani kritani ca smaran

gam paryatams tushta-mana gata-sprihah

kalam pratikshan vimado vimatsarah

namani—the holy name, fame, etc.; anantasya—of the unlimited; hata-trapah—being freed from all formalities of the material world; pathan—by recitation, repeated reading, etc.; guhyani—mysterious; bhadrani—all benedictory; kritani—activities; ca—and; smaran—constantly remembering; gam—on the earth; paryatan—traveling all through; tushta-manah—fully satisfied; gata-sprihah—completely freed from all material desires; kalam—time; pratikshan—awaiting; vimadah—without being proud; vimatsarah—without being envious.

Thus I began chanting the holy name and fame of the Lord by repeated recitation, ignoring all the formalities of the material world. Such chanting and remembering of the transcendental pastimes of the Lord are benedictory. So doing, I traveled all over the earth, fully satisfied, humble and unenvious.

02.01.11 Sukadeva Gosvami to Maharaja Pariksit

etan nirvidyamananam

icchatam akuto-bhayam

yoginam nripa nirnitam

harer namanukirtanam

etan—it is; nirvidyamananam—of those who are completely free from all material desires; icchatam—of those who are desirous of all sorts of material enjoyment; akutah-bhayam—free from all doubts and fear; yoginam—of all who are self-satisfied; nripa—O King; nirnitam—decided truth; hareh—of the Lord, Shri Krishna; nama—holy name; anu—after someone, always; kirtanam—chanting.

O King, constant chanting of the holy name of the Lord after the ways of the great authorities is the doubtless and fearless way of success for all, including those who are free from all material desires, those who are desirous of all material enjoyment, and also those who are self-satisfied by dint of transcendental knowledge.

02.03.24 Saunaka Rsi to Suta Gosvami

tad ashma-saram hridayam batedam

yad grihyamanair hari-nama-dheyaih

na vikriyetatha yada vikaro

netre jalam gatra-ruheshu harshah

tat—that; ashma-saram—is steel-framed; hridayam—heart; bata idam—certainly that; yat—which; grihyamanaih—in spite of chanting; hari-nama—the holy name of the Lord; dheyaih—by concentracion of the mind; na—does not; vikriyeta—change; atha—thus; yada—when; vikarah—reaction; netre—in the eyes; jalam—tears; gatra-ruheshu—at the pores; harshah—aruptions of ectasy.

Certainly that heart is steel-framed which, in spite of one's chanting the holy name of the Lord with concentration, does not change when ecstasy takes place, tears fill the eyes and the hairs stand on end.

06.11.24 Vrtrasura Praying to The Supreme Lord

aham hare tava padaika-mula-

dasanudaso bhavitasmi bhujah

manah smaretasu-pater gunams te

grinita vak karma karotu kayah

aham—I; hare—O my Lord; tava—of Your Lordship; pada-ekamula—whose only shelter is the lotus feet; dasa-anudasah—the servant of Your servant; bhavitasmi—shall I become; bhuyah—again; manah—my mind; smareta—may remember; asu-pateh—of the Lord of my life; gunan—the attributes; te—of Your Lordship; grinita—may chant; vak—my words; karma—activities of service to You; karotu—may perform; kayah—my body.

O my Lord, O Supreme Personality of Godhead, will I again be able to be a servant of Your eternal servants who find shelter only at Your lotus feet? O Lord of my life, may I again become their servant so that my mind may always think of Your transcendental attributes, my words always glorify those attributes, and my body always engage in the loving service of Your Lordship?

06.11.26 Vrtrasura Praying to The Supreme Lord

ajata-paksha iva mataram khagah

stanyam yatha vatsatarah kshudh-artah

priyam priyeva vyushitam vishanna

mano ravindaksha didirikshate tvam

ajata-pakshah—who have not yet grown wings; iva—like; mataram—the mother; khagah—small birds; stanyam—the milk from the udder; yatha—just as; vatsatarah—the young calves; kshudh-artah—distressed by hunger; priyam—the beloved or husband; priya—the wife or lover; iva—like; vyushitam—who is away from home; vishanna—morose; manah—my mind; aravinda-aksha—O lotus-eyed one; didrikshate—wants to see; tvam—You;

O lotus-eyed Lord, as baby birds that have not yet developed their wings always look for their mother to return and feed them, as small calves tied with ropes awaitanxiously the time of milking, when they will be allowed to drink the milk of their mothers, or as a morose wife whose husband is away from home always longs for him to return and satisfy her in all respects, I always yearn for the pportunity to render direct service unto You.

06.02.07 Vishnudutas to Yamadutas

ayam hi krita-nirvesho

janma-koty-amhasam api

yad vyajahara vivasho

nama svasty-ayanam hareh

ayam—this person (Ajamila); hi—indeed; krita-nirveshah—has undergone all kinds of atonement; janma—of births; koti—of milions; amhasam—for the sinful activites; api—even; yat—because; vyajahara—he has chanted; vivashah—in a helpless condition; nama—the holy name; svasti-ayanam—the means of liberation; hareh—of the Supreme Personality of Godhead.

Ajamila has already atoned for all his sinful actions. Indeed, he has atoned not only for sins performed in one life but for those erformed in millions of lives, for in a helpless condition he chanted the holy name of Narayana. Even though he did not chant purely, he chanted without offense, and therefore he is now pure and eligible for liberation.

06.02.09-10 Vishnudutas to Yamadutas

stenah sura-po mitra-dhrug

brahma-ha guru-talpa-gah

stri-raja-pitri-go-hanta

ye ca patakino –pare

sarvesham apy aghavatam

idam eva sunishkritam

nama-vyaharanam vishnor

yatas tad-vishaya matih

stenah—one who steals; sura-pah—a drunkard; mitra-dhruk—one who turns against a friend or relative; brahma-ha—one who kills a brahmana; guru-talpa-gah—one who indulges in sex with the wife of his teacher or guru; stri—women; raja—king; pitri—father; go—of cows; hanta—the killer; ye—those who; ca—also; patakinah—commited sinful activities; apare—many others; sarvesham—of all of them; api—although; agha-vatam—persons who have comitted many sins; idam—this; eva—certainly; su-nishkritam—perfect atonement; nama-vyaharanam—chanting of the holy name; vishnoh—of Lord Vishnu; yatah—because of which; tat-vishaya—on the person why chants the holy name; matih—His attention.

The chanting of the holy name of Lord Vishnu is the best process of atonement for a thief of gold or other valuables, for a drunkard, for one who betrays a friend or relative, for one who kills a brahmana, or for one who indulges in sex with the wife of his guru or another superior. It is also the best method of atonement for one who murders women, the king or his father, for one who slaughers cows, and for all other sinful men. Simply by chanting the holy name of Lord Vishnu, such sinful persons may attract the attention of the Supreme Lord, who therefore considers, "Because this man

has chanted My holy name, My duty is to give him protection." (9-10)

06.02.14-15 Vishnudutas to Yamadutas

sanketyam parihasyam va

stobham helanam eva va

vaikuntha-nama-grahanam

asheshagha-haram viduh

sanketyam—as an assignation; parihasyam—jokingly; va—or; stobham—as musical entertainment; helanam—neglectfully; eva—certainly; va—or; vaikuntha—of the Lord; nama-grahanam—chanting the holy name; ashesha—unlimited; agha-haram—neutralizing the effect of sinful life; viduh—advanced transcedentalists know.

One who chants the holy name of the Lord is immediately freed from the reactions of unlimited sins, even if he chants indirectly [to indicate something else], jokingly, for musical entertainment, or even neglectfully. This is accepted by all the learned scholars of the scriptures. (14)

patitah skhalito bhagnah

sandashtas tapta ahatah

harir ity avashenatha

puman narhati yatanah

patitah—fallen down; skhalitah—slipped; bhagnah—having broken his bones; sandashtah—bitten; taptah—severely attacked by fever or similar painful conditions; ahatah—injured; harih—Lord Krishna; iti—thus; avashena—accidentally; aha—chants; puman—a person; na—not; arhati—deserves; yatanah—hellish conditions.

If one chants the holy name of Hari and then dies because of an accidental misfortune, such as falling from the top of a house, slipping and suffering broken bones while traveling on the road, being bitten by a serpent, being afflicted with pain and high fever, or being injured by a weapon, one is immediately absolved from having to enter hellish life, even though he is sinful. (15)

06.02.17 Vishnudutas to Yamadutas

tais tany aghani puyante

tapo-dana-vratadibhih

nadhamarjam tad-dhridayam

tad apishanghri-sevaya

taih—by those; tani—all those; aghani—sinful activities and their results; puyante—become vanquished; tapah—austerity; dana—charity; vrata-adibhih—by vows and other such activities; na—not; adharma-jam—produced from

irreligious actions; tat—of that; hridayam—the heart; tat—that; api—also; isha-anghri—of the lotus feet of the Lord; sevaya—by service;

Although one may neutralize the reactions of sinful life through austerity, charity, vows and other such methods, these pious activities cannot uproot the material desires in one's heart. However, if one serves the lotus feet of the Personality of Godhead, he is imnmediately freed from all such contaminations.

06.02.18-19 Vishnudutas to Yamadutas

ajnanad athava jnanad

uttamashloka-nama yat

sankirtitam agham pumso

dahed edho yathanalah

ajnanat—out of ignorance; athava—or; jnanat—with knowledge; uttamashloka—of the Supreme Personality og Godhead; nama—the holy name; yat—that which; sankirtitam—chanted; agham—sin; pumsah—of a person; dahet—burns to ashes; edhah—dry grass; yatha—just as; analah—fire.

As a fire burns dry grass to ashes, so the holy name of the Lord, whether chanted knowingly or unknowingly, burns to ashes, without fail, all the reactions of one's sinful activities. (18)

yathagadam viryatamamupayuktam yadrcchayaajanato 'py

atma-gunamkuryan mantro 'py udahrtah

yatha—just like; agadam—medicine; virya-tamam—very powerful; upayuktam—properly taken; yadrcchaya—somehow or other; ajanatah—by a person without knowledge; api—even; atma-gunam—its own potency; kuryat—manifests; mantrah—the Hare Krishna mantra; api—also; udahrtah—chanted.

If a person unaware of the effective potency of a certain medicine takes that medicine or is forced to take it, it will act even without his knowledge because its potency does not depend on the patient's understanding. Similarly, even though one does not know the value of chanting the holy name of the Lord, if one chants knowingly or unknowingly, the chanting will be very effective. (19)

06.02.49 Sukadeva Gosvami to Maharaja Pariksit

mriyamano harer namagrnan putropacaritam

ajamilo 'py agad dhama

kim uta sraddhaya grnan

mriyamanah—at the time of death; hareh nama—the holy name of Hari; grnan—chanting; putra-upacaritam—indicating his son; ajamilah—Ajamila; api—even; agat—went; dham—to the spiritual world; kim uta—what to speak of; sraddhaya—with faith and love;grnan—chanting.

While suffering at the time of death, Ajamila chanted the holy name of the Lord, and although the chanting was directed toward his son, he nevertheless returned home, back to Godhead. Therefore, if one faithfully and inoffensively chants the holy name of the Lord, where is the doubt that he will return to Godhead?

04.04.13 Satidevi to Daksa

nascaryam etdd yad asatsu sarvada

mahad-vininda kunapatma-vadis u

sersyam mahapurusa-pada-pamsubhir

nirasta-tejahsu tad eva sobhanam

na—not; ascaryam—wonderful; etat—this; yat—which; asatsu—evil; sarvada—always; mahat-vininda—the deriding of great souls; kunapa-atma-vadisu—among those who have accepted the dead body as the self; sa-irsyam—envy; maha-purusa—of great personalities; pada-pamsubhih—by the dust of the feet; nirasta-tejahsu—whose glory is diminished; tat—that; eva—certainly; sobhanam—very good.

It is not wonderful for persons who have accepted the transient material body as the self to engage always in deriding great souls. Such envy on the part of materialistic persons is very good because that is the way they fall down. They are diminished by the dust of the feet of great personalities.

11.05.06,7,9 Camasa Rsi to Maharaja Nimi

karmany akovidah stabdha

murkhah pandita-maninah

vadanti catukan mudha

yaya madhvya girotsukah

karmani—about the facts of fruitive work; akovidah—ignorant; stabdhah—puffed up by false pride; murkhah—fools; pandita-maninah—thinking themselves great scholars; vadanti—they speak; catukan—flattering entreaties; mudhah—bewildered; yaya—by which; madhvya—sweet; gira—words; utsukah—very eager.

Ignorant of the art of work, such arrogantly proud fools, enchanted and enlivened by the sweet words of the Vedas, pose as learned authorities and offer flattering entreaties to the demigods. (6)

rajasa ghora-sankalpah

kamuka ahi-manyavah

dambhika maninah papa

vihasanty acyuta-priyan

rajasa—by the prominence of the mode of passion; ghora-sankalpah—having horrible desires; kamukah—lusty; ahi-manyavah—their anger like that of a snake; dambhikah—deceitful; maninah—overly proud; papah—sinful; vihasanti—they make fun; acyuta-priyan—of those who are dear to the infallible Supreme Lord.

Due to the influence of the mode of passion, the materialistic followers of the Vedas become subject to violent desires and are excessively lusty. Their anger is like that of a snake. Deceitful, overly proud, and sinful in their behaviour, they mock the devotees who are dear to Lord Acyuta. (7)

shriya vibhutyabhijanena vidyaya

tyagena rupena balena karmana

jata-smayenandha-dhiyah saheshvaran

sato 'vamanyanti hari-priyan khalah

shriya—by their opulence (wealth, etc.); vibhutya—special abilities; abhijanena—aristocratic heritage; vidyaya—education; tyagena—renunciation; rupena—beauty; balena—strength; karmana—performance of Vedic rituals; jata—which is born; smayena—by such pride; andha—blinded; dhiyah—whose intelligence; saha-ishvaran—along with the Supreme Lord Himself; satah—the saintly devotees; avamanyanti—they disrespect; hari-priyan—who are very dear to Lord Hari; khalah—cruel persons.

The intelligence of cruel minded persons is blinded by false pride based on

great wealth, opulence, prestigious family connections, education, renunciation, personal beauty, physical strength and successful performance of Vedic rituals. Being intoxicated with this false pride, such cruel persons blaspheme the Supreme Personality of Godhead and His devotees. (9)

09.04.71 Narayana to Durvasa Muni

brahmams tad gaccha bhadram te

nabhaga-tanayam nrpam

ksamapaya maha-bhagam

tatah santir bhavisyati

brahman—O brahmana; tat—therefore; gaccha—you go; bhadram—all auspiciousness; te—unto you; nabhaga-tanayam—to the son of aharaja Nabhaga; nrpam—the King (Ambarisa); ksamapaya—just try to pacify him; maha-bhagam—a great personality, a pure devotee; tatah—thereafter; santih—peace; bhavisyati—there will be.

O best of the brahnmanas, you should therefore go immediately to King Ambarisa, the son of Maharaja Nabhaga. I wish you all good fortune. If you can satisfy Maharaja Ambarisa, then there will be peace for you.

10.88.03 Sukadeva Gosvami to Maharaja Pariksit

shri-shuka uvaca

shivah shakti-yutah shashvat

tri-lingo guna-samvritah

vaikarikas taijasash ca

tamasash cety aham tridha

shri-shukah uvaca—Shri Shuka said; shivah—Lord Shiva; shakti—with his energy, material nature; yatah—united; shashvat—always; tri—three; lingah—whose manifest features; guna—by the modes; samvritah—prayed to; vaikarikah—false ego in the mode of goodness; taijasah—false ego in the mode of passion; ca—and; tamasah—false ego in mode of ignorance; ca—and; iti—thus; aham—the principle of material ego; tridha—threefold.

Shri Sukadeva said: Lord Siva is always united with his personal energy, the material nature. Manifesting himself in three features in response to the entreaties of nature's three modes, he thus embodies the threefold principle of material ego in goodness, passion and ignorance.

07.15.25-26 Narada Muni to Maharaja Yudhisthira

rajas tamas ca sattvena

sattvam copasamena ca

etat samam gurau bhaktya

puruso hy anjasa jayet

rajah tamah—the modes of passion and ignorance; ca—and; sattvena—by developing the mode of goodness; sattvam—the mode of goodness; ca—also; upasamena—by giving up attachment; ca—and; etat—these; sarvam—all; gurau—unto the spiritual master; bhaktya—by rendering service in devotion; purusah—a person; hi—indeed; anjasa—easily; jayet—can conquer.

One must conquer the modes of passion and ignorance by developing the mode of goodness, and then one must become detached from the mode of goodness by promoting oneself to the platform of suddha-satntva. All this can be automatically done if one engages in the service of the spiritual master with faith and devotion. In this way one can conquer the influence of the modes of nature. (25)

yasya saksad bhagavatijnana-dipa-prade guraumartyasad-dhih

srutam tasyasarvam kunjara-saucavat

yasya—one who; saksat—directly; bhagavati—the Supreme Personality of Godhead; jnana-dipa-prade—who enlightens with the torch of knowledge; gurau—unto the spiritual master; martya-asat-dhih—considers the spiritual master to be like an ordinary human being and maintains such an unfavorable attitude; srutam—Vedic knowledge; tasya—for him; sarvam—everything; kunjara-sauca-vat—like the bath of an elephant in a lake.

The spiritual master should be considered to be directly the Supreme Lord because he gives transcendental knowledge for enlightenment. Consequently, for one who maintains the material conception that the spiritual master is an ordinary human being, everything is frustrated. His enlightenment and his Vedic studies are like the bathing of and elephant. (26)

11.03.26 Prabuddha Rsi to Maharaja Nimi

shraddham bhagavate shastre

'nindam anyatra capi hi

mano-vak-karma-dandam ca

satyam shama-damav api

shraddham—faith; bhagavate—related to the Supreme Lord; shastre—in scripture; anindam—not blaspheming; anyatra—others; ca—also; api hi—indeed; manah—of the mind; vak—speech; karma—and one's activities; dandam—strict control; ca—and; satyam—truthfulness; shama—self-control of the mind; damau—and of the external senses; api—also.

One should have firm faith that he will achieve all success in life by following those scriptures that describe the glories of the Supreme Personality of Godhead. At the same time, one should avoid blaspheming other scriptures. One should rigidly control his mind, speech and bodily activities, always speak the truth, and bring the mind and senses under full

control.

10.16.44 Nagapatnis to Shri Krishna

tat-prathyamana-vapuna vyathitatma-bhogas

tyaktvonnamayya kupitah sva-phanan bhujangah

tasthau shvasan chvasana-randhra-vinambarina-

stabdheknanolmuka-mukho harim iknamanah

tat—of Him, Lord Krinna; prathyamana—expanding; vapuna—by the transcendental body; vyathita—pained; atma—his own; bhogah—serpent body; tyaktva—giving Him up; unnamayya—raising high; kupitah—angered; sva-phanan—his hoods; bhujanga—the serpent; tasthau—stood still; shvasan—breathing heavily; shvasana-randhra—his nostrils; vina-ambarina—like two vessels for cooking poison; stabdha—fixed; iknana—his eyes; ulmuka—like firebrands; mukhah—his face; harim—the Supreme Personality of Godhead; iknamanah—observing.

We offer our obeisannces again and again to You, who are the basis of all authorintative evidence, who are the author and ultimate source of the revealed scriptures and who have manifested Yourself in those Vedic literatures encouraging sense gratification as well in those encouraging renunciation of the material world.

06.03.25 Yamaraja to his Order Carriers

Prayena veda tad idam na mahajano 'yamdevya vimohita-matir bata mayayalamtrayyam jadi-krta-matir madhu-puspitayamvaitanike

mahati karmani yujyamanah

prayena—almost always; veda—know; tat—that; idam—this; na—not; mahajanah—great personalities besides Svayambhu, Sambhu and the otherten; ayam—this; devya—by the energy of the Supreme Personality of Godhead; vimohita-matih—whose intelligence is bewildered; bata—indeed; mayaya—by the illusory energy; alam—greatly; trayyam—in the three Vedas; jadi-krta-matih—whose intelligence has been dulled; madhu-puspitayam—in the flowery Vedic language describing the results of ritualistic performances; vaitanike—in the performances mentioned in the Vedas; mahati—very great; karmani—fruitive activities; yujyamanah—being engaged.

Because they are bewildered by the illusory energy of the Supreme Personality of Godhead, Yajnavalkya and Jaimini and other compilers of the religious scriptures cannot know the secret, confidential religious system of the twelve mahajanas. They cannot understand the transcendental value of performing devotional service or chanting the Hare Krishna mantra. Because their minds are attracted to the ritualistic ceremonies mentioned in the Vedas - especially the Yajur Veda, Sama Veda and Rg Veda - their intelligence has become dull. Thus they are busy collecting the ingredients for ritualistic ceremonies that yield only temporary benefits, such as elevation to Svarganloka for material happiness. They are not attracted to the sankirtana movement; instead, they are interested in dharma, artha,

kama and moksa.

11.21.33-34 Shri Krishna to Uddhava

iṣṭveha devatā yajṣair

gatvā raṁsyāmahe divi

tasyānta iha bhūyāsma

mahā-śālā mahā-kulāḥ

evaṁ puṣpitayā vācā

vyākṣipta-manasāṁ nṛṇām

māninām cāti-lubdhānāṁ

mad-vārtāpi na rocate

iṣṭvā — offering sacrifice; iha — in this world; devatāḥ — to the demigods; yajṣaiḥ — by our sacrifices; gatvā — going; raṁsyāmahe — we shall enjoy; divi — in heaven; tasya — of that enjoyment; ante — at the end; iha — on this earth; bhūyāsmaḥ — we shall become; mahā-śālāḥ — great householders; mahā-kulāḥ — members of aristocratic families; evam — thus; puṣpitayā — by the flowery; vācā — words; vyākṣipta-manasām — for those whose minds are bewildered; nṛṇām — men; māninām — very proud; ca — and; ati-lubdhānām — extremely greedy; mad-vārtā — topics about Me; api — even; na rocate — have no attraction.

The worshipers of demigods think, “We shall worship the demigods in this life, and by our sacrifices we shall go to heaven and enjoy there. When that enjoyment is finished we shall return to this world and take birth as great householders in aristocratic families.” Being excessively proud and greedy, such persons are bewildered by the flowery words of the Vedas. They are not attracted to topics about Me, the Supreme Lord.

06.01.18 Sukadeva Gosvami to Maharaja Pariksit

prayascittani cirnaninarayana-paranmukhamna nispunanti

rajendrasura-kumbham ivapagah

prayascittani—processes of atonement; cirna-ni—very nicely performed; narayana-paranmukham—a nondevotee; na nispunanti—cannot purify; rajendra—O King; sura-kumbham—a pot containing liquor; iva—like; apa-gah—the waters of the rivers.

My dear King, as a pot containing liquor cannot be purified even if washed in the waters of many rivers, nondevotees cannot be purified by processes of atonement even if they perform them very well.

07.09.46 Prahlada Maharaja to Lord Nrsimhadeva

mauna vrata-sruta-tapo-'dhyayana-sva-dharma-vyakhya-raho japa-samadhaya apavargyahprayah param purusa te tv ajitendriyanam

varta bhavanty uta na vatra tu dambhikanam

mauna—silence; vrata—vows; sruta—Vedic knowledge; tapah—austerity; adhyayana—study of scripture; sva-dharma—executing varnasrama-dharma; vyakhya—explaining the sastras; rahah—living in a solitary place; japa—chanting or reciting mantras; samadhayah—remaining in trance; apavargyah—these are ten types of activities for advancing on the path of liberation; prayah—generally; param—the only means; purusa—O my Lord; te—all of them; tu—but; ajita—driyanam—of persons who cannot control the senses; vartah—means of living; bhavanti—are; uta—so it is said; na—not; va—or; atra—in this connection; tu—but; dambhikanam—of persons who are falsely proud.

O Supreme Personality of Godhead, there are ten prescribed methods on the path to liberation - to remain silent, not to speak to anyone, to observe vows, to ammass all kinds of Vedic knowledge, to undergo austerities, to study the Vedas and other Vedic literatures, to execute the duties of Varníasrama-dharma, to explain the sastras, to stay in a solitary place, to chant mantras silently, and to be absorbed in trance. These different methods for liberation are generally only a professional practice and means of livelihood for those who have not conquered their senses. Because such persons are falsely proud, these procedures may not be successful.

narada uvaca

taj janma tani karmanitad ayus tan mano vacahnrnam

yena hi visvatmasevyate harir isvarah

naradah uvaca—Narada said; tat janma—that birth; tani—those; karmani—fruitive activities; tat—that; ayuh—span of life; tat—that; manah—mind; vacah—words; nrnam—of human beings; yena—by which; hi—certainly; visva-atma—the Supersoul; sevyate—is served;harih—the Supreme Personality of Godhead; isvarah—the supreme

The great sage Narada said: When a living entity is born to engage in the devotionnal service of the Supreme Personality of Godhead, who is the supreme controller, his birth, all his fruitive activities, his life-span, his mind and his words are all factually perfect. (9)

kim janmabhis tribhir vehasaukra-savitra-yajnikaihkarmabhir

va trayi-proktaihpumso 'pi vibudhayusa

kim—what is the use; janmabhih—of births; tribhih—three; va—or; iha—in this world; saukra—by semen; savitra—by initiation; yajnikaih—by becoming a perfect brahmana; karmabhih—by activities; va—or; trayi—in the Vedas; proktaih—instructed; pumsah—of a human being; api—even; vibudha—of the demigods; ayusa—with a duration of life.

A civilized human being has three kinds of births. The first birth is by a

pure father and mother, and this birth is called birth by semen. The next birth takes place when one is initiated by the spiritual master, and this birth is called savitra. The third birth, called yajnika, takes place when one is given the opportunity to worship Lord Vishnu. Despite the opportunities for attaining such births, even if one gets the life-span of a demigod, if one does not actually engage in the service of the Lord, everything is useless. Similarly, one's activities may be mundane or spiritual, but they are useless if they are not meant for satisfying the Lord. (10)

srutena tapasa va kimvacobhis citta-vrttibhihbuddhya

va kim nipunayabalenendriya-radhasa

srutena—by Vedic education; tapasa—by austerities; va—or; kim—hat is the meaning; vacobhih—by words; citta—of consciousness; vrttibhih—by the occupations; buddhya—by intelligence; va—or; kim—what is the use; nipunaya—expert; balena—by bodily strength; indriya-radhasa—by power of the senses.

Without devotional service, what is the meaning of severe austerities, the process of hearing, the power of speech, the power of mental speculation, elevated intelligence, strength, and the power of the senses? (11)

kim va yogena sankhyenanyasa-svadhyayayor api

kim va sreyobhir anyais ca na yatratma-prado harih

kim—what is the use; va—or; yogena—by mystic yoga practice; sankhyena—by

the study of Sankhya philosophy; nyasa—by accepting sannyasa; svadhyayayoh—and by study of Vedic literature; api—even; kim—what is the use; va—or; sreyobhih—by auspicious activities; anyaih—other; ca—and; na—never; yatra—where; atma-pradah—full satisfaction of self; harih—the Supreme Personality of Godhead.

Transcendental practices that do not ultimately help one realize the Supreme Personality of Godhead are useless, be they mystic yoga practices, the analytical study of matter, severe austerity, the acceptance of sannyasa, or the study of Vedic literature. All these may be very important aspects of spiritual advancement, but unless one understands the Supreme Personality of Godhead, Hari, all these processes are useless. (12)

04.31.14 Narada Muni to the Pracetas

Yatha taror mula-nisecanenatrpyanti tat-skandha-bhujopasakhah

pranopaharac ca yathendriyanam tathaiva sarvarhanam acyutejya

yatha—as; taroh—of a tree; mula—the root; nisecanena—by watering; trpyanti—are satisfied; tat—its; skandha—trunk; bhuja—branches; upasakhah—and twigs; prana—the life air; upaharat—by feeding; ca—and; yatha—as; indriyanam—of the senses; tatha eva—similarly; sarva—of all demigods; arhanam—worship; acyuta—of the Supreme Personality of Godhead; ijya—worship.

As pouring water on the root of a tree energizes the trunk, branches, twigs and everything else, and as supplying food to the stomach enlivens the senses and limbs of the body, simply worshiping the Supreme Personality of Godhead through devotional service automatically satisfies the demigods, who are parts of that Supreme Personality.

06.09.22 Demigods to Shri Vishnu

avismitam tam paripurna-kamamsvenaiva labhena samam

prasantamvinopasarpaty aparam hi balisahsva-langulenatititarti sindhum

avismitam—who is never struck with wonder; tam—Him; paripuma-kamam—who is fully satisfied; svena—by His own; eva—indeed; labhena—achievements; samam—equipoised; prasantam—very steady; vina—without; upasarpati—approaches; aparam—another; hi—indeed; balisah—a fool; sva—of a dog; langulena—by the tail; atititarti—wants to cross; sindhum—the sea.

Free from all material conceptions of existence and never wonderstruck by anything, the Lord is always jubilant and fully satisfied by His own spiritual perfection. He has no material designations, and therefore He is steady and unattached. That Supreme Personality of Godhead is the only shelter of everyone. Anyone desiring to be protected by others is certainly a great fool who desires to cross the sea by holding the tail of a dog.

07.09.09-11 Prahlada Maharaja to Lord Nrsimhadeva

manye dhanabhijana-rupa-tapah-srutaujas-tejah-prabhava

-bala-paurusa-buddhi-yogah naradhanaya hi bhavanti

parasya pumsobhaktya tutosa bhagavan gaja-yutha-paya

manye—I consider; dhana—riches; abhij-ana—aristocratic family: rupa—personal beauty; tapah—austerity; sruta—knowledge from studying the Vedas; ojah—sensory prowess; tejah—bodily effulgence; prabhava—influence; bala—bodily strength; paurusa—diligence; buddhi—intelligence; yogah—mystic power; na—not; aradhanaya—for satisfying; hi—indeed; bhavanti—are; parasya—of the transcendent; pumsah—Supreme Personality of Godhead; bhaktya—simply by devotional service; tutosa—was satisfied; bhagavan—the Supreme personality of Godhead; gaja-yutha-paya—unto the King of elephants (Gajendra).

Prahlada Maharaja continued: One may possess wealth, an aristocratic family, beauty, austerity, education, sensory expertise, luster, influence, physical strength, diligence, intelligence and mystic yogic power, but I think that even by all these qualifications one cannot satisfy the Supreme Personality of Godhead. However, one can satisfy the Lord simply by devontional service. Gajendra did this, and thus the Lord was satisfied with him. (9)

viprad dvi-sad-guna-yutad aravinda-nabha-padaravinda

-vimukhat svapacam varisthammanye tad-arpita-mano-

vacanehitartha-pranam punati sa kulam na tu bhurimanah

viprat—than a brahmana; dvi-sat-guna-yutat—qualified with twelve brahminical qualities; aravinda-nabha—Lord Vishnu, who has a lotus growing from His navel; pada-aravinda—to the lotus feet of the Lord; vimukhat—not interested in devotional service; sva-pacam—one born consider; tat-arpita—surrendered unto the lotus feet of the Lord; manah—his mind; vacana—words; ihita—every endeavor; artha—wealth; pranam—and life; punati—purifies; sah—he (the devotee); kulam—his family; na—not; tu—but; bhurimanah—one who falsely thinks himself to be in a prestigious position.

If a brahmana has all twelve of the brahminical qualifications [as they are stated in the book called Sanat-sujata] but is not a devotee and is averse to the lotus feet of the Lord, he is certainly lower than a devotee who is a dog-eater but who has dedicated everything - mind, words, activities, wealth and life - to the Supreme Lord. Such a devotee is better than such a brahmana because the devotee can purify his whole family, whereas the so-called brahmana in a position of false prestige cannot purify even himself. (10)

Naivatmanah prabhur ayam nija-labha-purnomanam janad avidusah

karuno vrniteyad yajjano bhagavate vidadhita manamtac

catmane prati-mukhasya yatha mukha-shrih

na—nor; eva—certainly; atmanah—for His personal benefit; prabhuh—Lord; ayam—this; nija-labha-purnah—is always satisfied in Himself (He does not need to be satisfied by the service of others); manam—respect; janat—from a

person; avidusah—who does not know that the aim of life is to please the Supreme Lord; karunah—(the Supreme Personality of Godhead), who is so kind to this foolish, ignorant person; vrnite—accepts; yat yat—whatever; janah—a person; bhagavate—unto the Supreme Personality of Godhead; vidadhita—may offer; manam—worship; tat—that; ca—indeed; atmane—for his own benefit; prati-mukhasya—of the reflection of the face in the mirror; yatha—just as; mukha-shrih—the decoration of the face.

The Supreme Lord, the Supreme Pernsonality of Godhead, is always fully satisfied in Himself. Therefore when something is offered to Him, the offering, by the Lord's mercy, is for the benefit of the devotee, for the Lord does not need service from anyone. To give an example, if one's face is decorated, the reflection of one's face in a mirror is also seen to be decorated. (11)

07.15.36 Narada Muni to Maharaja Yudhisthira

yah pravrajya grhat purvamtri-vargavapanat punahyadi

seveta tan bhiksuhsa vai vantasy apatrapah

yah—one who; pravrajya—being finished for good and leaving for the forest (being situated in transcendental bliss); grhat—from home; pumam—at first; tri-varga—the three principles of religion, economic development and sense gratification; avapanat—from the field in which they are sown; punah—again; yadi—if; seveta—should accept; tan—materialistic activities; bhiksuh—a person who has accepted the sannyasa order; sah—that person; vai—indeed; vanta-asi

—one who eats his own vomit; apatrapah—without shame.

One who accepts the sannyasa order gives up the three principles of materialistic activities in which one indulges in the field of household life – namely religion, economic development and sense gratification. One who first accepts sannyasa but then returns to such materialistic activities is to be called a vantasi, or one who eats his own vomit. He is indeed a shameless person.

02.02.36 Sukadeva Gosvami to Maharaja Pariksit

tasmat sarvatmana rajanharih sarvatra sarvadasrotavyah

kirtitavyas casmartavyo bhagavan nrnam

tasmat—therefore; sarva—all; atmana—soul; rajan—O King; harih—the Lord; sarvatra—everywhere; sarvada—always; srotavyah—must be heard; kirtitavyah—glorified; ca—also; smartavya h—be remembered; Bhagavan—the Personality of Godhead; nrnam—by the human being.

O King, it is therefore essential that every human being hear about, glorify and remember the Supreme Lord, the Personality of Godhead, always and everywhere.

06.01.09 Maharaja Pariksit to Sukadeva Gosvami

shri-rajovaca

drsta-srutabhyam yat papamjanann apy atmano

'hitam karoti bhuyo vivasah prayascittam atho katham

shri-raja uvaca—Pariksit Maharaja replied; drsta—by seeing; srutabhyam—also by hearing (from the scriptures or lawbooks); yat—since; papam—sinful, criminal action; janan—knowing; api—although; atmanah—of his self; ahitam—injurious; karoti—he acts; bhuyah—again and again; vivasah—unable to control himself; prayascittam—atonement; atho—therefore; katham—what is the value of.

Maharaja Pariksit said: One may know that sinful activity is injurious for him because he actually sees that a criminal is punished by the government and rebuked by people in general and because he hears from scriptures and learned scholars that one is thrown into hellish conditions in the next life for commitnting sinful acts. Nevertheless, in spite of such knowledge, one is forced to commit sins again and again, even after performing acts of atonement. Therefore, what is the value of such atonement?

06.01.12 Sukadeva Gosvami to Maharaja Pariksit

nasnatah pathyam evannam

vyadhayo 'bhibhavanti hi

evam niyamakrd rajan

sanaih ksemaya kalpate

na—not; asnatah—those who eat; pathyam—suitable; eva—indeed; annam—food; vyadhayah—different types of disease; abhibhavanti—overcome; hi—indeed; evam—similarly; niyama-krt—one following regulative principles; rajan—O King; sanaih—gradually; ksemaya—for well-being; kalpate—becomes fit.

My dear King, if a diseased person eats the pure, uncontaminated food prescribed by a physician, he is gradually cured, and the infection of disease can no longer touch him. Similarly, if one follows the regulative principles of knowledge, he gradually progresses toward liberation from material *contamination.

06.03.29 Yamaraja to his Order Carriers

jihva na vakti bhagavad-guna-namadheyam

cetas ca na smarati tac-caranaravindam

krishnaya no namati yac-chira ekadapi

tan anayadhvam asato 'krta-visnu-krtyan

jihva—the tongue; na—not; vakti—chants; bhagavat—of the Supreme Personality of Godhead; guna—transcendental qualities; nama—and the holy name; dheyam—imparting; cetah—the heart; ca—also; na—not; smarati—remembers; tat—His; carana-aravindam—lotus feet; krishnaya—unto Lord

Krishna through His Deity in the temple; no—not; namati—bows; yat—whose; sirah—head; ekadi api—even once; tan—them; anayadhvam—bring before me; asatah—the nondevotees; akrta—not performing; visnu-krtyan—duties toward Lord Vishnu.

My dear servants, please bring to me only those sinful persons who do not use their tongues to chant the holy name and qualities of Krishna, whose hearts do not remember the lotus feet of Krishna even once, and whose heads do not bow down even once before Lord Krishna. Send me those who do not perform their duty toward Vishnu, which are the only duties in human life. Please bring me all such fools and rascals.

06.16.44 Maharaja Citraketu to Lord Sesa

na hi bhagavann aghatitam idamtvad-darsanan nrnam

akhila-papa-ksayahyan-nama sakrc chravanatpukkaso 'pi vimucyate samsarat

na—not; hi—indeed; bhagavan—O my Lord; aghatitam—not occurred; idam—this; tvat—of You; darsanat—by seeing; nrna-m—of all human beings; akhila—all; papa—of sins; ksayah—annihilation; yat-nama—whose name; sakrt—only once; sravanat—by hearing; pukkasah—the lowest class, the candala; api—also; vimucyate—is delivered; samsarat—from the entanglement of material existence.

My Lord, it is not impossible for one to be immediately freed from all material contamination by seeing You. Not to speak of seeing You

personally, merely by hearing the holy name of Your Lordship once, even candalas, men of the lowest class, are freed from all material contamination. Under the circumstances, who will not be freed from material contamination simply by seeing You?

04.20.24 Prthu Maharaja to Shri Vishnu

na kamaye natha tad apy aham kvacinna yatra yusmac-caranambujasavah mahattamantar-hrdayan mukha-cyuto vidhatsva karnayutam esa me varah

na—not; kamaye—do I desire; natha—O master; tat—that; api—even; aham—I; kvacit—at any time; na—not; yatra—where; yusmat—Your; carana-ambuja—of the lotus feet; asavah—the nectarean beverage; mahat-tama—of the great devotees; antah-hrdayat—from the core of the heart; mukha—from the mouths; cyutah—being delivered; vidhatsva—give; karna—ears; ayutam—one million; esah—this; me—my; varah—benediction.

My dear Lord, I therefore do not wish to have the benediction of merging into Your existence, a benediction in which there is no existence of the nectarean beverage of Your lotus feet. I want the benediction of at least one million ears, for thus I may be able to hear about the glories of Your lotus feet from the mouths of Your pure devotees.

06.01.10 The History of the Life of Ajamila /incl in English, not in Beng./

kvacin nivartate ’bhadrāt

kvacic carati tat punaḥ

prāyaścittam atho ’pārthaṁ

manye kuṣjara-śaucavat

kvacit — sometimes; nivartate — ceases; abhadrāt — from sinful activity; kvacit — sometimes; carati — commits; tat — that (sinful activity); punaḥ — again; prāyaścittam — the process of atonement; atho — therefore; apārtham — useless; manye — I consider; kuṣjara-śaucavat — exactly like the bathing of an elephant.

Sometimes one who is very alert so as not to commit sinful acts is victimized by sinful life again. I therefore consider this process of repeated sinning and atoning to be useless. It is like the bathing of an elephant, for an elephant cleanses itself by taking a full bath, but then throws dust over its head and body as soon as it returns to the land.

CHAPTER 14

Analysis of Unfavorable Conditions for Bhakti

bhakti pratikulya vicarah

03.33.08 Devahuti to Kapiladeva

tam tvam aham brahma param pumamsam

pratyak-srotasy atmani samvibhavyam

sva-tejasa dhvasta-guna-pravaham

vande vishnum kapilam veda-garbham

tam—unto Him; tvam—You; aham—I; brahma—Brahman; param—supreme; pumamsam—the Supreme Personality of Godhead; pratyak-srotasi—turned inwards; atmani—in the mind; samvibhavyam—meditated upon, perceived; sva-tejasa—by Your own potency; dhvasta—vanished; guna-pravaham—the influence of the modes of material nature; vande—I offer obeisances; vishnum—unto Lord Vishnu; kapilam—named Kapila; veda-garbham—the repository of the Vedas.

I believe, my Lord, that You are Lord Vishnu Himself under the name of Kapila, and You are the Supreme Personality of Godhead, the Supreme Brahman! The saints and sages, being freed from all the disturbances of the senses and mind, meditate upon You, for by Your mercy only can one

become free from the clutches of the three modes of material nature. At the time of dissolution, all the Vedas are sustained in You only.

11.12.14-15 Shri Krishna to Uddhava

tasmat tvam uddhavotshrijya

codanam praticodanam

pravrittim ca nivrittim ca

shrotavyam shrutam eva ca

mam ekam eva sharanam

atmanam sarva-dehinam

yahi sarvatma-bhavena

maya sya hy akuto-bhayah

tasmat—therefore; tvam—you; uddhava—O Uddhava; utshrijya—giving up; codanam—the regulations of the Vedas; praticodanam—the injunctions of supplementary Vedic literatures; pravrittim—injunctions; ca—and; nivrittim—prohibitions; ca—also; shrotavyam—that which is to be heard; shrutam—that which has been heard; eva—indeed; ca—also; mam—to Me; ekam—alone; eva—actually; sharanam—shelter; atmanam—the Supersoul within the heart; sarva-dehinam—of all conditioned souls; yahi—you must go; sarva-atma-bhavena—with exclusive devotion; maya—by My mercy; syah—you should be; hi—

certainly; akutah-bhayah—free from fear in all circumstances.

Therefore, My dear Uddhava, abandon the Vedic mantras as well as the procedures of supplementary Vedic literatures, and their positive and negative injunctions. Disregard that which has been heard and that which is to be heard. Simply take shelter of Me alone, for I am the Supreme Personality of Godhead, situated within the heart of all conditioned souls. Take shelter of Me wholeheartedly, and by My grace be free from fear in all circumstances. (14-15)

05.19.23 Sukadeva Gosvami to Maharaja Pariksit

kalpayusham sthanajayat punar-bhavat

kshanayusham bharata-bhujayo varam

kshanena martyena kritam manasvinah

sannyasya samyanty abhayam padam hareh

kalpa-ayusham—of those who have a life duration of many millions of years, like Lord Brahma; sthana jayat—than achievement of the place or planetary systems; punah-bhavat—which is liable to birth, death and old age; kshana-ayusham—of persons who have only one hundred years of life; bharata-bhu jayah—a birth in the land of Bharata-varsa; varam—more valuable; kshanena—for such a short life; martyena—by the body; kritam—the work executed; manasvinah—those actually understanding the value of life; sannyasya—surrendering unto the lotus feet of Krishna; samyanti—they achieve; abhayam—

where there is no anxiety; padam—the abode; hareh—of the Supreme Personality of Godhead.

A short life in the land of Bharata-varsha is preferable to a life achieved in Brahmaloka for millions and billions of years because even if one is elevated to Brahmaloka, he must return to repeated birth and death. Although life in Bharata-varsha, in a lower planetary system, is very short, one who lives there can elevate himself to full Krishna consciousness and achieve the highest perfection, even in this short life, by fully surrendering unto the lotus feet of the Lord. Thus one attains Vaikunthaloka, where there is neither anxiety nor repeated birth in a material body.

05.19.24 A Description of the Island of Jambudvipa <listed in Beng., 23 in Eng 24>

na yatra vaikuntha-katha-sudhapaga

na sadhavo bhagavatas tadashrayah

na yatra yajnesha-makha mahotsavah

suresha-loko 'pi na vai sa sevyatam

na—not; yatra—where; vaikuntha-katha-sudha-apagah—the nectarean rivers of discussions about the Supreme personality of Godhead, who is called Vaikuntha, or one who drives away all anxiety; na—nor; sadhavah—devotees; bhagavatah—always engaged in the service of the Lord; tat-ashrayah—who are sheltered by

the Supreme personality of Godhead; na—nor; yatra—where; yajna-isha-makhah—the performance of devotional service to the Lord of sacrifices; maha-utsavah—which are actual festivals; suresha-lokah—a place inhabited by the denizens of heaven; api—although; na—not; vai—certainly; sah—that; sevyatam—be frequented.

An intelligent person does not take interest in a place, even in the topmost planetary system, if the pure Ganges of topics concerning the Supreme Lord's activities does not flow there, if there are not devotees engaged in service on the banks of such a river of piety, or if there are no festivals of sankirtana-yajna to satisfy the Lord [especially since sankirtana-yajna is recommended in this age].

10.10.08-10 Narada Muni to Nalakuvara and Manigriva

shri-narada uvaca

na hy anyo jushato joshyan

buddhi-bhramsho rajo-gunah

shri-madad abhijatyadir

yatra stri dyutam asavah

shri-naradah uvaca—Narada Muni said; na—there is not; hi—indeed; anyah—another material enjoyment; jushatah—of one who is enjoying; joshyan—things very attractive in the material world (different varieties of eating, sleeping,

mating and defense); buddhi-bhramshah—such enjoyments attract the intelligence; rajah-gunah—being controlled by the mode of passion; shri-madat—than riches; abhijatya-adih—among the four material principles (attractive personal bodily features, birth in an aristocratic family, being very learned, and being very rich); yatra—wherein; stri—women; dyutam—gambling; asavah—wine (wine, women and gambling are very prominent).

Narada Muni said: Among all the attractions of material enjoyment, the attraction of riches bewilders one's intelligence more than having beautiful bodily features, taking birth in an aristocratic family, and being learned. When one is uneducated but falsely puffed up by wealth, the result is that one engages his wealth in enjoying wine, women and gambling. (8)

hanyante pashavo yatra

nirdayair ajitatmabhih

manyamanair imam deham

ajaramrityu nashvaram

hanyante—are killed in many ways (especially by slaughterhouses); pasavah—four-legged animals (horses, sheep, cows, hogs, etc.); yatra—wherein; nirdayaih—by those merciless persons who are conducted by the mode of passion; ajita-atmabhih—rascals who are unable to control the senses; manyamanaih—are thinking; imam—this; deham—body; ajara—will never become old or diseased; amrityu—death will never come; nashvaram—although the body is destined to be annihilated.

Unable to control their senses, rascals who are falsely proud of their riches or their birth in aristocratic families are so cruel that to maintain their perishable bodies, which they think will never grow old or die, they kill poor animals without mercy. Sometimes they kill animals merely to enjoy an excursion. (9)

deva-samjnitam apy ante

krimi-vid -bhasma-samjnitam

bhuta-dhruk tat-krite svartham

kim veda nirayo yatah

deva-samjnitam—the body now known as a very exalted person, like president, minister or even demigod; api—even if the body is so exalted; ante—after death; krimi—turns into worms; vit—or into stool; bhasma-samjnitam—or into ashes; bhuta-dhruk—a person who does not accept the shastric injunctions and is unnecessarily envious of other living entities; tat-krite—by acting in that way; sva-artham—self-interest; kim—who is there; veda—who knows; nirayah yatah —because from such sinful activities one must suffer hellish conditions.

While living one may be proud of one's body, thinking oneself a very big man, minister, president, or even demigod, but whatever one may be, after death this body will turn either in to worms, into stool or into ashes. If one kills poor animals to satisfy the temporary whims of this body, one does not know that he will suffer in his next birth, for such a sinful miscreant must go to hell and suffer the results of his actions. (10)

10.74.40 Sukadeva Gosvami to Maharaja Pariksit

nindam bhagavatah shrinvams

tat-parasya janasya va

tato napaiti yah so 'pi

yaty adhah sukritac cyutah

nindam—criticism; bhagavatah—of the Supreme Lord; shrinvan—hearing; tat—to Him; parasya—who is dedicated; janasya—of a person; va—or; tatah—from that place; na apaiti—does not go away; yah—who; sah—he; api—indeed; yati—goes; adhah—down; su-kritat—from the good results of his pious works; cyutah—fallen.

Anyone who fails to immediately leave the place where he hears criticism of the Supreme Lord or His faithful devotee will certainly fall down, bereft of his pious credit.

01.01.10-11 Sages of Naimisaranya to Suta Gosvami

prayenalpayushah sabhya

kalav asmin yuge janah

mandah sumanda-matayo

manda-bhagya hy upadrutah

prayena—almost always; alpa—meager; ayushah—duration of life; sabhya—member of a learned society; kalau—in this age of Kali (quarrel); asmin—herein; yuge—age; janah—the public; mandah—lazy; sumanda-matayah—misguided; manda-bhagyah—unlucky; hi—and above all; upadrutah—disturbed.

O learned one, in this iron age of Kali men have but short lives. They are quarrelsome, lazy, misguided, unlucky and, above all, always disturbed. (10)

bhurini bhuri-karmani

shrotavyani vibhagashah

atah sadho 'tra yat saram

samuddhritya manishaya

bruhi bhadraya bhutanam

yenatma suprasidati

bhurini—multifarious; bhuri—many; karmani—duties; shrota-vyani—to be learned; vibhagashah—by divisions of subject matter; atah—therefore; sadho—O sage; atra—herein; yat—whatever; saram—essence; samuddhritya—by selection; manishaya—best to your knowledge; bruhi—please tell us; bhadraya—for the good of; bhutanam—the living beings; yena—by which; atma—the self; suprasidati—becomes fully satisfied.

There are many varieties of scriptures, and in all of them there are many

prescribed duties, which can be learned only after many years of study in their various divisions. Therefore, o sage, please select the essence of all these scriptures and explain it for the good of all living beings, that by such instruction their hearts may be fully satisfied. (11)

11.28.02 Shri Krishna to Uddhava

para-svabhava-karmani

yah prashamsati nindati

sa ashu bhrashyate svarthad

asaty abhiniveshatah

para—another's; svabhava—personality; karmani—and work; yah—who; prashamsati—praises; nindati—criticizes; sah—he; ashu—quickly; bhrashyate—falls down; sva-arthat—from his own interest; asati—in unreality; abhiniveshatah—because of becoming entangled.

Whoever indulges in praising or criticizing the qualities and behaviour of others will quickly become deviated from his own best interest by his entanglement in illusory dualities.

12.06.34 Suta Gosvami to Saunaka Rsi

ativadams titiksheta

navamanyeta kancana

na cemam deham ashritya

vairam kurvita kenacit

ati-vadan—insulting words; titiksheta—one should tolerate; na—never; avamanyeta—one should disrespect; kancana—anyone; na ca—nor; imam—this; deham—material body; ashritya—identifying with; vairam—enmity; kurvita—one should have; kenacit—with anyone.

One should tolerate all insults and never fail to show proper respect to any person. Avoiding identification with the material body, one should not create enmity with anyone.

12.10.06 Lord Siva to Parvati about Markandeya Rsi

shri-bhagavan uvaca

naivecchaty ashishah kvapi

brahmarshir moksham apy uta

bhaktim param bhagavati

labdhavan purushe 'vyaye

shri-bhagavan uvaca—the powerful lord said; na—not; eva—indeed; icchati—desires; ashishah—benedictions; kva api—in any realm; brahma-rishih—the saintly brahmana; moksham—liberation; api uta—even; bhaktim—devotional

service; param—transcendental; bhagavati—for the Supreme Lord; labdhavan—he has achieved; purushe—for the Personality of Godhead; avyaye—who is inexhaustible.

Lord Siva replied: Surely this saintly brahmana does not desire any benediction, not even liberation itself, for he has attained pure devotional service unto the inexhaustible Personality of Godhead.

03.25.34 Kapiladeva to Devahuti

naikatmatam me sprihayanti kecin

mat-pada-sevabhirata mad-ihah

ye 'nyonyato bhagavatah prasajya

sabhajayante mama paurushani

na—never; eka-atmatam—merging into oneness; me—My; sprihayanti—they desire; kecit—any; mat-pada-seva—the service of My lotus feet; abhiratah—engaged in; mat-ihah—endeavoring to attain Me; ye—those who; anyonyatah—mutually; bhagavatah—pure devotees; prasajya—assembling; sabhajayante—glorify; mama—My; paurushani—glorious activities.

A pure devotee, who is attached to the activities of devotional service and who always engages in the service of My lotus feet, never desires to become one with Me. Such a devotee, who is unflinchingly engaged, always glorifies My pastimes and activities.

03.29.14 Kapiladeva to Devahuti <03.29.13 incl in Beng, not in Engl>

sa eva bhakti-yogakhya

atyantika udahritah

yenativrajya tri-gunam

mad-bhavayopapadyate

sah—this; eva—indeed; bhakti-yoga—devotional service; akhyah—called; atyantikah—the highest platform; udahritah—explained; yena—by which; ativrajya—overcoming; tri-gunam—the three modes of material nature; mat-bhavaya—to My transcendental stage; upapadyate—one attains.

By attaining the highest platform of devotional service, as I have explained, one can overcome the influence of the three modes of material nature and be situated in the transcendental stage, as is the Lord.

11.20.34 Shri Krishna to Uddhava

na kincit sadhavo dhira

bhakta hy ekantino mama

vanchanty api maya dattam

kaivalyam apunar-bhavam

na—never; kincit—anything; sadhavah—saintly persons; dhirah—with deep intelligence; bhaktah—devotees; hi—certainly; ekantinah—completely dedicated; mama—unto Me; vanchanti—desire; api—indeed; maya—by Me; dattam—given; kaivalyam—liberation; apunah-bhavam—freedom from birth and death.

Because My devotees possess saintly behaviour and deep intelligence they completely dedicate themselves to Me and do not desire anything besides Me. Indeed, even if I offer them liberation from birth and death, they do not accept it.

11.20.35 Shri Krishna to Uddhava

nairapekshyam param prahur

nihshreyasam analpakam

tasman nirashisho bhaktir

nirapekshasya me bhavet

nairapekshyam—not desiring anything except devotional service; param—the best; prahuh—it is said; nihshreyasam—highest stage of liberation; analpakam—great; tasmat—therefore; nirashishah—of one who does not seek personal rewards; bhaktih—loving devotional service; nirapekshasya—of one who only sees Me; me—unto Me; bhavet—may arise.

It is said that complete detachment is the highest stage of freedom. Therefore, one who has no personal desire and does not pursue personal rewards can achieve loving devotional service unto Me.

06.01.11 Sukadeva Gosvami to Maharaja Pariksit

shri-badarayanir uvaca

karmana-karma-nirharo

na hy atyantika ishyate

avidvad-adhikaritvat

prayashcittam vimarshanam

shri-badarayanih uvaca—Shukadeva Gosvami, the son of Vyasadeva, replied; karmana—by fruitive activities; karma-nirharah—counteraction of fruitive activities; na—not; hi—indeed; atyantikah—final; ishyate—becomes possible; avidvat-adhikaritvat—from being without knowledge; prayashcittam—real atonement; vimarshanam—full knowledge of Vedanta.

Shukadeva Gosvami, the son of Vedavyasa answered: My dear King, since acts meant to neutralize impious actions are also fruitive, they will not release one from the tendency to act fruitively. Persons who subject themselves to the rules and regulations of atonement are not at all intelligent. Indeed, they are in the mode of darkness. Unless one is freed from the mode of ignorance, trying to counteract one action through

another is useless, because this will not uproot one's desires. Thus even though one may superficially seem pious, he will undoubtedly be prone to act inmpiously. Therefore, real atonement is enlightenment in perfect knowledge, Vedanta, by which one understands the Supreme Absolute Truth.

06.01.15-16 Sukadeva Gosvami to Maharaja Pariksit

kecit kevalaya bhaktya

vasudeva-parayanah

agham dhunvanti kartsnyena

niharam iva bhaskarah

kecit—some people; kevalaya bhaktya—by executing unalloyed devotional service; vasudeva—to Lord Krishna, the all-pervading Supreme Personality of Godhead; parayanah—completely attached (only to such service, without dependence on austerity, penance, cultivation of knowledge or pious activities); agham—all kinds of sinful reactions; dhunvanti—destroy; kartsnyena—completely (with no possibility that sinful desires will revive); niharam—fog; iva—like; bhaskarah—the sun.

Only a rare person, who has adopted complete, unalloyed devotional service to Krishna can uproot the weeds of sinful actions with no possibility that they will revive. He can do this simply by discharging devotional service, just as the sun can immediately dissipate fog by its rays. (15)

na thata hy aghavan rajan

puyeta tapa-adibhih

yatha krishnarpita-pranas

tat-purusha-nishevaya

na—not; thata—so much; hi—certainly; agha-van—a man full of sinful activities; rajan—O King; puyeta—can become purified; tapah-adibhih—by executing the principles of austerity, penance, brahmacarya and other purifying processes; yatha—as much as; krishna-arpita-pranah—the devotee whose life is fully Krishna conscious; tat-purusha-nishevaya—by engaging his life in the service of Krishna's representative.

My dear King, if a sinful person engages in the service of a bona fide devotee of the Lord and thus learns how to dedicate his life unto the lotus feet of Krishna, he can be completely purified. One cannot be purified merely by undergoing austerity, penance, brahmacarya and other methods of atonement I have previously described. (16)

07.15.28 Narada Muni to Maharaja Yudhisthira

shad-varga-samyamaikantah

sarva niyama-codanah

tad-anta yadi no yogan

avaheyuh shramavahah

shat-varga—the six elements, namely the five working senses and the mind; samyama-ekantah—the ultimate aim of subjugating; sarvah—all such activities; niyama-codanah—the regulative principles further meant for controlling the senses and mind; tat-antah—the ultimate goal of such activities; yadi—if; no—not; yogan—the positive link with the Supreme; avaheyuh—did lead to; shrama-avahah—a waste of time and labor.

Ritualistic ceremonies, regulative principles, austerities and the practice of yoga are all meant to control the senses and the mind, but even after one is able to control the senses and the mind, if he does not come to the point of meditation upon the Supreme Lord, all such activities are simply labor in frustration.

11.20.26 Shri Krishna to Uddhava

sve sve 'dhikare ya nishtha

sa gunah parikirtitah

karmanam jaty-ashuddhanam

anena niyamah kritah

guna-dosha-vidhanena

sanganam tyajanecchaya

sve sve—each in his own; adhikare—position; ya—which; nishtha—steady practice; sah—this; gunah—piety; parikirtitah—is thoroughly declared; karmanam—of fruitive activities; jati—by nature; ashuddhanam—impure; anena—by this; niyamah—disciplinary control; kritah—is established; guna—of piety; dosha—of sin; vidhanena—by the rule; sanganam—of association with different types of sense gratification; tyajana—of renunciation; icchaya—by the desire.

It is firmly declared that the steady adherence of transcendentalists to their respective spiritual positions constitutes real piety and that sin occurs when a transcendentalist neglects his prescribed duty. One who adopts this standard of piety and sin, sincerely desiring to give up all past association with sense gratification, is able to subdue materialistic activities, which are by nature impure.

10.47.24 Uddhava to the Gopis

dana-vrata-tapo-homa

japa-svadhyaya-samyamaih

shreyobhir vividhaish canyaih

krishne bhaktir hi sadhyate

dana—by charity; vrata—strict vows; tapah—austerities; homa—fire sacrifices; japa—private chanting of mantras; svadhyaya—study of Vedic texts; samyamaih—and regulative principles; shreyobhih—by auspicious practices; vividhaih—various; ca—also; anyaih—others; krishne—to Lord Krishna; bhaktih—devotional service; hi—indeed; sadhyate—is realized.

Devotional service unto Lord Krishna is attained by charity, strict vows, austerities and fire sacrifices, by japa, study of Vedic texts, observance of regulative principles and, indeed, by the performance of many other auspicious practices.

06.12.22 Sukadeva Gosvami to Maharaja Pariksit

yasya bhaktir bhagavati

harau nihshreyaseshvare

vikridato 'mritambhodhau

kim kshudraih khatakodakaih

yasya—of whom; bhaktih—devotional service; bhagavati—to the Supreme Personality of Godhead; harau—Lord Hari; nihshre-yasa-ishvare—the controller of the supreme perfection of life, or supreme liberation; vikridatah—swimming or playing; amrita-ambhodhau—in the ocean of nectar; kim—what is the use; kshudraih—with small; khataka-udakaih—ditches of water.

A person fixed in the devotional service of the Supreme Lord Hari, the Lord

of the highest auspiciousness, swims in the ocean of nectar. For him, what is the use of the water in small ditches?

05.05.18 Rsabhadeva to His Sons

gurur na sa syat sva jano na sa syat

pita na sa syaj janani na sa syat

daivam na tat syan na patish ca sa syan

na mocayed yah samupeta-mrityum

guruh—a spiritual master; na—not; sah—he; syat—should become; sva janahh-a relative; na—not; sah—such a person; syat—should become; pita—a father; na—not; sah—he; syat—should become; janani—a mother; na—not; sa—she; syat—should become; daivam—the worshipable deity; na—not; tat—that; syat—should become; na—not; patih—a husband; ca—also; sah—he; syat—should become; na—not; mocayet—can deliver; yah—who; samupeta-mrityum—one who is on the path of repeated birth and death.

One who cannot deliver his dependents from the path of repeated birth and death should never become a spiritual master, a father, a husband, a mother or a worshipable demigod.

11.28.27 Shri Krishna to Uddhava

tathapi sangah parivarjaniyo

guneshu maya-raciteshu tavat

mad-bhakti-yogena dridhena yavad

rajo nirasyeta manah-kashayah

tatha api—nevertheless; sangah—association; parivarjaniyah—must be rejected; guneshu—with the modes; maya-raciteshu—produced by the illusory material energy; tavat—for that long; mat-bhakti-yogena—by devotional service to Me; dridhena—firm; yavat—until; rajah—passionate attraction; nirasyeta—is eliminated; manah—of the mind; kashayah—the dirt.

Nevertheless, until by firmly practicing devotional service to Me one has completely eliminated from his mind all contamination of material passion, one must very carefully avoid associating with the material modes, which are produced by My illusory energy.

01.18.22 Suta Gosvami to Saunaka Rsi

yatranuraktah sahasaiva dhira

vyapohya dehadishu sangam udham

vrajanti tat parama-hamsyam antyam

yasminn ahimsopashamah sva-dharmah

yatra—unto whom; anuraktah—firmly attached; sahasa—all of a sudden; eva—

certainly; dhirah—self-controlled; vyapohya—leaving aside; deha—the gross body and subtle mind; adishu—relating to; sangam—attachment; udham—taken to; vrajanti—go away; tat—that; parama-hamsyam—the highest stage of perfection; antyam—and beyond that; yasmin—in which; ahimsa—nonviolence; upashamah—and renunciation; sva-dharmah—consequential occupation.

Self-controlled persons who are attached to the Supreme Lord Shri Krishna can all of a sudden give up the world of material attachment, including the gross body and subtle mind, and go away to attain the highest perfection of the renounced order of life, by which nonviolence and renunciation are consequential.

02.01.15 Sukadeva Gosvami to Maharaja Pariksit

anta-kale tu purusha

agate gata-sadhvasah

chindyad asanga-shastrena

spriham dehe 'nu ye ca tam

anta-kale—at the last stage of life; tu—but; purushah—a person; agate—having arrived; gata-sadhvasah—without any fear of death; chindyat—must cut off; asanga—nonattachment; shastrena—by the weapon of; spriham—all desires; dehe—in the matter of the material tabernacle; anu—pertaining; ye—all that; ca—also; tam—them.

At the last stage of one's life, one should be bold enough not to be afraid of death. But one must cut off all attachment to the material body and everything pertaining to it and all desires thereof.

02.02.04-5 Sukadeva Gosvami to Maharaja Pariksit

satyam kshitau kim kashipoh prayasair

bahau svasiddhe hy upabarhanaih kim

saty anjalau kim purudhanna-patrya

dig-valkaladau sati kim dukulaih

satyam—being in possession; kshitau—earthly flats; kim—where is the necessity; kashipoh—of beds and cots; prayasaih—endeavoring for; bahau—the arms; sva-siddhe—being self-sufficient; hi—certainly; upabarhanaih—bed and bedstead; kim—what is the use; sati—being present; anjalau—the palms of the hands; kim—what is the use; purudha—varieties of; anna—eatables; patrya—by the utensils; dik—open space; valkala-adau—skins of trees; sati—being existent; kim—what is the use of; dukulaih—clothes.

When there are ample earthly flats to lie on, what is the necessity of cots and beds? When one can use his own arms, what is the necessity of a pillow? When one can use the palms of his hands, what is the necessity of varieties of utensils? When there is ample covering, or the skins of trees, what is the necessity of clothing? (4)

cirani kim pathi na santi dishanti bhiksham

naivanghripah para-bhritah saritopy ashushyan

ruddha guhah kim ajito 'vati nopasannan

kasmad bhajanti kavayo dhana-durmadandhan

cirani—torn clothes; kim—whether; pathi—on the road; na—not; santi—there is; dishanti—give in charity; bhiksham—alms; na—not; eva—also; anghripah—the trees; para-bhritah—one who maintains others; saritah—the rivers; api—also; ashushyan—have dried up; ruddhah—closed; guhah—caves; kim—whether; ajitah—the Almighty Lord; avati—give protection; na—not; upasannan—the surrendered soul; kasmat—what for, then; bhajanti—flatters; kavayah—the learned; dhana—wealth; durmada-andhan—too intoxicated by.

Are there no torn clothes lying on the common road? Do the trees, which exist for maintaining others, no longer give alms in charity? Do the rivers, being dried up, no longer supply water to the thirsty? Are the caves of the mountains now closed, or, above all, does the Almighty Lord not protect the fully surrendered souls? Why then do the learned sages go to flatter those who are intoxicated by hard-earned wealth? (5)

11.05.41 Karabhajana Muni to Maharaja Nimi

devarshi-bhutapta-nrinam pitRinam

na kinkaro nayam rini ca rajan

sarvatmana yah sharanam sharanyam

gato mukundam parihritya kartam

deva—of the demigods; rishi—of the sages; bhuta—of ordinary living entities; apta—of friends and relatives; nrinam—of ordinary men; pitRinam—of the forefathers; na—not; kinkarah—the servant; na—nor; ayam—this one; rini—debtor; ca—also; rajan—O King; sarva-atmana—with his whole being; yah—a person who; sharanam—shelter; sharanyam—the Supreme Personality of Godhead, who affords shelter to all; gatah—approached; mukundam—Mukunda; parihritya—giving up; kartam—duties.

O King, one who has given up all material duties and has taken full shelter of the lotus feet of Mukunda, who offers shelter to all, is not indebted to the demigods, great sages, ordinary living beings, relatives, friends, mankind or even one's forefathers who have passed away. Since all such classes of living entities are part and parcel of the Supreme Lord, one who has surrendered to the Lord's service has no need to serve such persons separately.

07.05.30 Prahlada Maharaja to Hiranyakashipu

shri-prahrada uvaca

matir na krishne paratah svato va

mitho 'bhipadyeta griha-vratanam

adanta-gobhir vishatam tamisram

punah punash carvita-carvananam

shri-prahradah uvaca—Prahlada Maharaja said; matih—inclination; na—never; krishne—unto Lord Krishna; paratah—from the instructions of others; svatah—from their own understanding; va—either; mithah—from combined effort; abhipadyeta—is developed; griha-vratanam—of persons too addicted to the materialistic, bodily conception of life; adanta—uncontrolled; gobhih—by the senses; vishatam—entering; tamisram—hellish life; punah—again; punah—again; carvita—things already chewed; carvananam—who are chewing.

Prahlada Maharaja replied: Because of their uncontrolled senses, persons too addicted to materialistic life make progess toward hellish conditions and repeatedly chew that which has already been chewed. Their inclinations toward Krishna are never aroused, either by the instructions of others, by their own efforts, or by a combination of both.

07.05.31 Prahlada Maharaja to Hiranyakashipu

na te viduh svartha-gatim hi vishnum

durashaya ye bahir-artha-maninah

andha yathandhair upaniyamanas

te 'pisha-tantryam uru-damni baddhah

na—not; te—they; viduh—know; sva-artha-gatim—the ultimate goal of life, or

their own real interest; hi—indeed; vishnum—Lord Vishnu and His abode; durashayah—being ambitious to enjoy this material world; ye—who; bahih—external sense objects; artha-maninah—considering as valuable; andhah—persons who are blind; yatha—just as; andhaih—by other blind men; upaniyamanah—being led; te—they; api—although; isha-tantryam—to the ropes (laws) of material nature; uru—having very strong; damni—cords; baddhah—bound.

Persons who are strongly entrapped by the consciousness of enjoying material life, and who have therefore accepted as their leader or guru a similar blind man attached to external sense objects, cannot understand that the goal of life is to return home, back to Godhead, and engage in the service of Lord Vishnu. As blind men guided by another blind man miss the right path and fall into a ditch, materially attached men lead by another materially attached man bound by the ropes of fruitive labor, which are made of very strong cords, and they continue again and again in materialistic life, suffering the threefold miseries.

05.01.17 Brahma to Maharaja Priyavrata

bhayam pramattasya vaneshv api syad

yatah sa aste saha-shat-sapatnah

jitendriyasyatma-rater budhasya

grihashramah kim nu karoty avadyam

bhayam—fear; pramattasya—of one who is bewildered; vaneshu—in forests; api—even; syat—there must be; yatah—because; sah—he (one who is not self-controlled); aste—is existing; saha—with; shat-sapatnah—six co-wives; jita-indriyasya—for one who has already conquered the senses; atma-rateh—self-satisfied; budhasya—for such a learned man; griha-ashramah—household life; kim—what; nu—indeed; karoti—can do; avadyam—harm.

Even if he goes from forest to forest, one who is not selfcontrolled must always fear material bondage because he is living with six co-wives - the mind and knowledge-acquiring senses. Even householder life, however, cannot harm a self-satisfied, learned man who has conquered his senses.

03.31.33-34 Kapiladeva to Devahuti

satyam shaucam daya maunam

buddhih shrir hrir yashah kshama

shamo damo bhagash ceti

yat-sangad yati sankshayam

satyam—truthfulness; shaucam—cleanliness; daya—mercy; maunam—gravity; buddhih—intelligence; shrih—prosperity; hrih—shyness; yashah—fame; kshama—forgiveness; shamah—control of the mind; damah—control of the senses; bhagah—fortune; ca—and; iti—thus; yat-sangat—from association with whom; yati sankshayam—are destroyed.

He becomes devoid of truthfulness, cleanliness, mercy, gravity, spiritual intelligence, shyness, austerity, fame, forgiveness, control of the mind, control of the senses, fortune and all such opportunities. (33)

teshv ashanteshu mudheshu

khanditatmasv asadhushu

sangam na kuryac chocyeshu

yoshit-krida-mrigeshu ca

tesu—with those; ashanteshu—coarse; mudheshu—fools; khandita-atmasu—bereft of self-realization; asadhushu—wicked; sangam—association; na—not; kuryat—one should make; shocyeshu—pitiable; yoshit—of women; krida-mrigeshu—dancing dogs; ca—and.

One should not associate with a coarse fool who is bereft of the knowledge of self-realization and who is no more than a dancing dog in the hands of a woman. (34)

03.31.39 Kapiladeva to Devahuti

sangam na kuryat pramadasu jatu

yogasya param param arurukshuh

mat-sevaya pratilabdhatma-labho

vadanti ya niraya-dvaram asya

sangam—association; na—not; kuryat—one should make; pramadasu—with women; jatu—ever; yogasya—of yoga; param—culmination; param—topmost; arurukshuh—one who aspires to reach; mat-sevaya—by rendering service unto Me; pratilabdha—obtained; atma-labhah—self-realization; vadanti—they say; yah—which women; niraya—to hell; dvaram—the gateway; asya—of the advancing devotee.

One who aspires to reach the culmination of yoga and has realized his self by rendering service unto Me should never associate with an attractive woman, for such a woman is declared in the scripture to be the gateway to hell for the advancing devotee.

03.31.41 Kapiladeva to Devahuti

yam manyate patim mohan

man-mayam rishabhayatim

stritvam stri-sangatah prapto

vittapatya-griha-pradam

yam—which; manyate—she thinks; patim—her husband; mohat—due to illusion; mat-mayam—My maya; rishabha—in the form of a man; ayatim—coming; stritvam—the state of being a woman; stri-sangatah—from attachment to a woman; praptah—obtained; vitta—wealth; apatya—progeny; griha—house;

pradam—bestowing.

A living entity who, as a result of attachment to a woman in his previous life, has been endowed with the form of a woman, foolishly looks upon maya in the form of a man, her husband, as the bestower of wealth, progeny, house and other material assets.

05.12.14 Jada Bharata to King Rahugana

aham pura bharato nama raja

vimukta-drishta-shruta-sanga-bandhah

aradhanam bhagavata ihamano

mrigo 'bhavam mriga-sangad dhatarthah

aham—I; pura—formerly (in my previous birth); bharatah nama raja—a King named Maharaja Bharata; vimukta—liberated from; drishta-shruta—by experiencing personally through direct association, or by getting knowledge from the Vedas; sanga-bandhah—bondage by association; aradhanam—the worship; bhagavatah—of the Supreme Personality of Godhead, Vasudeva; ihamanah—always performing; mrigah abhavam—I became a deer; mriga-sangat—because of my intimate association with a deer; hata-arthah—having neglected the regulative principles in the discharge of devotional service.

In a previous birth I was known as Maharaja Bharata. I attained perfection by becoming completely detached from material activities through direct

experience, and through indirect experience I received understanding from the Vedas. I was fully engaged in the service of the Lord, but due to my misfortune, I became very affectionate to a small deer, so much so that I neglected my spiritual duties. Due to my deepaffection for the deer, in my next life I had to accept the body of a deer.

04.31.21 Narada Muni to the Pracetas

na bhajati kumanishinam sa ijyam

harir adhanatma-dhana-priyo rasa jnah

shruta-dhana-kula-karmanam madair ye

vidadhati papam akincaneshu satsu

na—never; bhajati—accepts; ku-manishinam—of persons with a dirty heart; sah—He; ijyam—offering; harih—the Supreme Lord; adhana—to those who have no material possessions; atma-dhana—simply dependent on the Lord; priyah—who is dear; rasa jnah—who accepts the essence of life; shruta—education; dhana—wealth; kula—aristocracy; karmanam—and of fruitive activities; madaih—by pride; ye—all those who; vidadhati—perform; papam—disgrace; akincaneshu—without material possessions; satsu—unto the devotees.

The Supreme Personality of Godhead becomes very dear to those devotees who have no material possessions but are fully happy in possessing devotional service of the Lord. Indeed, the Lord relishes the devotional activities of such devotees. Those who are puffed up with material

education, wealth, aristocracy and fruitive activity are very proud of possessing material things, and they often deride the devotees. Even if such people offer the Lord worship, the Lord never accepts them.

07.06.16 Prahlada Maharaja to the Sons of the Demons

vidvan apittham danujah kutumbam

pushnan sva-lokaya na kalpate vai

yah sviya-parakya-vibhinna-bhavas

tamah prapadyeta yatha vimudhah

vidvan—knowing (the inconvenience of material existence, especially in household life); api—although; ittham—thus; danu jah—O sons of demons; kutumbam—the family members or extended family members (like one's community, society, nation or union of nations); pushnan—providing with all the necessities of life; sva-lokaya—in understanding himself; na—not; kalpate—capable; vai—indeed; yah—he who; sviya—my own; parakya—belonging to others; vibhinna—separate; bhavah—having a conception of life; tamah—nothing but darkness; prapadyeta—enters; yatha—just as; vimudhah—a person without education, or one who is like an animal.

O my friends, sons of demons! In this material world, even those who are apparently advanced in education have the propensity to consider, "This is mine, and that is for others." Thus they are always engaged in providing the necessities of life to their families in a limited conception of family life, just

like uneducated cats and dogs. They are unable to take to spiritual knowledge; instead they are bewildered and overcome by ignorance.

07.07.44-45 Prahlada Maharaja to the Sons of the Demons

kim u vyavahitapatya-

daragara-dhanadayah

rajya-kosha-gajamatya-

bhrityapta mamataspadah

kim u—what to speak of; vyavahita—separated; apatya—children; dara—wives; agara—residences; dhana—wealth; adayah—and so on; rajya—kingdoms; kosha—treasuries; gaja—big elephants and horses; amatya—ministers; bhritya—servants; aptah—relatives; mamata-aspadah—false seats or abodes of intimate relationship ("mineness").

Since the body itself is ultimately meant to become stool or earth, what is the meaning of the paraphernalia related to the body, such as wives, residences, wealth, children, relatives, servants, friends, kingdoms, treasuries, animals and ministers? They are also temporary. What more can be said about this? (44)

kim etair atmanas tucchaih

saha dehena nashvaraih

anarthair artha-sankashair

nityananda-rasodadheh

kim—what is the use; etaih—with all these; atmanah—for the real self; tucchaih—which are most insignificant; saha—with; dehena—the body; nashvaraih—perishable; anarthaih—unwanted; artha-sankashaih—appearing as if needed; nitya-ananda—of eternal happiness; rasa—of the nectar; udadheh—for the ocean.

All this paraphernalia is very near and dear as long as the body exists, but as soon as the body is destroyed, all things related to the body are also finished. Therefore, actually one has nothing to do with them, but because of ignorance one accepts them as valuable. Compared to the ocean of eternal happiness, they are most insignificant. What is the use of such insignificant relationships for the eternal living being? (45)

07.07.51-52 Prahlada Maharaja to the Sons of the Demons

nalam dvijatvam devatvam

rishitvam vasuratmajah

prinanaya mukundasya

na vrittam na bahu jnata

na danam na tapo nejya

na shaucam na vratani ca

priyate 'malaya bhaktya

harir anyad vidambanam

na—not; alam—sufficient; dvijatvam—being a perfect, highly qualified brahmana; devatvam—being a demigod; rishitvam—being a saintly person; va—or; asura-atma jah—O descendants of asuras; prinanaya—for pleasing; mukundasya—of Mukunda, the Supreme Personality of Godhead; na vrittam—not good conduct; na—not; bahu-jnata—vast learning; na—neither; danam—charity; na tapah—no austerity; na—nor; ijya—worship; na—nor; shaucam—cleanliness; na vratani—nor execution of great vows; ca—also; priyate—is satisfied; amalaya—by spotless; bhaktya—devotional service; harih—the Supreme Lord; anyat—other things; vidambanam—only show.

My dear friends, O sons of the demons, you cannot please the Supreme Personality of Godhead by becoming perfect brahmanas, demigods or great saints or by becoming perfectly good in etiquette or vast learning. None of these qualifications can awaken the pleasure of the Lord. Nor by charity, austerity, sacrifice, cleanliness or vows can one satisfy the Lord. The Lord is pleased only if one has unflinching, unalloyed devotion to Him. Without sincere devotional service, everything is simply a show. (51-52)

07.10.04 Prahlada Maharaja to Lord Nrisimhadeva

nanyatha te 'khila-guro

ghateta karunatmanah

yas ta ashisha ashaste

na sa bhrityah sa vai vanik

na—not; anyatha—otherwise; te—of You; akhila-guro—O supreme instructor of the entire creation; ghateta—such a thing can happen; karuna—atmanah—the Supreme Person, who is extremely kind to His devotees; yah—any person who; te—from You; ashishah—material benefits; ashaste—desires (in exchange for serving You); na—not; sah—such a person; bhrityah—a servitor; sah—such a person; vai—indeed; vanik—a merchant (who wants to get material profit from his business).

Otherwise, O my Lord, O supreme instructor of the entire world, You are so kind to Your devotee that You could not induce him to do something unbeneficial for him. On the other hand, one who desires some material benefit in exchange for devotional service cannot be Your pure devotee. Indeed, he is no better than a merchant who wants profit in exchange forservice.

07.15.29 Narada Muni to Maharaja Yudhishthira

yatha vartadayo hy artha

yogasyartham na bibhrati

anarthaya bhaveyuh sma

purtam ishtam thatasatah

yatha—as; varta-adayah—activities like occupational or professional duties; hi —certainly; arthah—income (from such occupational duties); yogasya—of mystic power for self-realization; artham—benefit; na—not; bibhrati—help; anarthaya—without value (binding one to repeated birth and death); bhaveyuh—they are; sma—at all times; purtam ishtam—ritualistic Vedic ceremonies; thata —similarly; asatah—of a materialistic nondevotee.

As professional activities or business profits cannot help one in spiritual advancement but are a source of material entanglement, the Vedic ritualistic ceremonies cannot help anyone who is not a devotee of the Supreme Personality of Godhead.

10.01.04 Shukadeva Gosvami to Maharaja Parikshit

nivritta-tarshair upagiyamanad

bhavaushadhac chrotra-mano-'bhiramat

ka uttamashloka-gunanuvadat

puman virajyeta vina pashughnat

nivritta—released from; tarshaih—lust or material activities; upagiya-manat—

which is described or sung; bhava-aushadhat—which is the right medicine for the material disease; shrotra—the process of aural reception; manah—the subject matter of thought for the mind; abhiramat—from the pleasing vibrations from such glorification; kah—who; uttamashloka—of the Supreme Personality of Godhead; guna-anuvadat—from describing such activities; puman—a person; virajyeta—can keep himself aloof; vina—except; pashu-ghnat—either a butcher or one who is killing his own personal existence.

Glorification of the Supreme Personality of Godhead is performed in the parampara system; that is, it is conveyed from spiritual master to disciple. Such glorification is relished by those no longer interested in the false, temporary glorification of this cosmic manifestation. Descriptions of the Lord are the right medicine for the conditioned soul undergoing repeated birth and death. Therefore, who will cease hearing such glorification of the Lord except a butcher or one who is killing his own self?

10.02.32 Demigods to Shri Krishna

ye 'nye 'ravindaksha vimukta-maninas

tvayy asta-bhavad avishuddha-buddhayah

aruhya kricchrena param padam tatah

patanty adho 'nadrita-yushmad-anghrayah

ye anye—anyone, or all others; aravinda-aksha—O lotus-eyed one; vimukta-maninah—falsely considering themselves free from the bondage of material

contamination; tvayi—unto You; asta-bhavat—speculating in various ways but not knowing or desiring more information of Your lotus feet; avishsuddha-buddhayah—whose intelligence is still not purified and who do not know the goal of life; aruhya—even though achieving; kricchrena—by undergoing severe austerities, penances and hard labor; param padam—the highest position (according to their imagination and speculation); tatah—from that position; patanti—they fall; adhah—down into material existence again; anadrita—neglecting devotion to; yushmat—Your; anghrayah—lotus feet.

[Someone may say that aside from devotees, who always seek shelter at the Lord's lotus feet, there are those who are not devotees but have accepted different processes for attaining salvation. What happens to them? In answer to this question, Lord Brahma and the other demigods said:] O lotus-eyed Lord, although nondevotees who accept severe austerities and penances to achieve the highest position may think themselves liberated, their intelligence is impure. They fall down from their position of imagined superiority because they have no regard for Your lotus feet.

10.23.40 Ritualistic Brahmanas Condemn Themselves

dhig janma nas tri-vrid yat tad

dhig vratam dhig bahu-jnatam

dhik kulam dhik kriya-dakshyam

vimukha ye tv adhokshaje

dhik—to hell; janma—with the birth; nah—our; tri-vrit—threefold (the first from the physical parents, the second at the time of brahminical initiation, and the third at the time of initiation into the performances of Vedic sacrifice); yat tat —whatever; dhik—to hell; vratam—with our vow (of celibacy); dhik—to hell; bahu-jnatam—with our extensive knowledge; dhik—to hell; kulam—with our aristocratic lineage; dhik—to hell; kriya-dakshyam—with our expertise in ritualistic activities; vimukhah—inimical; ye—who; tu—however; adhokshaje—to the transcendental Personality of Godhead.

To hell with our threefold birth, our vow of celibacy and our extensive learning! To hell with our aristocratic background and our experise in the rituals of sacrifice! These are all condemned because we were inimical to the transcendental Personality of Godhead.

10.84.13 Krishna to the Sages at Kurukshetra

yasyatma-buddhih kunape tri-dhatuke

sva-dhih kalatradishu bhauma ijya-dhih

yat-tirtha-buddhih salile na karhicij

janeshv abhijneshu sa eva go-kharah

yasya—whose; atma—as his self; buddhih—idea; kunape—in a corpselike body; tri-dhatuke—made of three basic elements; sva—as his own; dhih—idea; kalatra-adishu—in wife and so on; bhaume—in earth; ijya—as worshipable; dhih—idea; yat—whose; tirtha—as a place of pilgrimage; buddhih—idea; salile

—in water; na karhicit—never; janeshu—in men; abhijneshu—wise; sah—he; eva—indeed; gah—a cow; kharah—or an ass.

One who identifies himself as the inert body composed of mucus, bile and air, who assumes his wife and family are permanently his own, who thinks an earthen image or the land or the land of his birth is worshipable, or who sees a place of pilgrimage as merely the water there, but who never identifies himself with, feels kinship with, worships or even visits those who are wise in spiritual truth ê such a person is no better than a cow or an ass.

11.29.30 Shri Krishna to Uddhava

naitat tvaya dambhikaya

nastikaya shathaya ca

ashushrushor abhaktaya

durvinitaya diyatam

na—not; etat—this; tvaya—by you; dambhikaya—to a hypocrite; nastikaya—to an atheist; shathaya—to a cheat; ca—and; ashushrushoh—to one who does not listen with faith; abhaktaya—to a nondevotee; durvinitaya—to one who is not humbly submissive; diyatam—should be given.

You should not share this instruction with anyone who is hypocritical, atheist or dishonest, or with anyone who will not listen faithfully, who is not a devotee, or who is simply not humble.

11.26.03 Shri Krishna to Uddhava

sangam na kuryad asatam

shishnodara-tripam kvacit

tasyanugas tamasy andhe

pataty andhanugandha-vat

sangam—association; na kuryat—one should never make; asatam—of those who are materialistic; shishna—the genitals; udara—and the belly; tripam—who are devoted to gratifying; kvacit—at any time; tasya—of any such person; anugah—the follower; tamasi andhe—into the darkest pit; patati—he falls; andha-anuga—following a blind man; andha-vat—just like another blind man.

One should never associate with materialists, those dedicated to gratifying their genitals and bellies. Byfollowing them one falls into the deepest pit of darkness, just like a blind man who follows another blind man.

11.26.24 King Pururava [Chanting the Aila-gita]

tasmat sango na kartavyah

strishu straineshu cendriyaih

vidusham capy avisrabdhah

shad-vargah kim u madrisham

tasmat—therefore; sangah—association; na kartavyah—should never be made; strishu—with women; straineshu—with men attached to women; ca—and; indriyaih—by one's senses; vidusham—of wise men; ca api—even; avisrabdhah—untrustworthy; shat-vargah—the six enemies of the mind (lust, anger, greed, bewilderment, intoxication and envy); kim u—what to speak; madrisham—of persons like me.

Therefore one should never let his senses associate freely with women or with men attached to women. Even those who are highly learned cannot trust the six enemies of the mind; what to speak, then, of foolish persons like me.

11.05.10 Camasa Rshi to Maharaja Nimi

sarveshu shashvat tanu-bhritsv avasthitam

yatha kham atmanam abhishtam ishvaram

vedopagitam ca na shrinvate 'budha

mano-rathanam pravadanti vartaya

sarveshu—in all; shashvat—eternally; tanu-bhritsu—embodied living beings; avasthitam—situated; yatha—just as; kham—the sky; atmanam—the Supreme Soul; abhishtam—most worshipable; ishvaram—ultimate controller; veda-upagitam—glorified by the Vedas; ca—also; na shrinvate—they do not hear;

abudhah—unintelligent persons; manah-rathanam—of whimsical pleasures; pravadanti—they go on discussing; vartaya—the topics.

The Personality of Godhead is eternally situated within the heart of every embodied being; still the Lord remains situated apart, just as the sky, which is all-pervading, does not mix with any material object. Thus the Lord is the supreme worshipable object and the absolute controller of everything. He is elaborately glorified in the Vedic literature, but those who are bereft of intelligence do not like to hear about Him. They prefer to waste their time discussing their own mental concoctions, which inevitably deal with gross material sense gratification such as sex life and meat-eating.

CHAPTER 15

Analysis of Favorable Conditions for Bhakti

(bhakti anukulya vicarah)

7.09.18 Prahlada Maharaja to Lord Nrsimhadeva

so 'haṁ priyasya suhṛdaḥ paradevatāyā

līlā-kathās tava nṛsiṁha viriṣca-gītāḥ

aṣjas titarmy anugṛṇan guṇa-vipramukto

durgāṇi te pada-yugālaya-haṁsa-saṅgaḥ

saḥ — that; aham — I (Prahlāda Mahārāja); priyasya — of the dearmost; suhṛdaḥ — well-wisher; paradevatāyāḥ — of the Supreme Personality of Godhead; līlā-kathāḥ — narrations of the pastimes; tava — Your; nṛsiṁha — O my Lord Nṛsiṁhadeva; viriṣca-gītāḥ — given by Lord Brahmā by the disciplic succession; aṣjaḥ — easily; titarmi — I shall cross; anugṛṇan — constantly describing; guṇa — by the modes of material nature; vipramuktaḥ — specifically being uncontaminated; durgāṇi — all miserable conditions of life; te — of You; pada-yuga-ālaya — fully absorbed in meditation on the lotus feet; haṁsa-saṅgaḥ — having the association of the haṁsas, or liberated persons (who have no connection with material activities).

O my Lord Nrsimhandeva, by engaging in Your transcendental loving service in the association of devotees who are liberated souls [hamsas], I shall become completely uncontaminated by the association of the three modes of material nature and be able to chant the glories of Your Lordship, who are so dear to me. I shall chant Your glories, following exactly in the footsteps of Lord Brahma and his disciplic succession. In this way I shall undoubtedly be able to cross the ocean of nescience.

11.11.48 Shri Krishna to Uddhava

prayena bhakti-yogena

sat-sangena vinoddhava

nopayo vidyate samyak

prayanam hi satam aham

prayena — for all practical purposes; bhakti-yogena — devotional service unto Me; sat-sangena — which is made possible by association with My devotees; vina — without; uddhava — O Uddhava; na — not; upayah — any means; vidyate — there is; samyak — that actually works; prayanam — the true path of life or actual shelter; hi — because; satam — of liberated souls; aham — I.

My dear Uddhava, I am personally the ultimate shelter and way of life for saintly liberated persons, and thus if one does not engage in My loving devotional service, which is made possible by asnsociating with My devotees, then for all practical purposes, one possesses no effective means

for escaping from material existence.

11.12.01-06 Shri Krishna to Uddhava

sri-bhagavan uvaca

na rodhayati mam yogo

na sankhyam dharma eva ca

na svadhyayas tapas tyago

nesta-purtam na daksina

vratani yajñas chandamsi

tirthani niyama yamah

yathavarundhe sat-sangah

sarva-sangapaho hi mam

sri-bhagavan uvaca — the Supreme Personality of Godhead said; na rodhayati — does not control; mam — Me; yogah — the astanga-yoga system; na — neither; sankhyam — the analytic study of the material elements; dharmah — ordinary piety such as nonviolence; eva — indeed; ca — also; na — neither; svadhyayah — chanting the Vedas; tapah — penances; tyagah — the renounced order of life; na — nor; ista-purtam — the performance of sacrifice and public welfare activities such as digging wells or planting trees; na — neither; daksina — charity; vratani — taking vows such as fasting completely on Ekadasi; yajñah — worship of the demigods; chandamsi — chanting confidential mantras;

tirthani — going to holy places of pilgrimage; niyamah — following major instructions for spiritual discipline; yamah — and also minor regulations; yatha — as; avarundhe — brings under control; sat-sangah — association with My devotees; sarva — all; sanga — material association; apahah — removing; hi — certainly; mam — Me.

The Supreme Personality of Godhead said: My dear Uddhava, by associating with My pure devotees one can destroy one's attachment for all objects of material sense gratification. Such purifying association brings Me under the control of My devotee. One may perform the astanga-yoga system, engage in philosophical analysis of the elements of material nature, practice nonviolence and other ordinary principles of piety, chant the Vedas, perform penances, take to the renounced order of life, execute sacrificial performnances and dig wells, plant trees and perform other public welfare activities, give in charity, carry out severe vows, worship the demigods, chant confidential mantras, visit holy places or accept major and minor disciplinary injunctions, but even by performing such activities one does not bring Me under his control. (1-2)

sat-sangena hi daiteya

yatudhana mrgah khagah

gandharvapsaraso nagah

siddhas carana-guhyakah

vidyadhara manusyesu

vaisyah sudrah striyo ’ntya-jah

rajas-tamah-prakrtayas

tasmims tasmin yuge yuge

bahavo mat-padam praptas

tvastra-kayadhavadayah

vrsaparva balir bano

mayas catha vibhisanah

sugrivo hanuman rkso

gajo grdhro vanikpathah

vyadhah kubja vraje gopyo

yajña-patnyas tathapare

sat-sangena — by association with My devotees; hi — certainly; daiteyah — the sons of Diti; yatudhanah — demons; mrgah — animals; khagah — birds; gandharva — Gandharvas; apsarasah — the society girls of heaven; nagah — snakes; siddhah — residents of Siddhaloka; carana — the Caranas; guhyakah — the Guhyakas; vidyadharah — the residents of Vidyadharaloka; manusyesu — among the human beings; vaisyah — mercantile men; sudrah — laborers; striyah — women; antya-jah — uncivilized men; rajah-tamah-prakrtayah — those bound in the modes of passion and ignorance; tasmin tasmin — in each and every; yuge yuge — age; bahavah — many living entities; mat — My; padam — abode; praptah — achieved; tvastra — Vrtrasura; kayadhava — Prahlada

Maharaja; adayah — and others like them; vrsaparva — named Vrsaparva; balih — Bali Maharaja; banah — Banasura; mayah — the demon Maya; ca — also; atha — thus; vibhisanah — Vibhisana, the brother of Ravana; sugrivah — the monkey king Sugriva; hanuman — the great devotee Hanuman; rksah — Jambavan; gajah — the devotee-elephant Gajendra; grdhrah — Jatayu the vulture; vanikpathah — the merchant Tuladhara; vyadhah — Dharma-vyadha; kubja — the former prostitute Kubja, saved by Lord Krsna; vraje — in Vrndavana; gopyah — the gopis; yajña-patnyah — the wives of the brahmanas performing sacrifice; tatha — similarly; apare — others.

In every yuga many living entities entangled in the modes of passion and ignorance gained the association of My devotees. Thus, such living entities as the Daityas, Raksasas, birds, beasts, Gandharvas, Apsaras, Nagas, Siddhas, Caranas, Guhyakas and Vidyadharas, as well as such lower-class human beings as the vaisyas, sudras, women and others, were able to achieve My supreme abode. Vrtrasura, Prahlada Maharaja and others like them also achieved My abode by association with My devotees, as did personalities such as Vrsaparva, Bali Maharaja, Banasura, Maya, Vibhisana, Sugriva, Hanuman, Jambavan, Gajendra, Jatayu, Tuladhara, Dharma-vyadha, Kubja, the gopis in Vrndavana and the wives of the brahmanas who were performing sacrifice. (3-6)

11.12.07 Shri Krishna to Uddhava

te nadhita-sruti-gana

nopasita-mahattamah

avratatapta-tapasah

mat-sangan mam upagatah

te — they; na — not; adhita — having studied; sruti-ganah — the Vedic literatures; na — not; upasita — having worshiped; mahat-tamah — great saints; avrata — without vows; atapta — not having undergone; tapasah — austerities; mat-sangat — simply by association with Me and My devotees; mam — Me; upagatah — they achieved.

The persons I have mentioned did not undergo serious studies of the Vedic literature, nor did they worship great saintly persons, nor did they execute severe vows or austerities. Simply by association with Me and My devotees, they achieved Me.

03.23.55 Devahuti to Kardama Muni

sango yah samsrter hetur

asatsu vihito 'dhiya

sa eva sadhusu krto

nihsangatvaya kalpate

sangah — association; yah — which; samsrteh — of the cycle of birth and death; hetuh — the cause; asatsu — with those engaged in sense gratification; vihitah

— done; adhiya — through ignorance; sah — the same thing; eva — certainly; sadhusu — with saintly persons; krtah — performed; nihsangatvaya — to liberation; kalpate — leads.

Association for sense gratification is certainly the path of bondage. But the same type of association, performed with a saintly person, leads to the path of liberation, even if performed without knowledge.

11.02.29 Maharaja Nimi to the Nine Yogendras

durlabho manuso deho

dehinam ksana-bhangurah

tatrapi durlabham manye

vaikuntha-priya-darsanam

durlabhah — difficult to achieve; manusah — human; dehah — body; dehinam — for embodied beings; ksana-bhangurah — prone to be destroyed at any moment; tatra — in that human body; api — even; durlabham — more difficult to achieve; manye — I consider; vaikunthapriya — of those who are dear to the Supreme Lord, Vaikuntha; darsanam — the vision.

For the conditioned souls, the human body is most difficult to achieve, and it can be lost at any moment. But I think that even those who have achieved human life rarely gain the association of pure devotees, who are dear to the

Lord of Vaikuntha.

11.02.30 Maharaja Nimi to the Nine Yogendras

ata atyantikam ksemam

prcchamo bhavato 'naghah

samsare 'smin ksanardho 'pi

sat-sangah sevadhir nrnam

atah — therefore; atyantikam — supreme; ksemam — good; prcchamah — I am asking; bhavatah — from you; anaghah — O sinless ones; samsare — in the cycle of birth and death; asmin — this; ksana-ardhah — lasting only half of one moment; api — even; sat-sangah — the association of devotees of the Lord; sevadhih — a great treasure; nrnam — for human beings.

Therefore, O completely sinless ones, I ask you to kindly tell me what the supreme good is. After all, even half a moment's association with pure devotees within this world of birth and death is a priceless treasure for any man.

11.11.29-30 Shri Krishna to Uddhava

sri-bhagavan uvaca

krpalur akrta-drohas

titiksuh sarva-dehinam

satya-saro 'navadyatma

samah sarvopakarakah

kamair ahata-dhir danto

mrduh sucir akiñcanah

aniho mita-bhuk santah

sthiro mac-charano munih

sri-bhagavan uvaca — the Supreme Personality of Godhead said; krpaluh — unable to tolerate the suffering of others; akrta-drohah — never injuring others; titiksuh — forgiving; sarva-dehinam — toward all living entities; satya-sarah — one who lives by truth and whose strength and firmness come from truthfulness; anavadya-atma — a soul free from envy, jealousy, etc; samah — whose consciousness is equal both in happiness and in distress; sarva-upakarakah — always endeavoring as far as possible for the welfare of all others; kamaih — by material desires; ahata — undisturbed; dhih — whose intelligence; dantah — controlling the external senses; mrduh — without a harsh mentality; sucih — always well-behaved; akiñcanah — without possessiveness; anihah — free from worldly activities; mita-bhuk — eating austerely; santah — controlling the mind; sthirah — remaining steady in one's prescribed duty; mat-saranah — accepting Me as the only shelter; munih — thoughtful;

The Supreme Pernsonality of Godhead said: O Uddhava, a saintly person is

merciful and never injures others. Even if others are aggressive he is tolerant and forgiving toward all living entities. His strength and meaning in life come from the truth itself, he is free from all envy and jealousy, and his mind is equal in material happiness and distress. Thus, he dedicates his time to work for the welfare of all others. His intelligence is never bewildered by material desires, and he has controlled his senses. His behaviour is always pleasing, never harsh and always exemplary, and he is free from possessiveness. He never endeavors in ordinary, worldly activities, and he strictly controls his eating. He therefore always remains peaceful and steady. A saintly person is thoughtful and accepts Me as his only shelter.

11.11.31-32 Shri Krishna to Uddhava

apramatto gabhiratma

dhrtimañ jita-sad-gunah

amani mana-dah kalyo

maitrah karunikah kavih

ajñayaivam gunan dosan

mayadistan api svakan

dharman santyajya yah sarvan

mam bhajeta sa tu sattamah

apramattah — cautious and sober; gabhira-atma — not superficial, and thus unchanging; dhrti-man — not weak or miserable even in distressing circumstances; jita — having conquered; sat-gunah — the six material qualities, namely hunger, thirst, lamentation, illusion, old age and death; amani — without desire for prestige; mana-dah — offering all respects to others; kalyah — expert in reviving the Krsna consciousness of others; maitrah — never cheating anyone, and thus a true friend; karunikah — acting always due to compassion, not personal ambition; kavih — completely learned; ajñaya — knowing; evam — thus; gunan — good qualities; dosan — bad qualities; maya — by Me; adistan — taught; api — even; svakan — one's own; dharman — religious principles; santyajya — giving up; yah — one who; sarvan — all; mam — Me; bhajeta — worships; sah — he; tu — indeed; sat-tamah — the best among saintly persons.

Such a person is very cautious in the execution of his duties and is never subject to superficial transformations, because he is steady and noble, even in a distressing situation. He has conquered over the six material qualities - namely hunger, thirst, lamentation, illusion, old age and death. He is free from all desire for prestige and offers honor to others. He is expert in reviving the Krishna consciousness of others and therefore never cheats anyone. Rather, he is a well-wishing friend to all, being most merciful. Such a saintly person must be considered the most learned of men. He perfectly understands that the ordinary religious duties prescribed by Me in various Vedic scriptures possess favorable qualities that purify the performer, and he knows that neglect of such duties constitutes a discrepancy in one's life. Having taken complete shelter at My lotus feet, however, a saintly person ultimately renounces such ordinary religious duties and worships Me alone. He is thus considered to be the best among all living entities. (31-32)

11.26.27 Shri Krishna to Uddhava

santo 'napeksa mac-cittah

prasantah sama-darsinah

nirmama nirahankara

nirdvandva nisparigrahah

santah — the saintly devotees; anapeksah — not dependent on anything material; mat-cittah — who have fixed their minds on Me; prasantah — completely peaceful; sama-darsinah — endowed with equal vision; nirmamah — free from possessiveness; nirahankarah — free from false ego; nirdvandvah — free from all dualities; nisparigrahah — free from greed.

My devotees fix their minds on Me and do not depend upon anything material. They are always peaceful, endowed with equal vision, and free from possessiveness, false ego,duality and greed.

11.26.34 Shri Krishna to Uddhava

santo disanti caksumsi

bahir arkah samutthitah

devata bandhavah santah

santa atmaham eva ca

santah — the devotees; disanti — bestow; caksumsi — eyes; bahih — external; arkah — the sun; samutthitah — when it is fully risen; devatah — worshipable deities; bandhavah — relatives; santah — the devotees; santah — the devotees; atma — one’s very soul; aham — Myself; eva ca — as well.

My devotees bestow divine eyes, whereas the sun allows only external sight, and that only when it is risen in the sky. My devotees are one's real worshipable deities and real family; they are one's own self, and ultimately they are nondifferent from Me.

01.13.10 Maharaja Yudhisthira to Vidura

bhavad-vidha bhagavatas

tirtha-bhutah svayam vibho

tirthi-kurvanti tirthani

svantah-sthena gadabhrta

bhavat — your good self; vidhah — like; bhagavatah — devotees; tirtha — the holy places of pilgrimage; bhutah — converted into; svayam — personally; vibho — O powerful one; tirthi-kurvanti — make into a holy place of pilgrimage; tirthani — the holy places; sva-antah-sthena — having been situated in the heart; gada-bhrta — the Personality of Godhead.

My Lord, devotees like your good self are verily holy places personified. Because you carry the Personality of Godhead within your heart, you turn

all places into places of pilgrimage.

01.18.13 Saunaka Rsi to Suta Gosvami

tulayama lavenapi

na svargam napunar-bhavam

bhagavat-sangi-sangasya

martyanam kim utasisah

tulayama — to be balanced with; lavena — by a moment; api — even; na — never; svargam — heavenly planets; na — nor; apunah-bhavam — liberation from matter; bhagavat-sangi — devotee of the Lord; sangasya — of the association; martyanam — those who are meant for death; kim — what is there; uta — to speak of; asisah — worldly benediction.

The value of a moment's association with the devotee of the Lord cannot even be compared to the attainment of heavenly planets or liberation from matter, and what to speak of worldly benedictions in the form of material prosperity, which are for those who are meant for death.

01.19.33 Maharaja Pariksit to Sukadeva Gosvami

yesam samsmaranat pumsam

sadyah suddhyanti vai grhah

kim punar darsana-sparsa-

pada-saucasanadibhih

yesam — of whom; samsmaranat — by remembrance; pumsam — of a person; sadyah — instantly; suddhyanti — cleanses; vai — certainly; grhah — all houses; kim — what; punah — then; darsana — meeting; sparsa — touching; pada — the feet; sauca — washing; asana-adibhih — by offering a seat, etc.

Simply by our remembering you, our houses become instantly sanctified. And what to speak of seeing you, touching you, washing your holy feet and offering you a seat in our home?

03.05.03 Vidura to Maitreya Rsi

janasya krsnad vimukhasya daivad

adharma-silasya suduhkhitasya

anugrahayeha caranti nunam

bhutani bhavyani janardanasya

janasya — of the common man; krsnat — from the Supreme Lord, Krsna; vimukhasya — of the one who has turned his face against the Lord; daivat — by the influence of external energy; adharma-silasya — of one who is engaged in irreligion; su-duhkhitasya — of one who is always unhappy; anugrahaya — due

to being compassionate towards them; iha — in this world; caranti — wander; nunam — certainly; bhutani — persons; bhavyani — great philanthropic souls; janardanasya — of the Supreme Personality of Godhead.

Vidura said: O great sage, everyone in this world engages in fruitive activities to attain happiness, but one finds neither satiation nor mitigation of distress. On the contrary, one is only agngravated by such activities. Please, therefore, give us directions on how one should live for real happiness.

03.25.20-21,23 Kapiladeva to Devahuti

prasangam ajaram pasam

atmanah kavayo viduh

sa eva sadhusu krto

moksa-dvaram apavrtam

prasangam — attachment; ajaram — strong; pasam — entanglement; atmanah — of the soul; kavayah — learned men; viduh — know; sah eva — that same; sadhusu — to the devotees; krtah — applied; moksa-dvaram — the door of liberation; apavrtam — opened.

Every learned man knows very well that attachment for the material is the greatest entanglement of the spirit soul. But that same attachment, when applied to the self-realized devotees, opens the door of liberation. (20)

titiksavah karunikah

suhrdah sarva-dehinam

ajata-satravah santah

sadhavah sadhu-bhusanah

titiksavah — tolerant; karunikah — merciful; suhrdah — friendly; sarva-dehinam — to all living entities; ajata-satravah — inimical to none; santah — peaceful; sadhavah — abiding by scriptures; sadhu-bhusanah — adorned with sublime characteristics.

The symptoms of a sadhu are that he is tolerant, merciful and friendly to all living entities. He has no enemies, he is peaceful, he abides by the scriptures, and all his characteristics are sublime.(21)

mad-asrayah katha mrstah

srnvanti kathayanti ca

tapanti vividhas tapa

naitan mad-gata-cetasah

mat-asrayah — about Me; kathah — stories; mrstah — delightful; srnvanti — they hear; kathayanti — they chant; ca — and; tapanti — inflict suffering; vividhah — various; tapah — the material miseries; na — do not; etan — unto them; mat-gata — fixed on Me; cetasah — their thoughts.

Engaged constantly in chanting and hearing about Me, the Supreme Personality of Godhead, the sadhus do not suffer from material miseries because they are always filled with thoughts of My pastimes and activities. (23)

03.25.24 Kapiladeva to Devahuti

ta ete sadhavah sadhvi

sarva-sanga-vivarjitah

sangas tesv atha te prarthyah

sanga-dosa-hara hi te

te ete — those very; sadhavah — devotees; sadhvi — virtuous lady; sarva — all; sanga — attachments; vivarjitah — freed from; sangah — attachment; tesu — unto them; atha — hence; te — by you; prarthyah — must be sought; sanga-dosa — the pernicious effects of material attachment; harah — counteracters of; hi — indeed; te — they.

O My mother, O viruous lady, these are the qualities of great devotees who are free from all attachment. You must seek attachment to such holy men, for this counteracts the pernicious effects of material attachment.

04.04.12 Satidevi to Daksa

dosan paresam hi gunesu sadhavo

grhnanti kecin na bhavadrso dvija

gunams ca phalgun bahuli-karisnavo

mahattamas tesv avidad bhavan agham

dosan — faults; paresam — of others; hi — for; gunesu — in the qualities; sadhavah — sadhus; grhnanti — find; kecit — some; na — not; bhavadrsah — like you; dvija — O twice-born; gunan — qualities; ca — and; phalgun — small; bahuli-karisnavah — greatly magnifies; mahat-tamah — the greatest persons; tesu — among them; avidat — find; bhavan — you; agham — the fault.

Twice-born Daksa, a man like you can simply find fault in the qualities of others. Lord Siva, however, not only finds no faults with other's qualinties, but if someone has a little good quality, he magnifies it greatly. Unfortunately, you have found fault with such a great soul.

04.22.19 Sanat-kumara to Prthu Maharaja

sangamah khalu sadhunam

ubhayesam ca sammatah

yat-sambhasana-samprasnah

sarvesam vitanoti sam

sangamah — association; khalu — certainly; sadhunam — of devotees;

ubhayesam — for both; ca — also; sammatah — conclusive; yat — which; sambhasana — discussion; samprasnah — question and answer; sarvesam — of all; vitanoti — expands; sam — real happiness.

When there is a congregantion of devotees, their discussions, questions and answers become conclusive to both the speaker and the audience. Thus such a meeting is beneficial for everyone's real happiness.

04.29.39-40 Narada Muni to King Pracinabarhi

yatra bhagavata rajan

sadhavo visadasayah

bhagavad-gunanukathana-

sravana-vyagra-cetasah

tasmin mahan-mukharita madhubhic-caritra-

piyusa-sesa-saritah paritah sravanti

ta ye pibanty avitrso nrpa gadha-karnais

tan na sprsanty asana-trd-bhaya-soka-mohah

yatra — where; bhagavatah — great devotees; rajan — O King; sadhavah — saintly persons; visada-asayah — broad-minded; bhagavat — of the Supreme Personality of Godhead; guna — the qualities; anukathana — to regularly recite; sravana — to hear; vyagra — eager; cetasah — whose consciousness; tasmin —

there; mahat — of great saintly persons; mukharitah — emanating from the mouths; madhu-bhit — of the killer of the Madhu demon; caritra — the activities or the character; piyusa — of nectar; sesa — surplus; saritah — rivers; paritah — all around; sravanti — flow; tah — all of them; ye — they who; pibanti — drink; avitrsah — without being satisfied; nrpa — O King; gadha — attentive; karnaih — with their ears; tan — them; na — never; sprsanti — touch; asana — hunger; trt — thirst; bhaya — fear; soka — lamentation; mohah — illusion.

My dear King,in the place where pure devotees live, following the rules and regulations and thus purely conscious and engaged with great eagerness in hearing and chanting the glories of the Supreme Personality of Godhead, in that place if one gets a chance to hear their constant flow of nectar, which is exactly like the waves of a river, one will forget the necessities of life - namely hunger and thirst and become immune to all kinds of fear, lamentation and illusion. (39-40)

04.29.46 Narada Muni to King Pracinabarhi

yada yasyanugrhnati

bhagavan atma-bhavitah

sa jahati matim loke

vede ca parinisthitam

yada — when; yasya — whom; anugrhnati — favors by causeless mercy;

bhagavan — the Supreme Personality of Godhead; atma-bhavitah — realized by a devotee; sah — such a devotee; jahati — gives up; matim — consciousness; loke — in the material world; vede — in the Vedic functions; ca — also; parinisthitam — fixed.

When a person is fully engaged in devotional service, he is favored by the Lord, who bestows His causeless mercy. At such a time, the awakened devotee gives up all material activities and ritualistic performances mentioned in the Vedas.

04.30.33 The Pracetas to Shri Vishnu

yavat te mayaya sprsta

bhramama iha karmabhih

tavad bhavat-prasanganam

sangah syan no bhave bhave

yavat — as long as; te — Your; mayaya — by the illusory energy; sprstah — contaminated; bhramamah — we wander; iha — in this material world; karmabhih — by the reaction of fruitive activities; tavat — so long; bhavat-prasanganam — of Your loving devotees; sangah — association; syat — let there be; nah — our; bhave bhave — in every species of life.

Dear Lord, as long as we have to remain within this material world due to our material contamination and wander from one type of body to another

and from one planet to another, we pray that we may associate with those who are engaged in discussing Your pastimes. We pray for this benediction life after life, in different bodily forms and on different planets.

05.05.03 Rsabhadeva to His Sons

ye va mayise krta-sauhrdartha

janesu dehambhara-vartikesu

grhesu jayatmaja-ratimatsu

na priti-yukta yavad-arthas ca loke

ye — those who; va — or; mayi — unto Me; ise — the Supreme Personality of Godhead; krta-sauhrda-arthah — very eager to develop love (in a relationship of dasya, sakhya, vatsalya or madhurya); janesu — to people; dehambhara-vartikesu — who are interested only in maintaining the body, not in spiritual salvation; grhesu — to the home; jaya — wife; atma-ja — children; rati — wealth or friends; matsu — consisting of; na — not; priti-yuktah — very attached; yavat-arthah — who live by collecting only as much as required; ca — and; loke — in the material world.

Those who are interested in reviving Krishna consciousness and increasing their love of Godhead do not like to do anything that is not related to Krishna. They are not interested in mingling with people who are busy maintaining their bodies, eating, sleeping, mating and defending. They are not attached to their homes although they may be householders.

05.12.12-13 Jada Bharata to King Rahugana

rahuganaitat tapasa na yati

na cejyaya nirvapanad grhad va

na cchandasa naiva jalagni-suryair

vina mahat-pada-rajo-'bhisekam

rahugana — O King Rahugana; etat — this knowledge; tapasa — by severe austerities and penances; na yati — does not become revealed; na — not; ca — also; ijyaya — by a great arrangement for worshiping the Deity; nirvapanat — or from finishing all material duties and accepting sannyasa; grhat — from ideal householder life; va — or; na — nor; chandasa — by observing celibacy or studying Vedic literature; na eva — nor; jala-agni-suryaih — by severe austerities such as keeping oneself in water, in a burning fire or in the scorching sun; vina — without; mahat — of the great devotees; pada-rajah — the dust of the lotus feet; abhisekam — smearing all over the body.

My dear King Rahugana, unless one has the opportunity to smear his entire body with the dust of the lotus feet of great devotees, one cannot realize the Absolute Truth. One cannot realize the Absolute Truth simply by observing celibacy [brahmacarya], strictly following the rules and regulations of householder life, leaving home as a vanaprastha, accepting sannyasa, or undergoing severe penances in winter by keeping oneself submerged in water or surrounding oneself in summer by fire and the scorching heat of

the sun. There are many other processes to understand the Absolute Truth, but the Absolute Truth is only revealed to one who has attained the mercy of a great devotee. (12)

yatrottamasloka-gunanuvadah

prastuyate gramya-katha-vighatah

nisevyamano 'nudinam mumuksor

matim satim yacchati vasudeve

yatra — in which place (in the presence of exalted devotees); uttama-sloka-guna-anuvadah — discussion of the pastimes and glories of the Supreme Personality of Godhead; prastuyate — is presented; gramya-katha-vighatah — due to which there is no chance of talking of worldly matters; nisevyamanah — being heard very seriously; anudinam — day after day; mumuksoh — of persons who are very serious about getting out of material entanglement; matim — meditation; satim — pure and simple; yacchati — is turned; vasudeve — unto the lotus feet of Lord Vasudeva.

Who are the pure devotees mentioned here? In an assembly of pure devotees, there is no question of discussing material subjects like politics and sociology. In an assembly of pure devotees, there is discussion only of the qualities, forms and pastimes of the Supreme Personality of Godhead. He is praised and worshiped with full attention. In the associantion of pure

devotees, by constantly hearing such topics respectfully, even a person who wants to merge into the existence of the Absolute Truth abandons this idea and gradually becomes attached to the service of Vasudeva. (13)

06.03.20 Yamaraja to His Order Carriers

svayambhur naradah sambhuh

kumarah kapilo manuh

prahlado janako bhismo

balir vaiyasakir vayam

svayambhuh — Lord Brahma; naradah — the great saint Narada; sambhuh — Lord Siva; kumarah — the four Kumaras; kapilah — Lord Kapila; manuh — Svayambhuva Manu; prahladah — Prahlada Maharaja; janakah — Janaka Maharaja; bhismah — Grandfather Bhisma; balih — Bali Maharaja; vaiyasakih — Sukadeva, the son of Vyasadeva; vayam — we;

Lord Brahma, Bhagavan Narada, Lord Siva, the four Kumaras, Lord Kapila [the son of Devahuti], Svayambhuva Manu, Prahlada Maharaja, Janaka Maharaja, Grandfather Bhisma, Bali Maharaja, Sukadeva Gosvami and I myself know the real religious principle.

06.14.04-5 Maharaja Pariksit to Sukadeva Gosvami

prayo mumuksavas tesam

kecanaiva dvijottama

mumuksunam sahasresu

kascin mucyeta sidhyati

prayah — almost always; mumuksavah — persons interested in liberation; tesam — of them; kecana — some; eva — indeed; dvija-uttama — O best of the brahmanas; mumuksunam — of those who desire to be liberated; sahasresu — in many thousands; kascit — someone; mucyeta — may be actually liberated; sidhyati — someone is perfect.

O best of the brahmanas, Sukadeva Gosvami, out of many persons who follow religious principles, only a few desire liberation from the material world. Among many thousands who desire liberation, one may actually achieve liberation, giving up material attachment to society, friendship, love, country, home, wife and children. And among many thousands of such liberated persons, one who can understand the true meaning of liberantion is very rare. (4)

muktanam api siddhanam

narayana-parayanah

su-durlabhah prasantatma

kotisv api maha-mune

muktanam — of those who are liberated during this life (who are unattached to the bodily comforts of society, friendship and love); api — even; siddhanam — who are perfect (because they understand the insignificance of bodily comforts); narayana-parayanah — a person who has concluded that Narayana is the Supreme; su-durlabhah — very rarely found; prasanta — fully pacified; atma — whose mind; kotisu* — out of millions and trillions; api — even; maha-mune — O great sage.

O great sage, among many millions who are liberated and perfect in knowledge of liberation, one may be a devotee of Lord Narayana, or Krishna. Such devotees, who are fully peaceful, are extremely rare. (5)

06.17.28 Lord Siva to Parvati

narayana-parah sarve

na kutascana bibhyati

svargapavarga-narakesv

api tulyartha-darsinah

narayana-parah — pure devotees, who are interested only in the service of Narayana, the Supreme Personality of Godhead; sarve — all; na — not; kutascana — anywhere; bibhyati — are afraid; svarga — in the higher planetary systems; apavarga — in liberation; narakesu — and in hell; api — even; tulya —

equal; artha — value; darsinah — who see.

Devotees solely engaged in the devotional service of the Supreme Personality of Godhead, Narayana, never fear any condition of life. For them the heavenly planets, liberation and the hellish planets are all the same, for such devotees are interested only in the service of the Lord.

07.05.32 Prahlada Maharaja to Hiranyakasipu

naisam matis tavad urukramanghrim

sprsaty anarthapagamo yad-arthah

mahiyasam pada-rajo-'bhisekam

niskiñcananam na vrnita yavat

na — not; esam — of these; matih — the consciousness; tavat — that long; urukrama-anghrim — the lotus feet of the Supreme Personality of Godhead, who is famous for performing uncommon activities; sprsati — does touch; anartha — of unwanted things; apagamah — the disappearance; yat — of which; arthah — the purpose; mahiyasam — of the great souls (the mahatmas, or devotees); pada-rajah — by the dust of the lotus feet; abhisekam — consecration; niskiñcananam — of devotees who have nothing to do with this material world; na — not; vrnita — may accept; yavat — as long as.

Unless they smear upon their bodies the dust of the lotus feet of a Vaishnava completely freed from material contamination, persons very much inclined

toward materialistic life cannot be attached to the lotus feet of the Lord, who is glorified for His uncommon activities. Only by becoming Krishna conscious and taking shelter at the lotus feet of the Lord in this way can one be freed from material contamination.

07.10.18-19 Lord Nrsimhadeva to Prahlada Maharaja

sri-bhagavan uvaca

trih-saptabhih pita putah

pitrbhih saha te 'nagha

yat sadho 'sya kule jato

bhavan vai kula-pavanah

sri-bhagavan uvaca — the Supreme Personality of Godhead said; trih-saptabhih — seven multiplied by three (that is to say, twenty-one); pita — father; putah — purified; pitrbhih — with your forefathers; saha — all together; te — your; anagha — O most sinless personality (Prahlada Maharaja); yat — because; sadho — O great saintly person; asya — of this person; kule — in the dynasty; jatah — took birth; bhavan — you; vai — indeed; kula-pavanah — the purifier of the whole dynasty.

The Supreme Personality of Godhead said: My dear Prahlada, O most pure, O great saintly person, your father has been purified, along with twenty-one forefathers in your family. Because you were born in this family, the entire

dynasty has been purified. (18)

yatra yatra ca mad-bhaktah

prasantah sama-darsinah

sadhavah samudacaras

te puyante 'pi kikatah

yatra yatra — wherever and whenever; ca — also; mat-bhaktah — My devotees; prasantah — extremely peaceful; sama-darsinah — equipoised; sadhavah — decorated with all good qualities; samudacarah — equally magnanimous; te — all of them; puyante — are purified; api — even; kikatah — a degraded country or the inhabitants of such a place.

Whenever and wherever there are peaceful, equipoised devotees who are well behaved and decorated with all good qualities, that place and the dynasties there, even if condemned, are purified. (19)

09.04.63, 65-68 Narayana to Durvasa Muni

sri-bhagavan uvaca

aham bhakta-paradhino

hy asvatantra iva dvija

sadhubhir grasta-hrdayo

bhaktair bhakta-jana-priyah

sri-bhagavan uvaca — the Supreme Personality of Godhead said; aham — I; bhakta-paradhinah — am dependent on the will of My devotees; hi — indeed; asvatantrah — am not independent; iva — exactly like that; dvija — O brahmana; sadhubhih — by pure devotees, completely free from all material desires; grasta-hrdayah — My heart is controlled; bhaktaih — because they are devotees; bhakta-jana-priyah — I am dependent not only on My devotee but also on My devotee's devotee (the devotee's devotee is extremely dear to Me).

The Supreme PerRisonality of Godhead said to the brahmana: I am completely under the control of My devotees. Indeed, I am not at all independent. Because My devotees are completely devoid of material desires, I sit only within the cores of their hearts. What to speak of My devotee, even those who are devotees of My devotee are very dear to Me. (63)

ye daragara-putrapta-

pranan vittam imam param

hitva mam saranam yatah

katham tams tyaktum utsahe

ye — those devotees of Mine who; dara — wife; agara — house; putra — children, sons; apta — relatives, society; pranan — even life; vittam — wealth; imam — all these; param — elevation to the heavenly planets or becoming one

by merging into Brahman; hitva — giving up (all these ambitions and paraphernalia); mam — unto Me; saranam — shelter; yatah — having taken; katham — how; tan — such persons; tyaktum — to give them up; utsahe — I can be enthusiastic in that way (it is not possible).

Since pure devotees give up their homes, wives, children, relatives, riches and even their lives simply to serve Me, without any desire for material improvement in this life or in the next, how can I give up such devotees at any time? (65)

mayi nirbaddha-hrdayah

sadhavah sama-darsanah

vase kurvanti mam bhaktya

sat-striyah sat-patim yatha

mayi — unto Me; nirbaddha-hrdayah — firmly attached in the core of the heart; sadhavah — the pure devotees; sama-darsanah — who are equal to everyone; vase — under control; kurvanti — they make; mam — unto Me; bhaktya — by devotional service; sat-striyah — chaste women; sat-patim — unto the gentle husband; yatha — as.

As chaste women bring their gentle husbands under control by service, the pure devotees, who are equal to everyone and completely attached to Me in the core of the heart, bring Me under their full control. (66)

mat-sevaya pratitam te

salokyadi-catustayam

necchanti sevaya purnah

kuto ’nyat kala-viplutam

mat-sevaya — by being engaged fully in My transcendental loving service; pratitam — automatically achieved; te — such pure devotees are fully satisfied; salokya-adi-catustayam — the four different types of liberation (salokya, sarupya, samipya and sarsti, what to speak of sayujya); na — not; icchanti — desire; sevaya — simply by devotional service; purnah — fully complete; kutah — where is the question; anyat — other things; kala-viplutam — which are finished in the course of time.

My devotees, who are always satisfied to be engaged in My loving service, are not interested even in the four principles of liberation [salokya, sarupya, samipya and sarsti], although these are automatically achieved by their service. What then is to be said of such perishable happiness as elevation to the higher planetary systems?(67)

sadhavo hrdayam mahyam

sadhunam hrdayam tv aham

mad-anyat te na jananti

naham tebhyo manag api

sadhavah — the pure devotees; hrdayam — in the core of the heart; mahyam — of Me; sadhunam — of the pure devotees also; hrdayam — in the core of the heart; tu — indeed; aham — I am; mat-anyat — anything else but me; te — they; na — not; jananti — know; na — not; aham — I; tebhyah — than them; manak api — even by a little fraction.

The pure devotee is always within the core of My heart, and I am always in the heart of the pure devotee. My devotees do not know anything else but Me, and I do not know anyone else but them. (68)

09.09.06 Bhagiratha to Gangadevi

sri-bhagiratha uvaca

sadhavo nyasinah santa

brahmistha loka-pavanah

haranty agham te 'nga-sangat

tesv aste hy agha-bhid dharih

sri-bhagirathah uvaca — Bhagiratha said; sadhavah — saintly persons; nyasinah — sannyasis; santah — peaceful, free from material disturbances; brahmisthah — expert in following the regulative principles of Vedic scripture; loka-pavanah — who are engaged in delivering the entire world from a fallen condition; haranti — shall remove; agham — the reactions of sinful life; te — of you (mother Ganges); anga-sangat — by bathing in the Ganges water; tesu — within

themselves; aste — there is; hi — indeed; agha-bhit — the Supreme Personality, who can vanquish all sinful activities; harih — the Lord.

Bhagiratha said: Those who are saintly because of devotional service and are therefore in the renounced order, free from material desires, and who are pure devotees, expert in following the regulative principles mentioned in the Vedas, are always glorious and pure in behaviour and are able to deliver all fallen souls. When such pure devotees bathe in your water, the sinful reactions accumulated from other people will certainly be counteracted, for such devotees always keep in the core of their hearts the Supreme Personality of Godhead, who can vanquish all sinful reactions.

10.08.04 Nanda Maharaja to Garga Muni

mahad-vicalanam nrnam

grhinam dina-cetasam

nihsreyasaya bhagavan

kalpate nanyatha kvacit

mahat-vicalanam — the movement of great personalities; nrnam — in the houses of ordinary persons; grhinam — especially householders; dina-cetasam — who are very simple-minded, being engaged in family maintenance and nothing more; nihsreyasaya — a great personality has no reason to go to the grhastha but to benefit him; bhagavan — O most powerful devotee; kalpate — is to be taken that way; na anyatha — not for any other purpose; kvacit — at any

time.

O my Lord, O great devotee, persons like you move from one place to another not for their own interests but for the sake of the poor-hearted grhasthas [householders]. Otherwise they have no interest in going from one place to another.

10.14.30 Lord Brahma to Shri Krishna

tad astu me natha sa bhuri-bhago

bhave 'tra vanyatra tu va tirascam

yenaham eko 'pi bhavaj-jananam

bhutva niseve tava pada-pallavam

tat — therefore; astu — may it be; me — my; natha — O master; sah — that; bhuri-bhagah — greatest good fortune; bhave — in the birth; atra — this; va — or; anyatra — in some other birth; tu — indeed; va — or; tirascam — among the animals; yena — by which; aham — I; ekah — one; api — even; bhavat — or Your; jananam — devotees; bhutva — becoming; niseve — I may fully engage in serving; tava — Your; pada-pallavam — lotus feet.

My dear Lord, I therefore pray to be so fortunate that in this life as Lord Brahma or in another life, wherever I take my birth, I may be counted as one of Your devotees. I pray that wherever I may be, even among the animal species, I can engage in devotional service to Your lotus feet.

10.39.02 Sukadeva Gosvami to Maharaja Pariksit

kim alabhyam bhagavati

prasanne sri-niketane

tathapi tat-para rajan

na hi vañchanti kiñcana

kim — what; alabhyam — is unattainable; bhagavati — the Supreme Lord; prasanne — being satisfied; sri — of the goddess of fortune; niketane — the resting place; tatha api — nevertheless; tat-parah — those who are devoted to Him; rajan — O King (Pariksit); na — do not; hi — indeed; vañchanti — desire; kiñcana — anything.

My dear King, what is unRiattainable for one who has satisfied the Supreme Personality of Godhead, the shelter of the goddess of fortune? Even so, those who are dedicated to His devotional service never want anything from Him.

10.48.30 Krishna to Akrura

bhavad-vidha maha-bhaga

nisevya arha-sattamah

sreyas-kamair nrbhir nityam

devah svartha na sadhavah

bhavat-vidhah — like your good self; maha-bhagah — most eminent; nisevyah — worthy of being served; arha — of those who are worshipable; sat-tamah — the most saintly; sreyah — the highest good; kamaih — who desire; nrbhih — by men; nityam — always; devah — the demigods; sva-arthah — concerned with their personal interest; na — not so; sadhavah — saintly devotees.

Exalted souls like you are the true objets of service and the most worshipable authorities for those who desire the highest good in life. Demigods are generally concerned with their own interests, but saintly devotees never are.

10.48.31 Krishna to Akrura

na hy am-mayani tirthani

na deva mrc-chila-mayah

te punanty uru-kalena

darsanad eva sadhavah

na — not; hi — indeed; ap-mayani — made of water; tirthani — holy places; na — such is not the case; devah — deities; mrt — of earth; sila — and stone; mayah — made; te — they; punanti — purify; uru-kalena — after a long time; darsanat — by being seen; eva — only; sadhavah — saints.

No one can deny that there are holy places with sacred rivers, or that the demigods appear in deity forms made of earth and stone. But these purify the soul only after a long time, whereas saintly persons purify just by being seen.

10.51.53 King Mucukunda to Krishna

bhavapavargo bhramato yada bhavej

janasya tarhy acyuta sat-samagamah

sat-sangamo yarhi tadaiva sad-gatau

paravarese tvayi jayate matih

bhava — of material existence; apavargah — the cessation; bhramatah — who has been wandering; yada — when; bhavet — occurs; janasya — for a person; tarhi — at that time; acyuta — O infallible Lord; sat — of saintly devotees; samagamah — the association; sat-sangamah — saintly association; yarhi — when; tada — then; eva — only; sat — of the saintly; gatau — who is the goal; para — of superior (the causes of material creation); avara — and inferior (their products); ise — for the Supreme Lord; tvayi — Yourself; jayate — is born; matih — devotion.

When the material life of a wandering soul has ceased, O Acyuta, he may attain the association of Your devotees. And when he associates with them, there awakens in him devotion unto You, who are the goal of the devotees and the Lord of all causes and their effects.

11.02.47 Havir to Maharaja Nimi

arcayam eva haraye

pujam yah sraddhayehate

na tad-bhaktesu canyesu

sa bhaktah prakrtah smrtah

arcayam — Deity; eva — certainly; haraye — to Lord Hari; pujam — worship; yah — who; sraddhaya — faithfully; ihate — engages; na — not; tat — of Krsna; bhaktesu — toward the devotees; ca — and; anyesu — toward people in general; sah — he; bhaktah prakrtah — materialistic devotee; smrtah — is called.

A devotee who faithfully engages in the worship of the Deity in the temple but does not behave properly toward other devotees or people in general is called a prakrta-bhakta, a materialistic devotee, and is considered to be in the lowest position.

11.02.46 Havir to Maharaja Nimi

isvare tad-adhinesu

balisesu dvisatsu ca

prema-maitri-krpopeksa

yah karoti sa madhyamah

isvare — unto the Supreme Personality of Godhead; tat-adhinesu — to persons who have taken fully to Krsna consciousness; balisesu — unto the neophytes or the ignorant; dvisatsu — to persons envious of Krsna and Krsna's devotees; ca — and; prema — love; maitri — friendship; krpa — mercy; upeksah — negligence; yah — anyone who; karoti — does; sah — he; madhyamah — a second-class devotee.

An intermediate or second-class devotee, called madhyama -adhikari, offers his love to the Supreme Personality of Godhead, is a sincere friend to all the devotees of the Lord, shows mercy to ignorant people who are innocent and disregards those who are envious of the Supreme Personality of Godhead.

11.02.45 Havir to Maharaja Nimi

sri-havir uvaca

sarva-bhutesu yah pasyed

bhagavad-bhavam atmanah

bhutani bhagavaty atmany

esa bhagavatottamah

sri-havih uvaca — Sri Havir said; sarva-bhutesu — in all objects (in matter,

spirit, and combinations of matter and spirit); yah — anyone who; pasyet — sees; bhagavat-bhavam — the ability to be engaged in the service of the Lord; atmanah — of the supreme spirit soul, or the transcendence beyond the material concept of life; bhutani — all beings; bhagavati — in the Supreme Personality of Godhead; atmani — the basic principle of all existence; esah — this; bhagavata-uttamah — a person advanced in devotional service.

Shri Havir said: The most advanced devotee sees within everything the soul of all souls, the Supreme Personality of Godhead, Shri Krishna. Consequently he sees everything in relation to the Supreme Lord and undernstands that everything that exists is eternally situated within the Lord.

11.02.48-50 Havir to Maharaja Nimi

grhitvapindriyair arthan

yo na dvesti na hrsyati

visnor mayam idam pasyan

sa vai bhagavatottamah

grhitva — accepting; api — even though; indriyaih — with his senses; arthan — objects of the senses; yah — who; na dvesti — does not hate; na hrsyati — does not rejoice; visnoh — of the Supreme Lord, Visnu; mayam — the illusory potency; idam — this material universe; pasyan — seeing as; sah — he; vai — indeed; bhagavata-uttamah — a first-class devotee.

Even while engaging his senses in contact with their objects, one who sees this whole world as the energy of Lord Vishnu is neither repelled nor elated. He is indeed the greatest among devotees. (48)

dehendriya-prana-mano-dhiyam yo

janmapyaya-ksud-bhaya-tarsa-krcchraih

samsara-dharmair avimuhyamanah

smrtya harer bhagavata-pradhanah

deha — of the body; indriya — senses; prana — life air; manah — mind; dhiyam — and intelligence; yah — who; janma — by birth; apyaya — diminution; ksut — hunger; bhaya — fear; tarsa — thirst; krcchraih — and the pain of exertion; samsara — of material life; dharmaih — by the inseparable features; avimuhyamanah — not bewildered; smrtya — because of remembrance; hareh — of Lord Hari; bhagavata-pradhanah — the foremost of devotees.

Within the material world, one's material body is always subject to birth and decay. Similarly, the life air [prana] is harassed by hunger and thirst, the mind is always anxious, the intelligence hankers for that which cannot be obtained, and all of the senses are ultimately exhausted by constant struggle in the material nature. A person who is not bewildered by the inevitable miseries of material existence, and who remains aloof from them simply by remembering the lotus feet of the Supreme Personality of Godhead, is to be considered bhagaRivata-pradhana, the foremost devotee

of the Lord.(49)

na kama-karma-bijanam

yasya cetasi sambhavah

vasudevaika-nilayah

sa vai bhagavatottamah

na — never; kama — of lust; karma — fruitive work; bijanam — or of material hankerings, which are the seeds of fruitive activity; yasya — of whom; cetasi — in the mind; sambhavah — chance to arise; vasudeva-eka-nilayah — one for whom the Supreme Lord, Vasudeva, is the only shelter; sah — he; vai — indeed; bhagavata-uttamah — is a first-class devotee.

One who has taken exclusive shelter of the Supreme Lord, Vasudeva, becomes free from fruitive activities, which are based on material lust. In fact, one who has taken shelter of the lotus feet of the Lord is freed from even the desire to enjoy material sense gratification. Plans for enjoying sex life, social prestige and money cannot develop within his mind. Thus he is considered bhagavatottama, a pure devotee of the Lord on the highest platform. (50)

11.02.51-52 Havir to Maharaja Nimi

na yasya janma-karmabhyam

na varnasrama-jatibhih

sajjate 'sminn aham-bhavo

dehe vai sa hareh priyah

na — there is not; yasya — of whom; janma — by good birth; karmabhyam — or meritorious acts; na — not; varna-asrama — by adherence to rules of occupational or religious duty; jatibhih — or by belonging to a certain class of society; sajjate — attaches itself; asmin — in this (body); aham-bhavah — egotistic sentiment; dehe — in the body; vai — indeed; sah — he; hareh — to Lord Hari; priyah — is dear.

Birth in an aristocratic family and the execution of austere and pious activities certainly cause one to take pride in himself. Similarly, if one enjoys a prestigious position within society because his parents are highly respected members of the varnasrama social system, one becomes even more infatuated with himself. But if despite these excellent material qualifications one does not even feel a tinge of pride within himself, he is to be considered the dearmost servitor of the Supreme Personality of Godhead. (51)

na yasya svah para iti

vittesv atmani va bhida

sarva-bhuta-samah santah

sa vai bhagavatottamah

na — there is not; yasya — of whom; svah parah iti — "mine" and "someone

else’s”; vittesu — about his property; atmani — about his body; va — or; bhida — by thinking in terms of duality; sarva-bhuta — to all living beings; samah — equal; santah — peaceful; sah — he; vai — indeed; bhagavata-uttamah — the best of devotees.

When a devotee gives up the selfish conception by which one thinks "This is my property, and that is his," and when no longer concerned with the pleasures of his own material body or indifferent to the discomforts of others, he becomes fully peaceful and satisfied. He considers himself simply one among all the living beings who are equally part and parcel of the Supreme Personality of Godhead. Such a satisfied Vaishnava is considered to be at the highest standard of devotional service. (52)

11.02.53-55 Havir to Maharaja Nimi

tri-bhuvana-vibhava-hetave ’py akuntha-

smrtir ajitatma-suradibhir vimrgyat

na calati bhagavat-padaravindal

lava-nimisardham api yah sa vaisnavagryah

tri-bhuvana — of the three worlds comprising the material universe; vibhava-hetave — for the sake of the opulences; api — even; akuntha-smrtih — whose remembrance is undisturbed; ajita-atma — of whom the unconquerable Lord is the very soul; sura-adibhih — by the demigods and others; vimrgyat — which are sought; na calati — he does not go away; bhagavat — of the Supreme

Personality of Godhead; pada-aravindat — from the lotus feet; lava — of eight forty-fifths of one second; nimisa — or of three times that; ardham — one half; api — even; yah — who; sah — he; vaisnava-agryah — the foremost of devotees of Lord Visnu.

The lotus feet of the Supreme Personality of Godhead are sought even by the greatest of demigods, such as Brahma and Siva, who have all accepted the Supreme Personality of Godhead as their life and soul. A pure devotee of the Lord can never forget those lotus feet in any circumstances. He will not give up his shelter at the lotus feet of the Lord for a single moment - indeed, not for half a moment - even in exchange for the benediction of ruling and enjoying the opulence of the entire universe. Such a devotee of the Lord is to be considered the best of the Vaishnavas. (53)

bhagavata uru-vikramanghri-sakha-

nakha-mani-candrikaya nirasta-tape

hrdi katham upasidatam punah sa

prabhavati candra ivodite ’rka-tapah

bhagavatah — of the Supreme Personality of Godhead; uru-vikrama — which have performed great heroic deeds; anghri — of the lotus feet; sakha — of the toes; nakha — of the nails; mani — which are like jewels; candrikaya — by the moonshine; nirasta-tape — when the pain has been removed; hrdi — in the hearts; katham — how indeed; upasidatam — of those who are worshiping; punah — again; sah — that pain; prabhavati — can have its effect; candre —

when the moon; iva — just as; udite — risen; arka — of the sun; tapah — the burning heat.

How can the fire of material suffering continue to burn the hearts of those who worship the Supreme Lord? The Lord's lotus feet have performed innumerable heroic deeds, and the beautiful nails on His toes resemble valuable jewels. The effulgence emanating from those nails resembles cooling moonshine, for it instantly relieves the suffering within the heart of the pure devotee, just as the appearance of the moon's cooling light relieves the burning heat of the sun. (54)

visrjati hrdayam na yasya saksad

dharir avasabhihito ’py aghaugha-nasah

pranaya-rasanaya dhrtanghri-padmah

sa bhavati bhagavata-pradhana uktah

visrjati — He leaves; hrdayam — the heart; na — never; yasya — of whom; saksat — Himself; harih — Lord Hari; avasa — accidentally; abhihitah — called; api — even though; agha — of sins; ogha — heaps; nasah — who destroys; pranaya — of love; rasanaya — by ropes; dhrta — held; anghri-padmah — His lotus feet; sah — he; bhavati — is; bhagavata-pradhanah — the foremost devotee; uktah — called.

The Supreme Personality of Godhead is so kind to the condiítioned souls that if they call upon Him by speaking His holy name, even unintentionally

or unwillingly, the Lord is inclined to destroy innumerable sinful reactions in their hearts. Therefore, when a devotee who has taken shelter of the Lord's lotus feet chants the holy name of Krishna with genuine love, the Supreme Personality of Godhead can never give up the heart of such a devotee. One who has thus captured the Supreme Lord within his heart is to be known as bhagavata-pradhana, the most exalted devotee of the Lord. (55)

11.11.33 Shri Krishna to Uddhava

jñatvajñatvatha ye vai mam

yavan yas casmi yadrsah

bhajanty ananya-bhavena

te me bhaktatama matah

jñatva — knowing; ajñatva — not knowing; atha — thus; ye — those who; vai — certainly; mam — Me; yavan — as; yah — who; ca — also; asmi — I am; yadrsah — how I am; bhajanti — worship; ananya-bhavena — with exclusive devotion; te — they; me — by Me; bhakta-tamah — the best devotees; matah — are considered.

My devotees may or may not know exactly what I am, who I am and how I exist, but if they worship Me with unalloyed love, then I consider them to be the best of devotees.

11.26.26 Shri Krishna to Uddhava

tato duhsangam utsrjya

satsu sajjeta buddhiman

santa evasya chindanti

mano-vyasangam uktibhih

tatah — therefore; duhsangam — bad association; utsrjya — throwing away; satsu — to saintly devotees; sajjeta — he should become attached; buddhi-man — one who is intelligent; santah — saintly persons; eva — only; asya — his; chindanti — cut off; manah — of the mind; vyasangam — excessive attachment; uktibhih — by their words.

An intelligent person should therefore reject all bad association and instead take up the association of saintly devotees, whose words cut off the excessive attachement of one's mind.

11.20.27-31 Shri Krishna to Uddhava

jata-sraddho mat-kathasu

nirvinnah sarva-karmasu

veda duhkhatmakan kaman

parityage ’py anisvarah

tato bhajeta mam pritah

sraddhalur drdha-niscayah

jusamanas ca tan kaman

duhkhodarkams ca garhayan

jata — one who has awakened; sraddhah — faith; mat-kathasu — in the descriptions of My glories; nirvinnah — disgusted; sarva — with all; karmasu — activities; veda — he knows; duhkha — misery; atmakan — constituted of; kaman — all types of sense gratification; parityage — in the process of renouncing; api — although; anisvarah — unable; tatah — due to such faith; bhajeta — he should worship; mam — Me; pritah — remaining happy; sraddhaluh — being faithful; drdha — resolute; niscayah — conviction; jusamanah — engaging in; ca — also; tan — that; kaman — sense gratification; duhkha — misery; udarkan — leading to; ca — also; garhayan — repenting of.

Having awakened faith in the narrations of My glories, being disgusted with all material activities, knowing that all sense gratification leads to misery, but still being unable to renounce all sense enjoyment, My devotee should remain happy and worship Me with great faith and conviction. Even though he is sometimes engaged in sense enjoyment, My devotee knows that all sense gratification leads to a miserable result, and he sincerely repents such activities. (27-28)

proktena bhakti-yogena

bhajato masakrn muneh

kama hrdayya nasyanti

sarve mayi hrdi sthite

proktena — which has been described; bhakti-yogena — by devotional service; bhajatah — who is worshiping; ma — Me; asakrt — constantly; muneh — of the sage; kamah — material desires; hrdayyah — in the heart; nasyanti — are destroyed; sarve — all of them; mayi — in Me; hrdi — when the heart; sthite — is firmly situated.

When an intelligent person engages constantly in worshiping Me through loving devotional service as described by Me, his heart becomes firmly situated in Me. Thus all material desires within the heart are destroyed. (29)

bhidyate hrdaya-granthis

chidyante sarva-samsayah

ksiyante casya karmani

mayi drste ’khilatmani

bhidyate — pierced; hrdaya — heart; granthih — knots; chidyante — cut to pieces; sarva — all; samsayah — misgivings; ksiyante — terminated; ca — and; asya — his; karmani — chain of fruitive actions; mayi — when I; drste — am seen; akhila-atmani — as the Supreme Personality of Godhead.

The knot in the heart is pierced, all misgivings are cut to pieces and the chain of fruitive actions is terminated when I am seen as the Supreme Personality of Godhead. (30)

tasman mad-bhakti-yuktasya

yogino vai mad-atmanah

na jñanam na ca vairagyam

prayah sreyo bhaved iha

tasmat — therefore; mat-bhakti-yuktasya — of one who is engaged in My loving service; yoginah — of a devotee; vai — certainly; mat-atmanah — whose mind is fixed in Me; na — not; jñanam — the cultivation of knowledge; na — nor; ca — also; vairagyam — the cultivation of renunciation; prayah — generally; sreyah — the means of achieving perfection; bhavet — may be; iha — in this world.

Therefore, for a devotee engaged in My loving service, with mind fixed on Me, the cultivation of knowledge and renunciation is generally not the means of achieving the highest perfection within this world. (31)

11.20.32-33 Shri Krishna to Uddhava

yat karmabhir yat tapasa

jñana-vairagyatas ca yat

yogena dana-dharmena

sreyobhir itarair api

sarvam mad-bhakti-yogena

mad-bhakto labhate ’ñjasa

svargapavargam mad-dhama

kathañcid yadi vañchati

yat — that which is obtained; karmabhih — by fruitive activities; yat — that which; tapasa — by penance; jñana — by cultivation of knowledge; vairagyatah — by detachment; ca — also; yat — that which is achieved; yogena — by the mystic yoga system; dana — by charity; dharmena — by religious duties; sreyobhih — by processes for making life auspicious; itaraih — by others; api — indeed; sarvam — all; mat-bhakti-yogena — by loving service unto Me; mat-bhaktah — My devotee; labhate — achieves; añjasa — easily; svarga — promotion to heaven; apavargam — liberation from all misery; mat-dhama — residence in My abode; kathañcit — somehow or other; yadi — if; vañchati — he desires.

Everything that can be achieved by fruitive activities, penance, knowledge, detachment, mystic yoga, charity, religious duties and all other means of perfecting life is easily achieved by My devotee through loving service unto Me. If somehow or other My devotee desires promotion to heaven, liberation, or residence in My abode, he easily achieves such benedictions.

(32-33)

11.20.36 Shri Krishna to Udhava

na mayy ekanta-bhaktanam

guna-dosodbhava gunah

sadhunam sama-cittanam

buddheh param upeyusam

na — not; mayi — in Me; eka-anta — unalloyed; bhaktanam — of the devotees; guna — recommended as good; dosa — forbidden as unfavorable; udbhavah — arising from such things; gunah — piety and sin; sadhunam — of those who are free from material hankering; sama-cittanam — who maintain steady spiritual consciousness in all circumstances; buddheh — that which can be conceived by material intelligence; param — beyond; upeyusam — of those who have achieved.

Material piety and sin, which arise from the good and evil of this world, cannot exist within My unalloyed devotees, who, being free from material hankering, maintain steady spiritual consciousness in all circumstances. Indeed, such devotees have achieved Me, the Supreme Lord, who am beyond anything that can be conceived by material intelligence.

03.01.19 Sukadeva Gosvami to Maharaja Pariksit [about Vidura]

gam paryatan medhya-vivikta-vrttih

sadapluto ’dhah sayano ’vadhutah

alaksitah svair avadhuta-veso

vratani cere hari-tosanani

gam — earth; paryatan — traversing; medhya — pure; vivikta-vrttih — independent occupation for living; sada — always; aplutah — sanctified; adhah — on the earth; sayanah — lying; avadhutah — without dressing (of the hair, etc); alaksitah — without being seen; svaih — by his relatives; avadhuta-vesah — dressed like a mendicant; vratani — vows; cere — performed; hari-tosanani — that pleased the Lord.

While so traversing the earth, he simply performed duties to please the Supreme Lord Hari. His occupation was pure and independent. He was constantly sanctified by taking his bath in holy places, although he was in the dress of a mendicant and had no hair dressing nor a bed on which to lie. Thus he was always unseen by his various relatives.

04.08.29 Narada Muni to Dhruva Maharaja

paritusyet tatas tata

tavan-matrena purusah

daivopasaditam yavad

viksyesvara-gatim budhah

paritusyet — one should be satisfied; tatah — therefore; tata — my dear boy; tavat — up to such; matrena — quality; purusah — a person; daiva — destiny; upasaditam — offered by; yavat — as; viksya — seeing; isvara-gatim — the process of the Supreme; budhah — one who is intelligent.

The process of the Supreme Personality of Godhead is very wonderful. One who is intelligent should accept that process and be satisfied with whatever comes, favorable or unfavorable, by His supreme will.

04.08.33-34 Narada Muni to Dhruva Maharaja

yasya yad daiva-vihitam

sa tena sukha-duhkhayoh

atmanam tosayan dehi

tamasah param rcchati

yasya — anyone; yat — that which; daiva — by destiny; vihitam — destined; sah — such a person; tena — by that; sukha-duhkhayoh — happiness or distress; atmanam — one's self; tosayan — being satisfied; dehi — an embodied soul; tamasah — of the darkness; param — to the other side; rcchati — crosses.

One should try to keep himself satisfied in any condition of life - whether

distress or happiness - which is offered by the supreme will. A person who endures in this way is able to cross over the darkness of nescience very easily. (33)

gunadhikan mudam lipsed

anukrosam gunadhamat

maitrim samanad anvicchen

na tapair abhibhuyate

guna-adhikat — one who is more qualified; mudam — pleasure; lipset — one should feel; anukrosam — compassion; guna-adhamat — one who is less qualified; maitrim — friendship; samanat — with an equal; anvicchet — one should desire; na — not; tapaih — by tribulation; abhibhuyate — becomes affected.

Every man should act like this: when he meets a person more qualified than himself, he should be very pleased; when he meets someone less qualified than himself, he should be compassionate toward him; and when he meets someone equal to himself, he should make friendship with him. In this way one is never affected by the threefold miseries of this material world. (34)

04.18.04-5 Mother Earth to Maharaja Prthu

tan atisthati yah samyag

upayan purva-darsitan

avarah sraddhayopeta

upeyan vindate ’ñjasa

tan — those; atisthati — follows; yah — anyone who; samyak — completely; upayan — principles; purva — formerly; darsitan — instructed; avarah — inexperienced; sraddhaya — with faith; upetah — being situated; upeyan — the fruits of activities; vindate — enjoys; añjasa — very easily.

One who follows the principles and instructions enjoined by the great sages of the past can utilize these instructions for practical purposes. Such a person can very easily enjoy life and pleasures. (4)

tan anadrtya yo ’vidvan

arthan arabhate svayam

tasya vyabhicaranty artha

arabdhas ca punah punah

tan — those; anadrtya — neglecting; yah — anyone who; avidvan — rascal; arthan — schemes; arabhate — begins; svayam — personally; tasya — his; vyabhicaranti — do not become successful; arthah — purposes; arabdhah — attempted; ca — and; punah punah — again and again.

A foolish person who manufactures his own ways and means through mental speculation and does not recognize the authority of the sages who lay

down unimpeachable directions is simply unsuccessful again and again in his attempts. (5)

05.01.18 Brahma to Maharaja Priyavrata

yah sat sapatnan vijigisamano

grhesu nirvisya yateta purvam

atyeti durgasrita urjitarin

ksinesu kamam vicared vipascit

yah — anyone who; sat — six; sapatnan — adversaries; vijigisamanah — desiring to conquer; grhesu — in household life; nirvisya — having entered; yateta — must try; purvam — first; atyeti — conquers; durga-asritah — being in a fortified place; urjita-arin — very strong enemies; ksinesu — decreased; kamam — lusty desires; vicaret — can go; vipascit — the most experienced, learned.

One who is situated in household life and who systematically conquers his mind and five sense organs is like a king in his fortress who conquers his powerful enemies. After one has been trained in household life and his lusty desires have decreased, he can move anywhere without danger.

07.11.14-15 Narada Muni to Maharaja Yudhisthira

viprasyadhyayanadini

sad-anyasyapratigrahah

rajño vrttih praja-goptur

aviprad va karadibhih

viprasya — of the brahmana; adhyayana-adini — reading the Vedas, etc; sat — six (to study the Vedas, to teach the Vedas, to worship the Deity, to teach others how to worship, to accept charity and to give charity); anyasya — of those other than the brahmanas (the ksatriyas); apratigrahah — without accepting charity from others (the ksatriyas may execute the five other occupational duties prescribed for the brahmanas); rajñah — of the ksatriya; vrttih — the means of livelihood; praja-goptuh — who maintain the subjects; aviprat — from those who are not brahmanas; va — or; kara-adibhih — by levying revenue taxes, customs duties, fines for punishment, etc.

For a brahmana there are six occupational duties. A ksatriya should not accept charity, but he may perform the other five of these duties. A king or ksatriya is not allowed to levy taxes on brahmanas, but he may make his livelihood by levying minimal taxes, customs duties, and penalty fines upon his other subjects. (14)

vaisyas tu varta-vrttih syan

nityam brahma-kulanugah

sudrasya dvija-susrusa

vrttis ca svamino bhavet

vaisyah — the mercantile community; tu — indeed; varta-vrttih — engaged in agriculture, cow protection, and trade; syat — must be; nityam — always; brahma-kula-anugah — following the directions of the brahmanas; sudrasya — of the fourth-grade persons, the workers; dvija-susrusa — the service of the three higher sections (the brahmanas, ksatriyas and vaisyas); vrttih — means of livelihood; ca — and; svaminah — of the master; bhavet — he must be.

The mercantile community should always follow the directions of the brahmanas and engage in such occupational duties as agriculture, trade, and protection of cows. For the sudras the only duty is to accept a master from a higher social order and engage in his service. (15)

07.11.21-23 Narada Muni to Maharaja Yudhisthira

samo damas tapah saucam

santosah ksantir arjavam

jñanam dayacyutatmatvam

satyam ca brahma-laksanam

samah — control of the mind; damah — control of the senses; tapah — austerity and penance; saucam — cleanliness; santosah — satisfaction; ksantih — forgiveness (being unagitated by anger); arjavam — simplicity; jñanam — knowledge; daya — mercy; acyuta-atmatvam — accepting oneself as an eternal

servant of the Lord; satyam — truthfulness; ca — also; brahma-laksanam — the symptoms of a brahmana.

The symptoms of a brahmana are control of the mind, control of the senses, austerity and penance, cleanliness, satisfaction, forgiveness, simplicity, knowledge, mercy, truthfulness, and complete surrender to the Supreme Personality of Godhead. (21)

sauryam viryam dhrtis tejas

tyagas catmajayah ksama

brahmanyata prasadas ca

satyam ca ksatra-laksanam

sauryam — power in battle; viryam — being unconquerable; dhrtih — patience (even in reverses, a ksatriya is very grave); tejah — ability to defeat others; tyagah — giving charity; ca — and; atma-jayah — not being overwhelmed by bodily necessities; ksama — forgiveness; brahmanyata — faithfulness to the brahminical principles; prasadah — jolliness in any condition of life; ca — and; satyam ca — and truthfulness; ksatra-laksanam — these are the symptoms of a ksatriya.

To be influential in battle, unconquerable, patient, challenging and charitable, to control the bodily necessities, to be forgiving, to be attached to the brahminical nature and to be always jolly and truthful - these are the symptoms of the ksatriya. (22)

deva-gurv-acyute bhaktis

tri-varga-pariposanam

astikyam udyamo nityam

naipunyam vaisya-laksanam

deva-guru-acyute — unto the demigods, the spiritual master and Lord Visnu; bhaktih — engagement in devotional service; tri-varga — of the three principles of pious life (religion, economic development and sense gratification); pariposanam — execution; astikyam — faith in the scriptures, the spiritual master and the Supreme Lord; udyamah — active; nityam — without cessation, continuously; naipunyam — expertise; vaisya-laksanam — the symptoms of a vaisya.

Being always devoted to the demigods, the spiritual master and the Supreme Lord, Vishnu; endeavoring for advancement in religious principles, economic development and sense gratification [dharma, artha and kama]; believing in the words of the spiritual master and scripture; and always endeavoring with expertise in earning money - these are the symptoms of the vaisya. (23)

07.11.24 Narada Muni to Maharaja Yudhisthira

sudrasya sannatih saucam

seva svaminy amayaya

amantra-yajño hy asteyam

satyam go-vipra-raksanam

sudrasya — of the sudra (the fourth grade of man in society, the worker); sannatih — obedience to the higher classes (the brahmanas, ksatriyas and vaisyas); saucam — cleanliness; seva — service; svamini — to the master who maintains him; amayaya — without duplicity; amantra-yajñah — performance of sacrifices simply by offering obeisances (without mantras); hi — certainly; asteyam — practicing not to steal; satyam — truthfulness; go — cows; vipra — brahmanas; raksanam — protecting.

Offering obeisances to the higher sections of society [the brahmanas, ksatriyas and vaisyas], being always very clean, being free from duplicity, serving one's master, performing sacrifices without uttering mantras, not stealing, always speaking the truth and giving all protection to the cows and brahmanas - these are the symptoms of the sudra.

07.11.30, 32, 35 Narada Muni to Maharaja Yudhisthira

vrttih sankara-jatinam

tat-tat-kula-krta bhavet

acauranam apapanam

antyajantevasayinam

vrttih — occupational duty; sankara-jatinam — of the mixed classes of men (those other than the four divisions); tat-tat — according to their respective; kula-krta — family tradition; bhavet — should be; acauranam — not thieves by profession; apapanam — not sinful; antyaja — lower classes; antevasayinam — known as antevasayi or candala.

Among the mixed classes known as sankara, those who are not thieves are known as antevasayi or candalas [dog-eaters], and they also have their hereditary customs. (30)

vrttya sva-bhava-krtaya

vartamanah sva-karma-krt

hitva sva-bhava-jam karma

sanair nirgunatam iyat

vrttya — with the profession; sva-bhava-krtaya — performed according to one's modes of material nature; vartamanah — existing; sva-karma-krt — executing his own work; hitva — giving up; sva-bhava-jam — born from one's own modes of nature; karma — activities; sanaih — gradually; nirgunatam — transcendental position; iyat — may attain.

If one acts in his profession according to his position in the modes of nature and gradually gives up these activities, he attains the niskama stage. (32)

yasya yal laksanam proktam

pumso varnabhivyañjakam

yad anyatrapi drsyeta

tat tenaiva vinirdiset

yasya — of whom; yat — which; laksanam — symptom; proktam — described (above); pumsah — of a person; varna-abhivyañjakam — indicating the classification (brahmana, ksatriya, vaisya, sudra, etc); yat — if; anyatra — elsewhere; api — also; drsyeta — is seen; tat — that; tena — by that symptom; eva — certainly; vinirdiset — one should designate.

If one shows the symptoms of being a brahmana, ksatriya, vaisya or sudra, as described above, even if he has appeared in a different class, he should be accepted according to those symptoms of classification. (35)

10.01.38 Vasudeva to King Kamsa

mrtyur janmavatam vira

dehena saha jayate

adya vabda-satante va

mrtyur vai praninam dhruvah

mrtyuh — death; janma-vatam — of the living entities who have taken birth; vira — O great hero; dehena saha — along with the body; jayate — is born (one who has taken birth is sure to die); adya — today; va — either; abda-sata — of

hundreds of years; ante — at the end; va — or; mrtyuh — death; vai — indeed; praninam — for every living entity; dhruvah — is assured.

O great hero, one who takes birth is sure to die, for death is born with the body. One may die today or after hundreds of years, but death is sure for every living entity.

10.14.38 Brahma to Shri Krishna

jananta eva janantu

kim bahuktya na me prabho

manaso vapuso vaco

vaibhavam tava go-carah

janantah — persons who think they are aware of Your unlimited potency; eva — certainly; janantu — let them think like that; kim — what is the use; bahu-uktya — with many words; na — not; me — my; prabho — O Lord; manasah — of the mind; vapusah — of the body; vacah — of the words; vaibhavam — opulences; tava — Your; go-carah — within the range.

There are people who say, "I know everything about Krishna." Let them think that way. As far as I am concerned, I do not wish to speak very much about this matter. O my Lord, let me say this much: As far as Your oppulences are concerned, they are all beyond the reach of my mind, body and words.

06.15.03 Narada Muni and Angira Rsi to Maharaja Citraketu

yatha prayanti samyanti

sroto-vegena balukah

samyujyante viyujyante

tatha kalena dehinah

yatha — just as; prayanti — move apart; samyanti — come together; srotah-vegena — by the force of waves; balukah — the small particles of sand; samyujyante — they are united; viyujyante — they are separated; tatha — similarly; kalena — by time; dehinah — the living entities who have accepted material bodies.

O King, as small particles of sand sometimes come together and are sometimes separated due to the force of the waves, the living entities who have accepted material bodies sometimes come together and are sometimes separated by the force of time.

06.17.37 Sukadeva Gosvami to Maharaja Pariksit

iti bhagavato devyah

pratisaptum alantamah

murdhna sa jagrhe sapam

etavat sadhu-laksanam

iti — thus; bhagavatah — the most exalted devotee; devyah — of Parvati; pratisaptum — to make a counter-curse; alantamah — able in all respects; murdhna — with his head; sah — he (Citraketu); jagrhe — accepted; sapam — the curse; etavat — this much; sadhu-laksanam — the symptom of a devotee.

The great devotee Citraketu was so powerful that he was quite competent to curse mother Parvati in retaliation, but instead of doing so he very humbly accepted the curse and bowed down his head before Lord Siva and his wife. This is very much to be appreciated as the standard behavior of a Vaishnava.

09.05.14 Durvasa Muni to Maharaja Ambarisa

durvasa uvaca

aho ananta-dasanam

mahattvam drstam adya me

krtagaso 'pi yad rajan

mangalani samihase

durvasah uvaca — Durvasa Muni said; aho — alas; ananta-dasanam — of the

servants of the Supreme Personality of Godhead; mahattvam — greatness; drstam — seen; adya — today; me — by me; krta-agasah api — although I was an offender; yat — still; rajan — O King; mangalani — good fortune; samihase — you are praying for.

Durvasa Muni said: My dear king, today I have experienced the greatness of devotees of the Supreme Personality of Godhead, for although I have committed an offence, you have prayed for my good fortune.

10.02.33 Demigods to Shri Krishna

tatha na te madhava tavakah kvacid

bhrasyanti margat tvayi baddha-sauhrdah

tvayabhigupta vicaranti nirbhaya

vinayakanikapa-murdhasu prabho

tatha — like them (the nondevotees); na — not; te — they (the devotees); madhava — O Lord, husband of the goddess of fortune; tavakah — the followers of the devotional path, the devotees; kvacit — in any circumstances; bhrasyanti — fall down; margat — from the path of devotional service; tvayi — unto You; baddha-sauhrdah — because of being fully attached to Your lotus feet; tvaya — by You; abhiguptah — always protected from all dangers; vicaranti — they move; nirbhayah — without fear; vinayaka-anikapa — the enemies who maintain paraphernalia to oppose the bhakti cult; murdhasu — on their heads; prabho — O Lord.

O Madhava, Supreme Personality of Godhead, Lord of the goddess of fortune, if devotees completely in love with You sometimes fall from the path of devotion, they do not fall like nondevotees, for You still protect them. Thus they fearlessly traverse the heads of their opponents and continue to progress in devotional service.

07.09.44 Prahlada Maharaja to Lord Nrsimhadeva

prayena deva munayah sva-vimukti-kama

maunam caranti vijane na parartha-nisthah

naitan vihaya krpanan vimumuksa eko

nanyam tvad asya saranam bhramato 'nupasye

prayena — generally, in almost all cases; deva — O my Lord; munayah — the great saintly persons; sva — personal, own; vimukti-kamah — ambitious for liberation from this material world; maunam — silently; caranti — they wander (in places like the Himalayan forests, where they have no touch with the activities of the materialists); vijane — in solitary places; na — not; para-artha-nisthah — interested in working for others by giving them the benefit of the Krsna consciousness movement, by enlightening them with Krsna consciousness; na — not; etan — these; vihaya — leaving aside; krpanan — fools and rascals (engaged in materialistic activity who do not know the benefit of the human form of life); vimumukse — I desire to be liberated and to return home, back to Godhead; ekah — alone; na — not; anyam — other; tvat — but

for You; asya — of this; saranam — shelter; bhramatah — of the living entity rotating and wandering throughout the material universes; anupasye — do I see.

My dear Lord Nrsimhadeva, I see that there are many saintly persons indeed, but they are interested only in their own deliverance. Not caring for the big cities and towns, they go to the Himalayas or forest to meditate with vows of silence [mauna vrata]. They are not interested in delivering others. As for me, however, I do not wish to be liberated alone, leaving aside all these poor fools and rascals. I know that without Krishna consciousness, without taking shelter of Your lotus feet, one cannot be happy. Therefore I wish to bring them back to shelter at Your lotus feet.

07.10.13 Lord Nrsimhadeva to Prahlada Maharaja

bhogena punyam kusalena papam

kalevaram kala-javena hitva

kirtim visuddham sura-loka-gitam

vitaya mam esyasi mukta-bandhah

bhogena — by feelings of material happiness; punyam — pious activities or their results; kusalena — by acting piously (devotional service is the best of all pious activities); papam — all kinds of reactions to impious activities; kalevaram — the material body; kala-javena — by the most powerful time factor; hitva — giving up; kirtim — reputation; visuddham — transcendental or fully purified; sura-loka-gitam — praised even in the heavenly planets; vitaya — spreading all

through the universe; mam — unto Me; esyasi — you will come back; mukta-bandhah — being liberated from all bondage.

My dear Prahlada, while you are in this material world you will exhaust all the reactions of pious activity by feeling happiness, and by acting piously you will neutralize impious activity. Because of the powerful time factor, you will give up your body, but the glories of your activities will be sung in the upper planetary systems, and being fully freed from all bondage, you will return home, back to Godhead.

10.14.36 Brahma to Shri Krishna

tavad ragadayah stenas

tavat kara-grham grham

tavan moho 'nghri-nigado

yavat krsna na te janah

tavat — for that long; raga-adayah — material attachment and so on; stenah — thieves; tavat — for that long; kara-grham — a prison; grham — one's home; tavat — for that long; mohah — the bewilderment of family affection; anghri — upon their feet; nigadah — shackles; yavat — as long as; krsna — O Lord Krsna; na — do not become; te — Your (devotees); janah — any persons.

My dear Lord Krishna, until people become Your devotees, their material attachments and desires remain thieves, their homes remain prisons, and

their affectionate feelings for their family members remain foot-shackles.

10.14.08 Brahma to Shri Krishna

tat te 'nukampam su-samiksamano

bhuñjana evatma-krtam vipakam

hrd-vag-vapurbhir vidadhan namas te

jiveta yo mukti-pade sa daya-bhak

tat — therefore; te — Your; anukampam — compassion; su-samiksamanah — earnestly hoping for; bhuñjanah — enduring; eva — certainly; atma-krtam — done by himself; vipakam — the fruitive results; hrt — with his heart; vak — words; vapurbhih — and body; vidadhan — offering; namah — obeisances; te — unto You; jiveta — lives; yah — anyone who; mukti-pade — to the position of liberation; sah — he; daya-bhak — the rightful heir.

My dear Lord, one who earnestly waits for You to bestow Your causeless mercy upon him, all the while patiently suffering the reactions of his past misdeeds and offering You respectful obeisances with his heart, words and body, is surely eligible for liberation, for it has become his rightful claim.

10.22.35 Krishna to His Cowherd Friends

etavaj janma-saphalyam

dehinam iha dehisu

pranair arthair dhiya vaca

sreya-acaranam sada

etavat — up to this; janma — of birth; saphalyam — perfection; dehinam — of every living being; iha — in this world; dehisu — toward those who are embodied; pranaih — by life; arthaih — by wealth; dhiya — by intelligence; vaca — by words; sreyah — eternal good fortune; acaranam — acting practically; sada — always.

It is the duty of every living being to perform welfare activities for the benefit of others with his life, wealth, intelligence and words.

10.88.08 Krishna to Maharaja Yudhisthira

sri-bhagavan uvaca

yasyaham anugrhnami

harisye tad-dhanam sanaih

tato ’dhanam tyajanty asya

svajana duhkha-duhkhitam

sri-bhagavan uvaca — the Personality of Godhead said; yasya — whom; aham — I; anugrhnami — favor; harisye — I will take away; tat — his; dhanam — wealth; sanaih — gradually; tatah — then; adhanam — poor; tyajanti —

abandon; asya — his; sva-janah — relatives and friends; duhkha-duhkhitam — who suffers one distress after another.

The Personality of Godhead said: If I especially favor someone, I gradually deprive him of his wealth. Then the relatives and friends of such a poverty-stricken man abandon him. In this way he suffers one distress after another.

10.41.51 Sukadeva Gosvami to Maharaja Pariksit

so 'pi vavre 'calam bhaktim

tasminn evakhilatmani

tad-bhaktesu ca sauhardam

bhutesu ca dayam param

sah — he; api — and; vavre — chose; acalam — unshakable; bhaktim — devotion; tasmin — to Him; eva — alone; akhila — of everything; atmani — the Supreme Soul; tat — toward His; bhaktesu — devotees; ca — and; sauhardam — friendship; bhutesu — toward living beings in general; ca — and; dayam — mercy; param — transcendental.

Sudama chose unshakable devotion for Krishna, the Supreme Soul of all existence; friendship with His devotees; andtranscendental compassion for all living beings.

05.18.12 Prahlada Maharaja to Lord Nrsimhadeva

yasyasti bhaktir bhagavaty akiñcana

sarvair gunais tatra samasate surah

harav abhaktasya kuto mahad-guna

manorathenasati dhavato bahih

yasya — of whom; asti — there is; bhaktih — devotional service; bhagavati — to the Supreme Personality of Godhead; akiñcana — without any motive; sarvaih — with all; gunaih — good qualities; tatra — there (in that person); samasate — reside; surah — all the demigods; harau — unto the Supreme Personality of Godhead; abhaktasya — of a person who is not devoted; kutah — where; mahat-gunah — good qualities; manorathena — by mental speculation; asati — in the temporary material world; dhavatah — who is running; bahih — outside.

All the demigods and their exalted qualities, such as religion, knowledge and renunciation, become manifest in the body of one who has developed unalloyed devotion for the Supreme Personality of Godhead, Vasudeva. On the other hand, a person devoid of devotional service and engaged in material activities has no good qualities. Even if he is adept at the practice of mystic yoga or the honest endeavor of maintaining his family and relatives, he must be driven by his own mental speculations and must engage in the service of the Lord's external energy. How can there be any good qualities in such a man?

03.22.37 Maitreya Rsi to Vidura

sarira manasa divya

vaiyase ye ca manusah

bhautikas ca katham klesa

badhante hari-samsrayam

sarirah — pertaining to the body; manasah — pertaining to the mind; divyah — pertaining to supernatural powers (demigods); vaiyase — O Vidura; ye — those; ca — and; manusah — pertaining to other men; bhautikah — pertaining to other living beings; ca — and; katham — how; klesah — miseries; badhante — can trouble; hari-samsrayam — one who has taken shelter of Lord Krsna.

Therefore, O Vidura, how can persons completely under the shelter of Lord Krishna in devotional service be put into miseries pertaining to the body, the mind, nature, and other men and living creatures?

11.20.19 Shri Krishna to Uddhava

dharyamanam mano yarhi

bhramyad asv anavasthitam

atandrito ’nurodhena

margenatma-vasam nayet

dharyamanam — being concentrated on the spiritual platform; manah — the mind; yarhi — when; bhramyat — is deviated; asu — suddenly; anavasthitam — not situated on the spiritual platform; atandritah — carefully; anurodhena — according to the prescribed regulations; margena — by the process; atma — of the soul; vasam — under the control; nayet — one should bring.

Whenever the mind, being concentrated on the spiritual platform, is suddenly deviated from its spiritual position, one should carefully bring it under the control of the self by following the prescribed means.

11.14.18-19 Shri Krishna to Uddhava

badhyamano 'pi mad-bhakto

visayair ajitendriyah

prayah pragalbhaya bhaktya

visayair nabhibhuyate

badhyamanah — being harassed; api — even though; mat-bhaktah — My devotee; visayaih — by the sense objects; ajita — without having conquered; indriyah — the senses; prayah — generally; pragalbhaya — effective and strong; bhaktya — by devotion; visayaih — by sense gratification; na — not; abhibhuyate — is defeated.

My dear Uddhava, if My devotee has not fully conquered his senses, he may

be harassed by material desires, but because of his unflinching devotion for Me, he will not be defeated by sense gratification. (18)

yathagnih su-samrddharcih

karoty edhamsi bhasmasat

tatha mad-visaya bhaktir

uddhavainamsi krtsnasah

yatha — just as; agnih — fire; su-samrddha — blazing; arcih — whose flames; karoti — turns; edhamsi — firewood; bhasma-sat — into ashes; tatha — similarly; mat-visaya — with Me as the object; bhaktih — devotion; uddhava — O Uddhava; enamsi — sins; krtsnasah — completely.

My dear Uddhava, just as a blazing fire turns firewood into ashes, similarly, devotion unto Me completely burns to ashes sins committed by My devotees. (19)

11.14.21-22 Shri Krishna to Uddhava

bhaktyaham ekaya grahyah

sraddhayatma priyah satam

bhaktih punati man-nistha

sva-pakan api sambhavat

bhaktya — by devotional service; aham — I; ekaya — unalloyed; grahyah — am to be obtained; sraddhaya — by faith; atma — the Supreme Personality of Godhead; priyah — the object of love; satam — of the devotees; bhaktih — pure devotional service; punati — purifies; mat-nistha — fixing Me as the only goal; sva-pakan — dog-eaters; api — even; sambhavat — from the contamination of low birth.

Only by practicing unalloyed devotional service with full faith in Me can one obtain Me, the Supreme Personality of Godhead. I am naturally dear to My devotees, who take Me as the only goal of their loving service. By engaging in such devotional service, even the dog-eaters can purify themselves from the contamination of their low birth. (21)

dharmah satya-dayopeto

vidya va tapasanvita

mad-bhaktyapetam atmanam

na samyak prapunati hi

dharmah — religious principles; satya — with truthfulness; daya — and mercy; upetah — endowed; vidya — knowledge; va — or; tapasa — with austerity; anvita — endowed; mat-bhaktya — devotional service to Me; apetam — bereft of; atmanam — consciousness; na — not; samyak — completely; prapunati — purifies; hi — certainly.

Neither religious activities endowed with honesty and mercy nor knowledge

obtained with great penance can completely purify one's consciousness if they are bereft of loving service to Me. (22)

11.14.23 Shri Krishna to Uddhava

katham vina roma-harsam

dravata cetasa vina

vinanandasru-kalaya

sudhyed bhaktya vinasayah

katham — how; vina — without; roma-harsam — standing of the hairs on end; dravata — melted; cetasa — heart; vina — without; vina — without; ananda — of bliss; asru-kalaya — the flowing of tears; sudhyet — can be purified; bhaktya — loving service; vina — without; asayah — the consciousness.

If one's hairs do not stand on end, how can the heart melt? And if the heart does not melt, how can tears of love flow from the eyes? If one does not cry in spiritual happiness, how can one render loving service to the Lord? And without such service, how can the consciousness be purified?

11.03.23-24 Prabuddha to Maharaja Nimi

sarvato manaso 'sangam

adau sangam ca sadhusu

dayam maitrim prasrayam ca

bhutesv addha yathocitam

sarvatah — everywhere; manasah — of the mind; asangam — detachment; adau — in the beginning; sangam — association; ca — and; sadhusu — with saintly persons; dayam — mercy; maitrim — friendship; prasrayam — reverence; ca — and; bhutesu — for all living beings; addha — thus; yatha ucitam — as is suitable.

A sincere disciple should learn how to dissociate the mind from everything material and positively cultivate association with his spiritual master and other saintly devotees. He should be merciful to those in an inferior position to him, cultivate friendship with those on an equal level and meekly serve those in a higher spiritual position. Thus he should learn to deal properly with all living beings. (23)

saucam tapas titiksam ca

maunam svadhyayam arjavam

brahmacaryam ahimsam ca

samatvam dvandva-samjñayoh

saucam — cleanliness; tapah — austerity; titiksam — tolerance; ca — and;

maunam — silence; svadhyayam — study of the Vedas; arjavam — simplicity; brahmacaryam — celibacy; ahimsam — nonviolence; ca — and; samatvam — equanimity; dvandva-samjñayoh — in situations perceived in terms of duality.

To serve the spiritual master the disciple should learn cleanliness, austerity, tolerance, silence, study of Vedic knowledge, simplicity, celibacy, nonviolence, and equanamity in the face of material dualities such as heat and cold, happiness and distress. (24)

11.03.25-26 Prabuddha to Maharaja Nimi

sarvatratmesvaranviksam

kaivalyam aniketatam

vivikta-cira-vasanam

santosam yena kenacit

sarvatra — everywhere; atma — for one’s true self; isvara — and for the Supreme Personality of Godhead; anviksam — meditation by keeping continuously in view; kaivalyam — solitude; aniketatam — having no fixed residence; vivikta-cira — scraps of cloth found in unfrequented places; vasanam — wearing; santosam — satisfaction; yena kenacit — with anything.

One should practice meditation by constantly seeing oneself to be an eternal cognizant spirit soul and seeing the Lord to be the absolute controller of everything. To increase one's meditation, one should live in a secluded place

and give up false attachment to one's home and household paraphernalia. Giving up the decorations of the temporary material body, one should dress himself with scraps of cloth found in rejected places, or with the bark of trees. In this way one should learn to be satisfied in any material situation. (25)

sraddham bhagavate sastre

'nindam anyatra capi hi

mano-vak-karma-dandam ca

satyam sama-damav api

sraddham — faith; bhagavate — related to the Supreme Lord; sastre — in scripture; anindam — not blaspheming; anyatra — others; ca — also; api hi — indeed; manah — of the mind; vak — speech; karma — and one's activities; dandam — strict control; ca — and; satyam — truthfulness; sama — self-control of the mind; damau — and of the external senses; api — also.

One should have firm faith that one will achieve all success in life by following those scriptures that describe the glories of the Supreme Personality of Godhead, Bhagavan. At the same time, one should avoid blaspheming other scriptures. One should rigidly control his mind, speech and bodily activities, always speak the truth, and bring the mind and senses under full control. (26)

11.03.27-28 Prabuddha to Maharaja Nimi

sravanam kirtanam dhyanam

harer adbhuta-karmanah

janma-karma-gunanam ca

tad-arthe 'khila-cestitam

istam dattam tapo japtam

vrttam yac catmanah priyam

daran sutan grhan pranan

yat parasmai nivedanam

sravanam — hearing; kirtanam — chanting; dhyanam — and meditation; hareh — of the Supreme Lord, Hari; adbhuta-karmanah — whose activities are wonderful; janma — of His incarnations; karma — pastimes; gunanam — transcendental qualities; ca — and; tat-arthe — for His sake; akhila — all; cestitam — endeavors; istam — whatever worship one performs; dattam — whatever charity; tapah — penance; japtam — whatever mantras one chants; vrttam — pious activities performed; yat — what; ca — also; atmanah — to oneself; priyam — dear; daran — wife; sutan — sons; grhan — home; pranan — vital air; yat — which; parasmai — unto the Supreme; nivedanam — offering.

One should hear, glorify and meditate upon the wonderful transcendental activities of the Lord. One should specifically become absorbed in the

appearance, activities, qualities and holy names of the Supreme Personality of Godhead. Thus inspired, one should perform all of one's daily activities as an offering to the Lord. One should perform sacrifice, charity and penance exclusively for the Lord's satisfaction. Similarly, one should chant only those mantras which glorify the Supreme Personality of Godhead. And all one's religious activities should be performed as an offering to the Lord. Whatever one finds pleasing or enjoyable he should immediately offer to the Supreme Lord, and even his wife, children, home and very life air he should offer at the lotus feet of the Supreme Personality of Godhead. (27-28)

10.81.04 Krishna to Sudama Brahmana

patram puspam phalam toyam

yo me bhaktya prayacchati

tad aham bhakty-upahrtam

asnami prayatatmanah

patram — a leaf; puspam — a flower; phalam — a fruit; toyam — water; yah — whoever; me — unto Me; bhaktya — with devotion; prayacchati — offers; tat — that; aham — I; bhakti-upahrtam — offered in devotion; asnami — accept; prayata-atmanah — from one in pure consciousness.

If one offers Me with love and devotion a leaf, a flower, a fruit or water, I will accept it.

06.09.49 Lord Narayana to the Demigods

na veda krpanah sreya

atmano guna-vastu-drk

tasya tan icchato yacched

yadi so 'pi tatha-vidhah

na — not; veda — knows; krpanah — a miserly living entity; sreyah — the ultimate necessity; atmanah — of the soul; guna-vastu-drk — who is attracted by the creation of the modes of material nature; tasya — of him; tan — things created by the material energy; icchatah — desiring; yacchet — one bestows; yadi — if; sah api — he also; tatha-vidhah — of the kind (a foolish krpana who does not know his real self-interest).

Those who think material assets to be everything or to be the ultimate goal of life are all misers [krpanas]. They do not know the ultimate necessity of the soul. Moreover, if one awards that which is desired by such fools, he must also be considered foolish.

06.11.27 Vrtrasura to the Supreme Lord

mamottamasloka-janesu sakhyam

samsara-cakre bhramatah sva-karmabhih

tvan-mayayatmatmaja-dara-gehesv

asakta-cittasya na natha bhuyat

mama — my; uttama-sloka-janesu — among devotees who are simply attached to the Supreme Personality of Godhead; sakhyam — friendship; samsara-cakre — in the cycle of birth and death; bhramatah — who am wandering; sva-karmabhih — by the results of my own fruitive activities; tvat-mayaya — by Your external energy; atma — to the body; atma-ja — children; dara — wife; gehesu — and home; asakta — attached; cittasya — whose mind; na — not; natha — O my Lord; bhuyat — may there be.

O my Lord, my master, I am wondering throughout this material world as a result of my fruitive activities. Therefore I simply seek friendship in the association of Your pious and enlightened devotees. My attachment to my body, wife, children and home is continuing by the spell of Your external energy, but I wish to be attached to them no longer. Let my mind, my consciousness and everything I have be attached only to You.

11.02.42 Kavi to Maharaja Nimi

bhaktih paresanubhavo viraktir

anyatra caisa trika eka-kalah

prapadyamanasya yathasnatah syus

tustih pustih ksud-apayo ’nu-ghasam

bhaktih — devotion; para-isa — of the Supreme Personality of Godhead; anubhavah — direct perception; viraktih — detachment; anyatra — from everything else; ca — and; esah — this; trikah — group of three; eka-kalah — simultaneously; prapadyamanasya — for one in the process of taking shelter of the Supreme Lord; yatha — in the same way as; asnatah — for one engaged in eating; syuh — they occur; tustih — satisfaction; pustih — nourishment; ksut-apayah — eradication of hunger; anu-ghasam — increasingly with each morsel.

Devotion, direct experience of the Supreme Lord, and detachment from other things - these three occur simultaneously for one who has taken shelter of the Supreme Personality of Godhead, in the same way that pleasure, nourishment and relief from hunger come simultaneously and increasingly, with each bite, for a person engaged in eating.

05.19.27 The Demigods Chant

satyam disaty arthitam arthito nrnam

naivarthado yat punar arthita yatah

svayam vidhatte bhajatam anicchatam

icchapidhanam nija-pada-pallavam

satyam — certainly; disati — He offers; arthitam — the object prayed for; arthitah — being prayed to; nrnam — by the human beings; na — not; eva — indeed; artha-dah — the bestower of benedictions; yat — which; punah — again; arthita — a demand for a benediction; yatah — from which; svayam —

personally; vidhatte — He gives; bhajatam — unto those engaged in His service; anicchatam — although not desiring it; iccha-pidhanam — which covers all desirable things; nija-pada-pallavam — His own lotus feet.

The Supreme Personality of Godhead fulfills the material desires of a devotee who approaches Him with such motives, but He does not bestow benedictions upon the devotee that will cause him to demand more benedictions again. However, the Lord willingly gives the devotee shelter at His own lotus feet, even though such a person does not aspire for it, and that shelter satisfies all his desires. That is the Supreme Personality's special mercy.

07.06.19 Prahlada Maharaja to the Sons of the Demons

na hy acyutam prinayato

bahv-ayaso 'suratmajah

atmatvat sarva-bhutanam

siddhatvad iha sarvatah

na — not; hi — indeed; acyutam — the infallible Supreme Personality of Godhead; prinayatah — satisfying; bahu — much; ayasah — endeavor; asura-atma-jah — O sons of demons; atmatvat — because of being intimately related as the Supersoul; sarva-bhutanam — of all living entities; siddhatvat — because of being established; iha — in this world; sarvatah — in all directions, in all times and from all angles of vision.

My dear sons of the demons, the Supreme Personality of Godhead, Narayana, is the original Supersoul, the father of all living entities. Consequently there are no impediments to pleasing Him or worshiping Him under any conditions, whether one be a child or an old man. The relationship between the living entities and the Supreme Personality of Godhead is always a fact, and therefore there is no difficulty in pleasing the Lord.

07.06.01,04,05 Prahlada Instructs His Demoniac Schoolmates (in Beng, not in English)

sri-prahrada uvaca

kaumara acaret prajño

dharman bhagavatan iha

durlabham manusam janma

tad apy adhruvam arthadam

sri-prahradah uvaca — Prahlada Maharaja said; kaumarah — in the tender age of childhood; acaret — should practice; prajñah — one who is intelligent; dharman — occupational duties; bhagavatan — which are devotional service to the Supreme Personality of Godhead; iha — in this life; durlabham — very rarely obtained; manusam — human; janma — birth; tat — that; api — even; adhruvam — impermanent, temporary; artha-dam — full of meaning.

Prahlada Maharaja said: One who is sufficiently intelligent should use the human form of body from the very beginning of life — in other words, from the tender age of childhood — to practice the activities of devotional service, giving up all other engagements. The human body is most rarely achieved, and although temporary like other bodies, it is meaningful because in human life one can perform devotional service. Even a slight amount of sincere devotional service can give one complete perfection. (1)

tat-prayaso na kartavyo

yata ayur-vyayah param

na tatha vindate ksemam

mukunda-caranambujam

tat — for that (sense gratification and economic development); prayasah — endeavor; na — not; kartavyah — to be done; yatah — from which; ayuh-vyayah — waste of the duration of life; param — only or ultimately; na — nor; tatha — in that way; vindate — enjoys; ksemam — the ultimate goal of life; mukunda — of the Supreme Personality of Godhead, who can deliver one from the material clutches; carana-ambujam — the lotus feet.

Endeavors merely for sense gratification or material happiness through economic development are not to be performed, for they result only in a loss of time and energy, with no actual profit. If one's endeavors are directed toward Krsna consciousness, one can surely attain the spiritual platform of self-realization. There is no such benefit from engaging oneself in economic

development. (4)

tato yateta kusalah

ksemaya bhavam asritah

sariram paurusam yavan

na vipadyeta puskalam

tatah — therefore; yateta — should endeavor; kusalah — an intelligent man interested in the ultimate goal of life; ksemaya — for the real benefit of life, or for liberation from material bondage; bhavam asritah — who is in material existence; sariram — the body; paurusam — human; yavat — as long as; na — not; vipadyeta — fails; puskalam — stout and strong.

Therefore, while in material existence [bhavam asritah], a person fully competent to distinguish wrong from right must endeavor to achieve the highest goal of life as long as the body is stout and strong and is not embarrassed by dwindling. (5)

11.25.25 Shri Krishna to Uddhava

vanam tu sattviko vaso

gramo rajasa ucyate

tamasam dyuta-sadanam

man-niketam tu nirgunam

vanam — the forest; tu — whereas; sattvikah — in the mode of goodness; vasah — residence; gramah — the village neighborhood; rajasah — in the mode of passion; ucyate — is said; tamasam — in the mode of ignorance; dyuta-sadanam — the gambling house; mat-niketam — My residence; tu — but; nirgunam — transcendental.

Residence in the forest is in the mode of goodness, residence in a town is in the mode of passion, residence in a gambling house displays the quality of ignorance, and residence in a place where I reside is transcendental.

11.25.27-28 Shri Krishna to Uddhava

sattviky adhyatmiki sraddha

karma-sraddha tu rajasi

tamasy adharme ya sraddha

mat-sevayam tu nirguna

sattviki — in the mode of goodness; adhyatmiki — spiritual; sraddha — faith; karma — in work; sraddha — faith; tu — but; rajasi — in the mode of passion; tamasi — in the mode of ignorance; adharme — in irreligion; ya — which; sraddha — faith; mat-sevayam — in My devotional service; tu — but; nirguna — transcendental.

Faith directed toward spiritual life is in the mode of goodness, faith rooted

in fruitive work is in the mode of passion, faith residing in irreligious activities is in the mode of ignorance, but faith in My devotional service is purely transcendental. (27)

pathyam putam anayastam

aharyam sattvikam smrtam

rajasam cendriya-prestham

tamasam carti-dasuci

pathyam — beneficial; putam — pure; anayastam — attained without difficulty; aharyam — food; sattvikam — in the mode of goodness; smrtam — is considered; rajasam — in the mode of passion; ca — and; indriya-prestham — very dear to the senses; tamasam — in the mode of ignorance; ca — and; arti-da — which creates suffering; asuci — is impure.

Food that is wholesome, pure and obtained without difficulty is in the mode of goodness, food that gives immediate pleasure to the senses is in the mode of passion, and food that is unclean and causes distress is in the mode of ignorance. (28)

11.05.04 Camasa Rsi to Maharaja Nimi

dure hari-kathah kecid

dure cacyuta-kirtanah

striyah sudradayas caiva

te 'nukampya bhavadrsam

dure — far away; hari-kathah — from discussion of the Supreme Personality of Godhead, Hari; kecit — many persons; dure — far away; ca — and; acyuta — infallible; kirtanah — glories; striyah — women; sudra-adayah — sudras and other fallen classes; ca — and; eva — indeed; te — they; anukampyah — deserve the mercy; bhavadrsam — of personalities like yourself.

There are many persons who have little opportunity to take part in discussions about the Supreme Personality of Godhead, Hari, and thus it is difficult for them to chant His infallible glories. Persons such as women, sudras and other fallen classes always deserve the mercy of great personalities like yourself.

10.14.58 Sukadeva Gosvami to Maharaja Pariksit

samasrita ye pada-pallava-plavam

mahat-padam punya-yaso murareh

bhavambudhir vatsa-padam param padam

padam padam yad vipadam na tesam

samasritah — having taken shelter; ye — those who; pada — of the feet; pallava

— like flower buds; plavam — which are a boat; mahat — of the total material creation, or of the great souls; padam — the shelter; punya — supremely pious; yasah — whose fame; mura-areh — of the enemy of the demon Mura; bhava — of the material existence; ambudhih — the ocean; vatsa-padam — the hoof-print of a calf; param padam — the supreme abode, Vaikuntha; padam padam — at every step; yat — where; vipadam — of material miseries; na — none; tesam — for them.

For those who have accepted the boat of the lotus feet of the Lord, who is the shelter of the cosmic manifestation and is famous as Murari, the enemy of the Mura demon, the ocean of the material world is like the water contained in a calf's hoof-print. Their goal is param padam, Vaikuntha, the place where there are no material miseries, not the place where there is danger at every step.

CHAPTER 16

The Gradual Manifestation of Bhava

bhavodaya kramah

03.25.25 Kapiladeva to Devahuti

satam prasangan mama virya-samvido

bhavanti hrit-karna-rasayanah kathah

taj joshanad ashv apavarga-vartmani

shraddha ratir bhaktir anukramishyati

satam—of pure devotees; prasangat—through the association; mama—My; virya—wonderful activities; samvidah—by discussion of; bhavanti—become; hrit—to the heart; karna—to the ear; rasa-ayanah—pleasing; kathah—the stories; tat—of that; joshanat—by cultivation; ashu—quickly; apavarga—of liberation; vartmani—on the path; shraddha—firm faith; ratih—attraction; bhaktih—devotion; anukramishyati—will follow in order.

In the association of pure devotees, discussion of the pastimes and activities of the Supreme Personality of Godhead is very pleasing and satisfying to the ear and the heart. By cultivating such knowledge one gradually becomes advanced on the path of liberation, and thereafter he is freed, and his

attraction becomes fixed. Then real devotion and devotional service begin.

01.05.39 Narada Muni to Vyasadeva

imam sva-nigamam brahmann

avetya mad-anushthitam

adan me jnanam aishvaryam

svasmin bhavam ca keshavah

imam—thus; sva-nigamam—confidential knowledge of the Vedas in respect to the Supreme Personality of Godhead; brahman—O brahmana (Vyasadeva); avetya—knowing it well; mat—by me; anushthitam—executed; adat—bestowed upon me; me—me; jnanam—transcendental knowledge; aishvaryam—opulence; svasmin—personal; bhavam—intimate affection and love; ca—and; keshavah—Lord Krishna.

O brahmana, thus by the Supreme Lord Krishna I was endowed first with the transcendental knowledge of the Lord as inculcated in the confidential parts of the Vedas, then with the spiritual opulences, and then with His intimate loving service.

01.02.14-18 Suta Goswami to Shaunaka Rishi

tasmad ekena manasa

bhagavan satvatam patih

shrotavyah kirtitavyash ca

dhyeyah pujyash ca nityada

tasmat—therefore; ekena—by one; manasa—attention of the mind; bhagavan—the Personality of Godhead; satvatam—of the devotees; patih—protector; shrotavyah—is to be heard; kirtitavyah—to be glorified; ca—and; dhyeyah—to be remembered; pujyah—to be worshiped; ca—and; nityada—constantly.

Therefore, with one-pointed attention, one should constantly hear about, glorify, remember and worship the Personality of Godhead, who is the protector of the devotees. (14)

yad-anudhyasina yuktah

karma-granthi-nibandhanam

chindanti kovidas tasya

ko na kurayat katha-ratim

yat—which; anudhya—remembrance; asina—sword; yuktah—being equipped with; karma—reactionary work; granthi—knot; nibandhanam—interknit; chindanti—cut; kovidah—intelligent; tasya—His; kah—who; na—not; kuryat—shall do; katha—messages; ratim—attention.

With sword in hand, intelligent men cut through the binding knots of reactionary work [karma] by remembering the Personality of Godhead. Therefore, who will not pay attention to His message? (15)

shushrushoh shraddadhanasya

vasudeva-katha-rucih

syan mahat-sevaya viprah

punya-tirtha-nishevanat

shushrushoh—one who is engaged in hearing; shraddadhanasya—with care and attention; vasudeva—in respect to Vasudeva; katha—the message; rucih—affinity; syat—is made possible; mahat-sevaya—by service rendered to pure devotees; viprah—O twice-born; punya-tirtha—those who are cleansed of all vice; nishevanat—by service.

O twice-born sages, by serving those devotees who are completely freed from all vice, great service is done. By such service, one gains affinity for hearing the messages of Vasudeva. (16)

shrinvatam sva-kathah krishnah

punya-shravana-kirtanah

hridy antah stho hy abhadrani

vidhunoti suhrit satam

shrinvatam—those who have developed the urge to hear the message of; sva-kathah—His own words; krishnah—the Personality of Godhead; punya—virtues; shravana—hearing; kirtanah—chanting; hridi antah sthah—within one's heart; hi—certainly; abhadrani—desire to enjoy matter; vidhunoti—cleanses; suhrit—benefactor; satam—of the truthful.

Shri Krishna, the Personality of Godhead, who is the Paramatma [Supersoul] in everyones heart and the benefactor of the truthful devotee, cleanses desire for material enjoyment from the heart of the devotee who has developed the urge to hear His messages, which are in themselves virtuous when properly heard and chanted. (17)

nashta-prayeshv abhadreshu

nityam bhagavata-sevaya

bhagavaty uttama-shloke

bhaktir bhavati naishthiki

nashta—destroyed; prayeshu—almost to nil; abhadreshu—all that is inauspicious; nityam—regularly; bhagavata—Shrimad-Bhagavatam, or the pure devotee; sevaya—by serving; bhagavati—unto the Personality of Godhead; uttama—transcendental; shloke—prayers; bhaktih—loving service; bhavati—comes into being; naishthiki—irrevocable.

By regular attendance in classes on the Bhagavatam and by rendering of service to the pure devotee, all that is troublesome to the heart is almost

completely destroyed, and loving service unto the Personality of Godhead, who is praised with transcendental songs, is established as an irrevocable fact. (18)

01.05.25-27 Narada Muni to Vyasadeva

ucchishta-lepan anumodito dvijaih

sakrit sma bhunje tad-apasta-kilbishah

evam pravrittasya vishuddha-cetasas

tad-dharma evatma-rucih prajayate

ucchishta-lepan—the remnants of foodstuff; anumoditah—being permitted; dvijaih—by the Vedantist brahmanas; sakrit—once upon a time; sma—in the past; bhunje—took; tat—by that action; apasta—eliminated; kilbishah—all sins; evam—thus; pravrittasya—being engaged; vishuddha-cetasah—of one whose mind is purified; tat—that particular; dharmah—nature; eva—certainly; atma-rucih—transcendental attraction; prajayate—was manifested.

Once only, by their permission, I took the remnants of their food, and by so doing all my sins were at once eradicated. Thus being engaged, I became purified in heart, and at that time the very nature of the transcendentalist became attractive to me. (25)

tatranvaham krishna-kathah pragayatam

anugrahenashrinavam manoharah

tah shraddhaya me ‘nupadam vishrinvatah

priyashravasy anga mamabhavad rucih

tatra—thereupon; anu—every day; aham—I; krishna-kathah—narration of Lord Krishna’s activities; pragayatam—describing; anugrahena—by causeless mercy; ashrinavam—giving aural reception; manah-harah—attractive; tah—those; shraddhaya—respectfully; me—unto me; anupadam—every step; vishrinvatah—hearing attentively; priyashravasi—of the Personality of Godhead; anga—O Vyasadeva; mama—mine; abhavat—it so became; rucih—taste.

O Vyasadeva, in that association a-nd by the mercy of those great Vedantists, I could hear them describe the attractive activities of Lord Krishna. And thus listening attentively, my taste for hearing of the Personality of Godhead increased at every step. (26)

tasmims tada labdha-rucer maha-mate

priyashravasy askhalita matir mama

yayaham etat sad-asat sva-mayaya

pashye mayi brahmani kalpitam pare

tasmin—it being so; tada—at that time; labdha—achieved; ruceh—taste; maha-mate—O great sage; priyashravasi—upon the Lord; askhalita matih—uninterrupted attention; mama—mine; yaya—by which; aham—I; etat—all these; sat-asat—gross and subtle; sva-maya—one’s own ignorance; pashye—

see; mayi—in me; brahmani—the Supreme; kalpitam—is accepted; pare—in the Transcendence.

O great sage, as soon as I got a taste of the Personality of Godhead, my attention to hear of the Lord was unflinching. And as my taste developed, I could realize that it was only in my ignorance that I had accepted gross and subtle coverings, for both the Lord and I are transcendental. (27)

01.05.28 Narada Muni to Vyasadeva

ittham sharat-pravrishikav ritu harer

vishrinvato me 'nusavam yasho 'malam

sankirtyamanam munibhir mahatmabhir

bhaktih pravrittatma-rajas-tamopaha

ittham—thus; sharat—autumn; pravrishikau—rainy season; ritu—two seasons; hareh—of the Lord; vishrinvatah—continuously hearing; me—myself; anusavam—constantly; yashah amalam—unadulterated glories; sankirtyamanam—chanted by; munibhih—the great sages; maha-atmabhih—great souls; bhaktih—devotional service; pravrtta—began to flow; atma—living being; rajah—mode of passion; tama—mode of ignorance; upaha—vanishing.

Thus during two seasons - the rainy season and autumn - I had the opportunity to hear these great-souled sages constantly chant the

unadulteraded glories of the Lord Hari. As the flow of my devotional service began, the coverings of the modes of passion and ignorance vanished.

01.02.19-20 Suta Goswami to Shaunaka Rishi

tada rajas-tamo-bhavah

kama-lobhadayash ca ye

ceta etair anaviddham

sthitam sattve prasidati

tada—at that time; rajah—in the mode of passion; tamah—the mode of ignorance; bhavah—the situation; kama—lust and desire; lobha—hankering; adayah—others; ca—and; ye—whatever they are; cetah—the mind; etaih—by these; anaviddham—without being affected; sthitam—being fixed; sattve—in the mode of goodness; prasidati—thus becomes fully satisfied.

As soon as irrevocable loving service is established in the heart, the effects of nature's modes of passion and ignorance, such as lust, desire and hankering, disappear from the heart. Then the devotee is established in goodness, and he becomes completely happy. (19)

evam prasanna-manaso

bhagavad-bhakti-yogatah

bhagavat-tattva-vijnanam

mukta-sangasya jayate

evam—thus; prasanna—enlivened; manasah—of the mind; bhagavat-bhakti—the devotional service of the Lord; yogatah—by contact of; bhagavat—regarding the Personality of Godhead; tattva—knowledge; vijnanam—scientific; mukta—liberated; sangasya—of the association; jayate—becomes effective.

Thus established in the mode of unalloyed goodness, the man whose mind has been enlivened by contact with devotional service to the Lord gains positive scientific knowledge of the Personality of Godhead in the stage of liberation from all material association. (20)

01.02.22 Suta Gosvami to Shaunaka Rishi

ato vai kavayo nityam

bhaktim paramaya muda

vasudeve bhagavati

kurvanty atma-prasadanim

atah—therefore; vai—certainly; kavayah—all transcendentalists; nityam—from time immemorial; bhaktim—service unto the Lord; paramaya—supreme; muda—with great delight; vasudeve—Shri Krishna; bhagavati—the Personality of

Godhead; kurvanti—do render; atma—self; prasadanim—that which enlivens.

Certainly, therefore, since time immemorial, all transcendentalists have been rendering devotional service to Lord Krishna, the Personality of Godhead, with great delight, because such devotional service is enlivening to the self.

11.12.08-9 Shri Krishna to Uddhava

kevalena hi bhavena

gopyo gavo naga mrigah

ye 'nye mudha-dhiyo nagah

siddha mam iyur anjasa

kevalena—by unalloyed; hi—indeed; bhavena—by love; gopyah—the gopis; gavah—the Vrindavana cows; nagah—the unmoving creatures of Vrindavana such as the twin arjuna trees; mrigah—other animals; ye—those; anye—others; mudha-dhiyah—with stunted intelligence; nagah—Vrindavana snakes such as Kaliya; siddhah—achieving the perfection of life; mam—to Me; iyuh—they went; anjasa—quite easily.

The inhabitants of Vrndavana, including the gopis, cows, unmoving creatures such as the twin arjuna trees, animals, living entities with stunted consciousness such as bushes and thickets, and snakes such as Kaliya, all achieved the perfection of life by unalloyed love for Me and thus very easily

achieved Me. (8)

yam na yogena sankhyena

dana-vrata-tapo-'dhvaraih

vykhya-svadhyaya-sannyasaih

prapnuyad yatnavan api

yam—whom; na—not; yogena—by the mystic yoga systems; sankhyena—by philosophical speculation; dana—by charity; vrata—vows; tapah—austerities; adhvaraih—or Vedic ritualistic sacrifices; vyakhya—by explaining Vedic knowledge to others; svadhyaya—personal study of the Veda; sannyasaih—or by taking the renounced order of life; prapnuyat—can one obtain; yatna-van—with great endeavor; api—even.

Even though one engages with great endeavor in the mystic yoga system, philosophical speculation, charity, vows, penances, ritualistic sacrifices, teaching of Vedic mantras to others, personal study of the Vedas, or the renounced order of life, still one cannot achieve Me. (9)

11.12.12-13 Shri Krishna to Uddhava

ta navidan mayy anushanga-baddha-

dhiyah svam atmanam adas tathedam

yatha samadhau munayo ’bdhi-toye

nadyah pravishta iva nama-rupe

tah—they (the gopis); na—not; avidan—were aware of; mayi—in Me; anushanga—by intimate contact; baddha—bound up; dhiyah—their consciousness; svam—their own; atmanam—body or self; adah—something remote; tatha—thus considering; idam—this which is most near; yatha—just as; samadhau—in yoga-samadhi; munayah—great sages; abdhi—of the ocean; toye—in the water; nadyah—rivers; pravishtah—having entered; iva—like; nama—names; rupe—and forms.

My dear Uddhava, just as great sages in yoga trance merge into self-realization, like rivers merging into the ocean, and are thus not aware of material names and forms, similarly, the gopis of Vrnadavana were so completely attached to Me within their minds that they could not think of their own bodies, or of this world, or of their future lives. Their entire consciousness was simply bound up in Me. (12)

mat-kama ramanam jaram

asvarupa-vido ’balah

brahma mam paramam prapuh

sangac chata-sahasrashah

mat—Me; kamah—those who desired; ramanam—a charming lover; jaram—the

lover of another's wife; asvarupa-vidah—not knowing My actual situation; abalah—women; brahma—the Absolute; mam—Me; paramam—supreme; prapuh—they achieved; sangat—by association; shata-sahasrashah—by hundreds of thousands.

All those hundreds of thousands of gopis, understanding Me to be their most charming lover and ardently desiring Me in that way, were unaware of My actual position. Yet by intimately associating with Me, the gopis attained Me, the Supreme Absolute Truth. (13)

10.29.09-11 Shukadeva Gosvami to Maharaja Parikshit

antar-griha-gatah kashcid

gopyo 'labdha-vinirgamah

Krishnam tad-bhavana-yukta

dadhyur milita-locanah

antah-griha—within their homes; gatah—present; kashcit—some; gopyah—gopis; alabdha—not obtaining; vinirgamah—any exit; Krishnam—upon Shri Krishna; tat-bhavana—with ecstatic love for Him; yuktah—fully endowed; dadhyuh—they meditated; milita—closed; locanah—their eyes .

Some of the gopis, however, could not manage to get out of their house, and instead they remained home with eyes closed, meditating upon Him in pure love. (9)

duhsaha-prentha-viraha-

tivra-tapa-dhutashubhah

dhyana-praptacyutashlena-

nirvritya knina-mangalah

tam eva paramatmanam

jara-buddhyapi sangatah

jahur guna-mayam deham

sadyah praknina-bandhanah

duhsaha—intolerable; prentha—from their beloved; viraha—from separation; tivra—intense; tapa—by the burning pain; dhuta—removed; ashubhah—all inauspicious things in their hearts; dhyana—by meditation; prapta—obtained; acyuta—of the infallible Lord Shri Krishna; ashlena—caused by the embrace; nirvritya—by the joy; knina—reduced to nil; mangalah—their auspicious karmic reactions; tam—Him; eva—even though; parama-atmanam—the Supersoul; jara—a paramour; buddhya—thinking Him to be; api—nevertheless; sangatah—getting His direct association; jahuh—they gave up; guna-mayam—composed of the modes of material nature; deham—their bodies; sadyah—immediately; praknina—thoroughly counteracted; bandhanah—all their bondage of karma.

For those gopis who could not go to see Krishna, intolerable separation from their beloved caused an intense agony that burned away all impious karma. By meditating upon Him they realized His embrace, and the ecstasy

they then felt exhausted their material piety. Although Lord Krishna is the Supreme Soul, these girls simply thought of Him as their male lover and associated with Him in that intimate mood. Thus their karmic bondage was nullified and they abandoned their gross material bodies. (10-11)

10.29.14-15 Shukadeva Gosvami to Maharaja Parikshit

nrinam nihshreyasarthaya

vyaktir bhagavato nripa

avyayasyaprameyasya

nirgunasya gunatmanah

nrinam—for humanity; nihshreyasa—of the highest benefit; arthaya—for the purpose; vyaktih—the personal appearance; bhagavatah—of the Supreme Lord; nripa—O King; avyayasya—of Him who is inexhaustible; aprameyasya—immeasurable; nirgunasya—untouched by material qualities; guna-atmanah—the controller of the material modes.

O King, the Supreme Lord is inexhaustible and immeasurable, and He is untouched by the material modes because He is their controller. His personal appearance in this world is meant for bestowing the highest benefit on humanity. (14)

kamam krodham bhayam sneham

aikyam sauhridam eva ca

nityam harau vidadhato

yanti tan-mayatam hi te

kamam—lust; krodham—anger; bhayam—fear; sneham—loving affection; aikyam—unity; sauhridam—friendship; eva ca—also; nityam—always; harau—for Lord Hari; vidadhatah—exhibiting; yanti—they achieve; tat-mayatam—absorption in Him; hi—indeed; te—such persons.

Persons who constantly direct their lust, anger, fear, protective affection, feeling of impersonal oneness or friendship toward Lord Hari are sure to become absorbed in thought of Him. (15)

11.03.32 Prabuddha to MaharajaNimi

kvacid rudanty acyuta-cintaya kvacid

dhasanti nandanti vadanty alaukikah

nrityanti gayanty anushilayanty ajam

bhavanti tushnim param etya nirvritah

kvacit—sometimes; rudanti—they cry; acyuta—of the infallible Supreme Lord; cintaya—by the thought; kvacit—sometimes; hasanti—they laugh; nandanti—take great pleasure; vadanti—speak; alaukikah—acting amazingly; nrityanti—they dance; gayanti—sing; anushilayanti—and imitate; ajam—the unborn;

bhavanti—they become; tushnim—silent; param—the Supreme; etya—obtaining; nirvritah—freed from distress.

Having achieved love of Godhead, the devotees sometimes cry out loud, absorbed in thought of the infallible Lord. Sometimes they laugh, feel great pleasure, speak out loud to the Lord, dance or sing. Such devotees, having transcended material, conditioned life, sometimes imitate the unborn Supreme by acting out His pastimes. And sometimes, achieving His personal audience, they remain peaceful and silent.

11.02.39 Kavir to Maharaja Nimi

shrinvan su-bhadrani rathanga-paner

janmani karmani ca yani loke

gitani namani tad-arthakani

gayan vilajjo vicared asangah

shrinvan—hearing; su-bhadrani—all-auspicious; ratha-anga-paneh—of the Supreme Lord, who holds a chariot wheel in His hand (in His pastime of fighting with grandfather Bhishma); janmani—the appearances; karmani—activities; ca—and; yani—which; loke—in this world; gitani—are chanted; namani—names; tat-arthakani—signifying these appearances and activities; gayan—singing; vilajjah—free from embarrassment; vicaret—one should wander; asangah—without material association.

An intelligent person who has controlled his mind and conquered fear should give up all attachment to material objects such as wife, family and nation and should wander freely without embarrassment, hearing and chanting the holy names of the Lord, the bearer of the chariot wheel. The holy names of Krishna are all-auspicious because they describe His transcendental birth and activities, which He performs within this world for the salvation of the conditioned souls. Thus the holy names of the Lord are sung throughout the world.

11.02.40 Kavir to Maharaja Nimi

evam-vratah sva-priya-nama-kirtya

jatanurago druta-citta uccaih

hasaty atho roditi rauti gayaty

unmada-van nrityati loka-bahyah

evam-vratah—when one thus engages in the vow to chant and dance; sva—own; priya—very dear; nama—holy name; kirtya—by chanting; jata—in this way develops; anuragah—attachment; druta-cittah—with a melted heart; uccaih—loudly; hasati—laughs; atho—also; roditi—cries; rauti—becomes agitated; gayati—chants; unmada-vat—like a madman; nrityati—dancing; loka-bahyah—without caring for outsiders.

By chanting the holy name of the Supreme Lord, one comes to the stage of love of Godhead. Then the devotee is fixed in his vow as an eternal servant

of the Lord, and he gradually becomes very much attached to a particular name and form of the Supreme Personality of Godhead. As his heart melts with ecstatic love, he laughs very loudly or cries or shouts. Sometimes he sings and dances like a madman, for he is indifferent to public opinion.

07.04.36-37 Sukadeva Gosvami to Maharaja Parikshit

gunair alam asankhyeyair

mahatmyam tasya sucyate

vasudeve bhagavati

yasya naisargiki ratih

gunaih—with spiritual qualities; alam—what need; asankhyeyaih—which are innumerable; mahatmyam—the greatness; tasya—of him (Prahlada Maharaja); sucyate—is indicated; vasudeve—to Lord Krishna, the son of Vasudeva; bhagavati—the Supreme Personality of Godhead; yasya—of whom; naisargiki—natural; ratih—attachment.

Who could list the innumerable transcendental qualities of Prahlada Maharaja? He had unflinching faith in Vasudeva, Lord Shri Krishna [the son of Vasudeva], and unalloyed devotion to Him. His attachment to Lord Krishna was natural because of his previous devotional service. Although his good qualities cannot be enumerated, they prove that he was a great soul [mahatma]. (36)

nyasta-kridanako balo

jadavat tan-manastaya

krishna-graha-grihitatma

na veda jagad idrisham

nyasta—having given up; kridanakah—all sportive activities or tendencies for childhood play; balah—a boy; jada-vat—as if dull, without activities; tat-manastaya—by being fully absorbed in Krishna; Krishna-graha—by Krishna, who is like a strong influence (like a graha, or planetary influence); grihita-atma—whose mind was fully attracted; na—not; veda—understood; jagat—the entire material world; idrisham—like this.

From the very beginning of his childhood, Prahlada Maharaja was uninterested in childish playthings. Indeed, he gave them up altogether and remained silent and dull, being fully absorbed in Krishna consciousness. Since his mind was always affected by Krishna consciousness, he could not understand how the world goes on being fully absorbed in the activities of sense gratification. (37)

07.04.39-40 Sukadeva Gosvami to Maharaja Parikshit

kvacid rudati vaikuntha-

cinta-shabala-cetanah

kvacid dhasati tac-cinta-

hlada udgayati kvacit

kvacit—sometimes; rudati—cries; vaikuntha-cinta—by thoughts of Krishna; shabala-cetanah—whose mind was bewildered; kvacit—sometimes; hasati—laughs; tat-cinta—by thoughts of Him; ahladah—being jubilant; udgayati—chants very loudly; kvacit—sometimes.

Because of advancement in Krishna consciousness, he sometimes cried, sometimes laughed, sometimes expressed jubilation and sometimes sang loudly. (39)

nadati kvacid utkantho

vilajjo nrityati kvacit

kvacit tad-bhavana-yuktas

tanmayo 'nucakara ha

nadati—exclaims loudly (addressing the Lord, "O Krishna"); kvacit—sometimes; utkanthah—being anxious; vilajjah—without shame; nrityati—he dances; kvacit—sometimes; kvacit—sometimes; tat-bhavana—with thoughts of Krishna; yuktah—being absorbed; tat-mayah—thinking as if he had become Krishna; anucakara—imitated; ha—indeed.

Sometimes, upon seeing the Supreme Personality of Godhead, Prahlada Maharaja would loudly call in full anxiety. He sometimes lost his shyness in jubilation and began dancing in ecstasy, and sometimes, being fully

absorbed in thoughts of Krishna, he felt oneness and imitated the pastimes of the Lord. (40)

07.04.41-42 Sukadeva Gosvami to Maharaja Parikshit

kvacid utpulakas tushnim

aste samsparsha-nirvritah

aspanda-pranayananda-

salilamilitekshanah

kvacit—sometimes; utpulakah—with the hairs of his body standing on end; tushnim—completely silent; aste—remains; samsparsha-nirvritah—feeling great joy by contact with the Lord; aspanda—steady; pranaya-ananda—due to transcendental bliss from a relationship of love; salila—filled with tears; amilita—half-closed; ikshanah—whose eyes.

Sometimes, feeling the touch of the Lord's lotus hands, he became spiritually jubilant and remained silent, his hairs standing on end and tears gliding down from his half-closed eyes because of his love for the Lord. (41)

sa uttama-shloka-padaravindayor

nishevayakincana-sanga-labdhaya

tanvan param nirvritim atmano muhur

duhsanga-dinasya manah shamam vyadhat

sah—he (Prahlada Maharaja); uttama-shloka-pada-aravindayoh—to the lotus feet of the Supreme Personality of Godhead, who is worshiped by transcendental prayers; nishevaya—by constant service; akincana—of devotees who have nothing to do with the material world; sanga—in the association; labdhaya—obtained; tanvan—expanding; param—highest; nirvritim—bliss; atmanah—of the spirit soul; muhuh—constantly; duhsanga-dinasya—of a person poor in spiritual understanding due to bad association; manah—the mind; shamam—peaceful; vyadhat—made.

Because of his association with perfect, unalloyed devotees who had nothing to do with anything material, Prahlada Maharaja constantly engaged in the service of the Lord's lotus feet. By seeing his bodily features when he was in perfect ecstasy, persons very poor in spiritual understanding became purified. In other words, Prahlada Maharaja bestowed upon them transcendental bliss. (42)

06.14.02 Maharaja Parikshit to Sukadeva Gosvami

devanam shuddha-sattvanam

rishinam camalatmanam

bhaktir mukunda-carane

na prayenopajayate

devanam—of the demigods; shuddha-sattvanam—whose minds are purified; rishinam—of great saintly persons; ca—and; amala-atmanam—who have purified their existence; bhaktih—devotional service; mukunda-carane—to the lotus feet of Mukunda, the Lord, who can give liberation; na—not; prayena—almost always; upajayate—develops.

Demigods situated in the mode of goodness and great saints cleansed of the dirt of material enjoyment hardly ever render pure devotional service at the lotus feet of Mukunda. [Therefore how could Vritrasura have become such a great devotee?]

04.22.23 Sanat-kumara to Maharaja Prithu

arthendriyarama-sagoshthy-atrishnaya

tat-sammatanam aparigrahena ca

vivikta-rucya paritosha atmani

vina harer guna-piyusha-panat

artha—riches; indriya—senses; arama—gratification; sa-goshthi—with their companion; atrishnaya—by reluctance; tat—that; sammatanam—since approved by them; aparigrahena—by nonacceptance; ca—also; vivikta-rucya—disgusted taste; paritoshe—happiness; atmani—self; vina—without; hareh—of the Supreme Personality of Godhead; guna—qualities; piyusha—nectar; panat—drinking.

One has to make progress in spiritual life by not associating with persons who are simply interested in sense gratification and making money. Not only such persons, but one who associates with such persons should be avoided. One should mold his life in such a way that he cannot live in peace without drinking the nectar of the glorification of the Supreme Personality of Godhead, Hari. One can be thus elevated by being disgusted with the taste for sense enjoyment.

CHAPTER 17

Analysis of the Goal of Devotional Service

prayojana vicarah

03.04.15 Uddhava to Shri Krishna

ko nv isha te pada-saroja-bhajam

sudurlabho 'rtheshu caturshv apiha

thatapi naham pravrinomi bhuman

bhavat-padambhoja-nishevanotsukah

kah nu isha--O my Lord; te—Your; pada-saroja-bhajam—of the devotees engaged in the transcendental loving service of Your lotus feet; su-durlabhah--very difficult to obtain; artheshu--in the matter of; caturshu--in the four objectives; api--in spite of; iha--in this world; thata api--yet; na--do not; aham--I; pravrinomi--prefer; bhuman--O great one; bhavat--Your; pada-ambhoja--lotus feet; nishevana-utsukah--anxious to serve.

O my Lord, devotees who engage in the transcendental loving service of Your lotus feet have no difficulty in achieving anything within the realm of the four principles of religiosity, economic development, sense gratification and liberation. But, O great one, as far as I am concerned, I have preferred

only to engage in the loving service of Your lotus feet.

03.05.02 Vidura to Maitreya Rishi

vidura uvaca

sukhaya karmani karoti loko

na taih sukham vanyad-uparamam va

vindeta bhuyas tata eva duhkham

yad atra yuktam bhagavan vaden nah

vidurah uvaca—Vidura said; sukhaya--for attaining happiness; karmani--fruitive activities; karoti--everyone does so; lokah--in this world; na--never; taih--by those activities; sukham--any happiness; va--or; anyat—differently; uparamam--satiation; va--either; vindeta—achieves; bhuyah--on the contrary; tatah--by such activities; eva--certainly; duhkham--miseries; yat—that which; atra--under the circumstances; yuktam--right course; bhagavan--O great one; vadet—may kindly enlighten; nah--us.

Vidura said: O great sage, everyone in this world engages in fruitive activities to attain happiness, but one finds neither satiation nor the mitigation of distress. On the contrary, one is only aggravated by such activities. Please, therefore, give us directions on how one should live for real happiness.

03.25.34 Kapiladeva to Devahuti

naikatmatam me sprihayanti kecin

mat-pada-sevabhirata mad-ihah

ye 'nyonyato bhagavatah prasajya

sabhajayante mama paurushani

na—never; eka-atmatam--merging into oneness; me--My; sprihayanti—they desire; kecit--any; mat-pada-seva--the service of My lotus feet; abhiratah--engaged in; mat-ihah--endeavoring to attain Me; ye—those who; anyonyatah--mutually; bhagavatah--pure devotees; prasajya--assembling; sabhajayante--glorify; mama--My; paurushani--glorious activities.

A pure devotee, who is attached to the activities of devotional service and who always engages in the service of My lotus feet, never desires to become one with Me. Such a devotee, who is unflinchingly engaged, always glorifies My pastimes and activities.

03.29.13 Kapiladeva to Devahuti

salokya-sarshti-samipya-

sarupyaikatvam apy uta

diyamanam na grihnanti

vina mat-sevanam janah

salokya—living on the same planet; sarshti--having the same opulence; samipya--to be a personal associate; sarupya--having the same bodily features; ekatvam—oneness; api--also; uta--even; diyama--nam—being offered; na--not; grihnanti--do accept; vina—without; mat--My; sevanam--devotional service; janah--pure devotees.

A pure devotee does not accept any kind of liberation – salokya, sarshti, samipya, sarupya or ekatva – even though they are offered by the Supreme Personality of Godhead.

04.20.24 Prithu Maharaja to Shri Vishnu

na kamaye natha tad apy aham kvacin

na yatra yushmac-caranambujasavah

mahattamantar-hridayan mukha-cyuto

vidhatsva karnayutam esha me varah

na—not; kamaye--do I desire; natha--O master; tat--that; api—even; aham--I; kvacit--at any time; na--not; yatra—where; yushmat--Your; carana-ambuja--of the lotus feet; asavah--the nectarean beverage; mahat-tama--of the great devotees; antah-hridayat--from the core of the heart; mukha--from the mouths; cyutah--being delivered; vidhatsva--give; karna--ears; ayutam--one million; eshah--this; me--my; varah--benediction.

My dear Lord, I therefore do not wish to have the benediction of merging into Your existence, a benediction in which there is no existence of the nectarean beverage of Your lotus feet. I want the benediction of at least one million ears, for thus I may be able to hear about the glories of Your lotus feet from the mouths of Your pure devotees.

05.14.44 Sukadeva Goswami to Maharaja Parikshit

yo dustyajan kshiti-suta-svajanartha-daran

prarthyam shriyam sura-varaih sadayavalokam

naicchan nripas tad-ucitam mahatam madhudvit-

sevanurakta-manasam abhavo 'pi phalguh

yah—who; dustyajan-- very difficult to give up; kshiti—the earth; suta--children; sva jana-artha-daran—relatives, riches and a beautiful wife; prarthyam—desirable; shriyam--the goddess of fortune; sura-varaih--by the best of the demigods; sa-daya-avalokam—whose merciful glance; na--not; aicchat--desired; nripah--the King; tat-ucitam--this is quite befitting him; mahatam--of great personalities (mahatmas); madhu-dvit--of Lord Krishna, who killed the demon Madhu; seva-anurakta--attracted by the loving service; manasam--of those whose minds; abhavah api--even the position of liberation; phalguh--insignificant.

Shukadeva Gosvami continued: My dear King, the activities of Bharata Maharaja are wonderful. He gave up everything difficult for others to give

up. He gave up his kingdom, his wife and his family. His opulence was so great that even the demigods envied it, yet he gave it up. It was quite befitting a great personality like him to be a great devotee. He could renounce everything because he was so attracted to the beauty, opulence, reputation, knowledge, strength and renunciation of the Supreme Personality of Godhead, Krishna. Krishna is so attractive that one can give up all desirable things for His sake. Indeed, even liberation is considered insignificant for those whose minds are attracted to the loving service of the Lord.

06.11.25 Vritrasura to the Supreme Lord

na naka-prishtham na ca parameshthyam

na sarva-bhaumam na rasadhipatyam

na yoga-siddhir apunar-bhavam va

samashjasa tva virahayya kankshe

na—not; naka-prishtham--the heavenly planets or Dhruvaloka; na--nor; ca--also; parameshthyam--the planet on which Lord Brahma resides; na--nor; sarva-bhaumam--sovereignty of the whole earthly planetary system; na--nor; rasa-adhipatyam—sovereignty of the lower planetary systems; na--nor; yoga-siddhih--eight kinds of mystic yogic power (anima, laghima, mahima, etc.); apunah-bhavam—liberation from rebirth in a material body; va--or; samashjasa--O source of all opportunities; tva--You; virahayya--being separated from; kankshe-

-I desire.

O my Lord, source of all opportunities, I do not desire to enjoy in Dhruvaloka, the heavenly planets or the planet where Lord Brahma resides, nor do I want to be the supreme ruler of all the earthly planets or the lower planetary systems. I do not desire to be master of the powers of mystic yoga, nor do I want liberation if I have to give up Your lotus feet.

09.04.67-68 Lord Narayana to Durvasa Muni

mat-sevaya pratitam te

salokyadi-catustayam

necchanti sevaya purnah

kuto ’nyat kala-viplutam

mat-sevaya — by being engaged fully in My transcendental loving service; pratitam — automatically achieved; te — such pure devotees are fully satisfied; salokya-adi-catustayam — the four different types of liberation (salokya, sarupya, samipya and sarsti, what to speak of sayujya); na — not; icchanti — desire; sevaya — simply by devotional service; purnah — fully complete; kutah — where is the question; anyat — other things; kala-viplutam — which are finished in the course of time.

My devotees, who are always satisfied to be engaged in My loving service, are not interested even in the four principles of liberation [salokya, sarupya,

samipya and sarsti], although these are automatically achieved by their service. What then is to be said of such perishable happiness as elevation to the higher planetary systems?(67)

sadhavo hrdayam mahyam

sadhunam hrdayam tv aham

mad-anyat te na jananti

naham tebhyo manag api

sadhavah—the pure devotees; hrdayam--in the core of the heart; mahyam--of Me; sadhunam--of the pure devotees also; hrdayam--in the core of the heart; tu—indeed; aham--I am; mat-anyat--anything else but me; te--they; na--not; jananti--know; na--not; aham—I; tebhyah—than them; manak api--even by a little fraction.

My devotees, who are always satisfied to be engaged in My loving service, are not interested even in the four principles of liberation [salokya, sarupya, samipya and sarsti] although these are automatically achieved by their service. What then is to be said of such perishable happiness as elevation to the higher planetary systems?(68)

10.16.37 The Nagapatnis Pray to Krishna

na naka-prishtham na ca sarva-bhaumam

na parameshthyam na rasadhipatyam

na yoga-siddhir apunar-bhavam va

vashchanti yat-pada-rajah-prapannah

na—not; naka-prishtham—heaven; na ca—nor; sarva-bhaumam—supreme sovereignty; na—not; parameshthyam—the topmost position of Brahma; na—not; rasa-adhipatyam—rulership over the earth; na—not; yoga-siddhih—the perfections of yogic practice; apunah-bhavam—freedom from rebirth; va—or; vashchanti—desire; yat—whose; pada—of the lotus feet; rajah—the dust; prapannah—those who have attained.

Those who have attained the dust of Your lotus feet never hanker for the kingship of heaven, limitless sovereignty, the position of Brahma or rulership over the earth. They are not interested even in the perfections of yoga or in liberation itself.

11.20.34 Shri Krishna to Uddhava

na kishcit sadhavo dhira

bhakta hy ekantino mama

vashchanty api maya dattam

kaivalyam apunar-bhavam

na—never; kishcit—anything; sadhavah—saintly persons; dhirah—with deep

intelligence; bhaktah—devotees; hi—certainly; ekantinah—completely dedicated; mama—unto Me; vashchanti—desire; api—indeed; maya—by Me; dattam—given; kaivalyam—liberation; apunah-bhavam—freedom from birth and death.

Because My devotees possess saintly behavior and deep intelligence, they completely dedicate themselves to Me and do not desire anything besides Me. Indeed, even if I offer them liberation from birth and death, they do not accept it.

02.10.01-6 Shukadeva Gosvami to Maharaja Parikshit

shri-shuka uvaca

atra sargo visargash ca

sthanam poshanam utayah

manvantareshanukatha-

nirodho muktir ashrayah

shri-shukah uvaca--Shri Sukadeva Gosvami said; atra--in this Shrimad-Bhagavatam; sargah--statement of the creation of the universe; visargah--statement of subcreation; ca--also; sthanam—the planetary systems; poshanam--protection; utayah--the creative impetus; manvantara--changes of Manus; isha-anukathah--the science of God; nirodhah--going back home, back to Godhead; muktih--liberation; ashrayah--the summum bonum.

Shukadeva Gosvami said: In the Shrimad-Bhagavatam there are ten divisions of statements regarding the following: the creation of the universe, subcreation, planetary systems, protection by the Lord, the creative impetus, the change of Manus, the science of God, returning home, back to Godhead, liberation, and the summum bonum. (1)

dashamasya vishuddhy-artham

navanam iha lakshanam

varnayanti mahatmanah

shrutenarthena cashjasa

dashamasya--of the summum bonum; vishuddhi--isolation; artham--purpose; navanam--of the other nine; iha--in this Shrimad-Bhagavatam; lakshanam--symptoms; varnayanti--they describe; maha-atmanah--the great sages; shrutena--by Vedic evidences; arthena--by direct explanation; ca--and; ashjasa--summarily.

To isolate the transcendence of the summum bonum, the symptoms of the rest are described sometimes by Vedic inference, sometimes by direct explanation, and sometimes by summary explanations given by the great sages. (2)

bhuta-matrendriya-dhiyam

janma sarga udahritah

brahmano guna-vaishamyad

visargah paurushah smritah

bhua--the five gross elements (the sky, etc.); matra—objects perceived by the senses; indriya--the senses; dhiyam--of the mind; janma--creation; sargah--manifestation; udahritah--is called the creation; brahmanah--of Brahma, the first purusha; guna-vaishamyat—by interaction of the three modes of nature; visargah--re-creation; paurushah--resultant activities; smritah--it is so known.

The elementary creation of sixteen items of matter - namely the five elements [fire, water, land, air and sky], sound, form, taste, smell, touch, and the eyes, ears, nose, tongue, skin and mind - is known as sarga, whereas subsequent resultant interaction of the modes of material nature is called visarga. (3)

sthitir vaikuntha-vijayah

poshanam tad-anugrahah

manvantarani sad-dharma

utayah karma-vasanah

sthitih--the right situation; vaikuntha-vijayah--the victory of the Lord of Vaikuntha; poshanam--maintenance; tat-anugrahah--His causeless mercy; manvantarani--the reign of the Manus; sat-dharmah—perfect occupational duty; utayah--impetus to work; karma-vasanah--desire for fruitive work.

The right situation for the living entities is to obey the laws of the Lord and

thus be in perfect peace of mind under the protection of the Supreme Personality of Godhead. The Manus and their laws are meant to give right direction in life. The impetus for activity is the desire for fruitive work. (4)

avataranucaritam

haresh casyanuvartinam

pumsam isha-kathah prokta

nanakhyanopabrimhitah

avatara—incarnation of Godhead; anucaritam--activities; hareh--of the Personality of Godhead; ca--also; asya--of His; anuvartinam--followers; pumsam--of the persons; isha-kathah--the science of God; proktah—is said; nana--various; akhyana--narrations; upabrimhitah--described.

The science of God describes the incarnations of the Personality of Godhead and His different activities together with the activities of His great devotees. (5)

nirodho 'syanushayanam

atmanah saha shaktibhih

muktir hitvanyatha rupam

sva-rupena vyavasthitih

nirodhah—the winding up of the cosmic manifestation; asya--of His; anushayanam--the lying down of the purusa incarnation Maha-Vishnu in mystic slumber; atmanah--of the living entities; saha--along with; shaktibhih--with the energies; muktih—liberation; hitva--giving up; anyatha--otherwise; rupam--form; sva-rupena--in constitutional form; vyavasthitih--permanent situation.

The merging of the living entity, along with his conditional living tendency, with the mystic lying down of the Maha-Vishnu is called the winding up of the cosmic manifestation. Liberation is the permanent situation of the form of the living entity after he gives up the changeable gross and subtle material bodies. (6)

02.10.07 Shukadeva Gosvami to Maharaja Parikshit

abhasash ca nirodhash ca

yato 'sty adhyavasiyate

sa ashrayah param brahma

paramatmeti sabdyate

abhasah—the cosmic manifestation; ca--and; nirodhah--and its winding up; ca--also; yatah--from the source; asti--is; adhyavasiyate—become manifested; sah--He; ashrayah--reservoir; param--the Supreme; brahma—Being; paramatma--the Supersoul; iti--thus; shabdyate--called.

The supreme one who is celebrated as the Supreme Being or the Supreme

Soul is the supreme source of the cosmic manifestation as well as its reservoir and winding up. Thus He is the Supreme Fountainhead, the Absoulte Truth.

03.09.41-42 Garbhodakasayi Vishnu to Brahma

purtena tapasa yajshair

danair yoga-samadhina

raddham nihshreyasam pumsam

mat-pritis tattvavin-matam

purtena--by traditional good work; tapasa--by penances; yajshaih—by sacrifices; danaih--by charities; yoga—by mysticism; samadhina—by trance; raddham—success; nihshreyasam--ultimately beneficial; pumsam--of the human being; mat--of Me; pritih--satisfaction; tat-tva-vit--expert transcendentalist; matam--opinion.

It is the opinion of expert transcendentalists that the ultimate goal of performing all traditonal good works, penances, sacrifices, charities, mystic activities, trances, etc, is to invoke My satisfaction. (41)

aham atmatmanam dhatah

preshthah san preyasam api

ato mayi ratim kuryad

dehadir yat-krite priyah

aham--I am; atma--the Supersoul; atmanam--of all other souls; dhatah--director; preshthah--the dearest; san--being; preyasam--of all dear things; api--certainly; atah--therefore; mayi--unto Me; ratim--attachment; kuryat--one should do; deha-adih--the body and mind; yat-krite--on whose account; priyah--very dear.

I am the Supersoul of every indidividual. I am the supreme director and the dearest. People are wrongly attached to the gross and subtle bodies, but they should be attached to Me only. (42)

04.29.51 Narada Muni to King Pracinabarhi

sa vai priyatamash catma

yato na bhayam anv api

iti veda sa vai vidvan

yo vidvan sa gurur harih

sah--He; vai--certainly; priya-tamah--the most dear; ca--also; atma--Supersoul; yatah--from whom; na--never; bhayam--fear; anu—little; api--even; iti--thus; veda--(one who) knows; sah--he; vai--certainly; vidvan—educated; yah--he who; vidvan--educated; sah--he; guruh--spiritual master; harih--not different from the Lord.

One who is engaged in devotional service has not the least fear in material existence. This is because the Supreme Personality of Godhead is the Supersoul and friend of everyone. One who knows this secret is actually educated, and one thus educated can become the spiritual master of the world. One who is an actually bona fide spiritual master, representative of Krishna, is not different from Krishna.

09.04.66 Lord Narayana to Durvasa Muni

mayi nirbaddha-hridayah

sadhavah sama-darshanah

vashe kurvanti mam bhaktya

sat-striyah sat-patim yatha

mayi--unto Me; nirbaddha-hridayah--firmly attached in the core of the heart; sadhavah--the pure devotees; sama-darshanah--who are equal to everyone; vashe--under control; kurvanti--they make; mam--unto Me; bhaktya--by devotional service; sat-striyah--chaste women; sat-patim--unto the gentle husband; yatha--as.

As chaste women bring their gentle husbands under control by service, the pure devotees, who are equal to everyone and completely attached to Me in the core of the heart, bring Me under their full control.

07.05.14 Prahlada Maharaja to Sanda and Amarka

yatha bhramyaty ayo brahman

svayam akarsha-sannidhau

thata me bhidyate cetash

cakra-paner yadricchaya

yatha—just as; bhramyati--moves; ayah--iron; brahman--O brahmanas; svayam--itself; akarsha--of a magnet; sannidhau--in the proximity; thata--similarly; me--my; bhidyate--is changed; cetah—consciousness; cakra-paneh--of Lord Vishnu, who has a disc in His hand; yadricchaya--simply by the will.

O brahmanas [teachers], as iron attracted by a magnetic stone moves automatically toward the magnet, my consciousness, having been changed by His will, is attracted by Lord Vishnu, who carries a disc in His hand. Thus I have no independence.

03.15.43 Brahma to the Demigods

tasyaravinda-nayanasya padaravinda-

kishjalka-mishra-tulasi-makaranda-vayuh

antar-gatah sva-vivarena cakara tesham

sankshobham akshara jusham api citta-tanvoh

tasya--of Him; aravinda-nayanasya--of the lotus-eyed Lord; pada-aravinda—of the lotus feet; kishjalka--with the toes; mishra--mixed; tulasi--the tulasi leaves; makaranda—fragrance; vayuh--breeze; antah-gatah--entered within; sva-vivarena--through their nostrils; cakara--made; tesham--of the Kumaras; sankshobham—agitation for change; akshara jusham--attached to impersonal Brahman realization; api--even though; citta-tanvoh--in both mind and body.

When the breeze carrying the aroma of tulasi leaves from the toes of the lotus feet of the Personality of Godhead entered the nostrils of those sages, they experienced a change both in body and in mind, even though they were attached to the impersonal Brahman understanding.

03.15.50 The Four Kumaras to Lord Narayana

pradushcakartha yad idam puruhuta rupam

tenesha nirivrtim avapur alam drisho nah

tasma idam bhagavate nama id vidhema

yo 'natmanam durudayo bhagavan pratitah

pradushcakartha--You have manifested; yat—which; idam—this; puruhuta--O greatly worshiped; rupam—eternal form; tena—by that form; isha--O Lord; nirvritim--satisfaction; avapuh--obtained; alam—so much; drishah--vision; nah--our; tasmai--unto Him; idam—this; bhagavate—unto the Supreme Personality of Godhead; namah--obeisances; it--only; vidhema--let us offer; yah--who; anatmanam--of those who are less intelligent; durudayah—cannot be seen;

bhagavan--the Supreme Personality of Godhead; pratitah--has been seen by us.

O Lord, we therefore offer our respectful obeisances unto Your eternal form as the Personality of Godhead, which You have so kindly manifested before us. Your supreme, eternal form cannot be seen by unfortuante, less intelligent persons, but we are so much satisfied in our mind and vision to see it.

10.87.38 The Personified Vedas to Maha-Vishnu

sa yad ajaya tv ajam anushayita gunamsh ca jushan

bhajati sarupatam tad anu mrityum apeta-bhagah

tvam uta jahasi tam ahir iva tvacam atta-bhago

mahasi mahiyase 'shta-gunite 'parimeya-bhagah

sah—he (the individual living entity); yat—because; ajaya—by the influence of the material energy; tu—but; ajam—that material energy; anushayita—lies down next to; gunan—her qualities; ca—and; jushan—assuming; bhajati—he takes on; sa-rupatam—forms resembling (the qualities of nature); tat-anu—following that; mrityum—death; apeta—deprived; bhagah—of his assets; tvam—You; uta—on the other hand; jahasi—leave aside; tam—her (the material energy); ahih—a snake; iva—as if; tvacam—its (old, discarded) skin; atta-bhagah—endowed with

all assets; mahasi—in Your spiritual powers; mahiyase—You are glorified; ashta-gunite—eightfold; aparimeya—unlimited; bhagah—whose greatness.

The illusory material nature attracts the minute living entity to embrace her, and as a result he assumes forms composed of her qualities. Subsequently, he loses all his spiritual qualities and must undergo repeated deaths. You, however, avoid the material energy in the same way that a snake abandons its old skin. Glorious in Your possession of eight mystic perfections, You enjoy unlimited opulences.

03.15.48 The Four Kumaras to Lord Narayana

natyantikam viganayanty api te prasadam

kimv anyad arpita-bhayam bhruva unnayais te

ye 'nga tvad-anghri-sharana bhavatah kathayah

kirtanya-tirtha-yashasah kushala rasa jnah

na—not; atyantikam--liberation; viganayanti--care for; api--even; te--those; prasadam—benedictions; kim u--what to speak; anyat—other material happinesses; arpita--given; bhayam—fearfulness; bhruvah—of the eyebrows; unnayaih—by the raising; te--Your; ye--those devotees; anga--O Supreme Personality of Godhead; tvat—Your; anghri—lotus feet; sharanah--who have taken shelter; bhavatah--Your; kathayah--narrations; kirtanya--worth chanting; tirtha--pure; yashasah—glories; kushalah—very expert; rasa jnah--knowers of the mellows or humors.

Persons who are very expert and most intelligent in understanding things as they are engaged in hearing narrations of the auspicious activities and pastimes of the Lord, which are worth chanting and worth hearing. Such persons do not care even for the highest material benediction, namely liberation, to say nothing of other less important benedictions like the material happiness of the heavenly kingdom.

11.13.35 Hamsa-avatara to the Four Kumaras

drishtim tatah pratinivartya nivritta-trishnas

tushnim bhaven nija-sukhanubhavo nirihah

sandrishyate kva ca yadidam avastu-buddhya

tyaktam bhramaya na bhavet smritir a-nipatat

drishtim—sight; tatah—from that illusion; pratinivartya—pulling away; nivritta—ceased; trishnah—material hankering; tushnim—silent; bhavet—one should become; nija—one's own (of the soul); sukha—happiness; anubhavah—perceiving; nirihah—without material activities; sandrishyate—is observed; kva ca—sometimes; yadi—if; idam—this material world; avastu—of not being reality; buddhya—by the consciousness; tyaktam—given up; bhramaya—further illusion; na—not; bhavet—may become; smritih—remembrance; a-nipatat—until giving up the material body.

Having understood the temporary illusory nature of material things, and thus having pulled one's vision away from illusion, one should remain without material desires. By experiencing the happiness of the soul, one should give up material speaking and activities. If sometimes one must observe the material world, one should remember that it is not ultimate reality and therefore one has given it up. By such constant rememberance up till the time of death, one will not again fall into illusion.

11.13.36-37 Hamsa-avatara to the Four Kumaras

deham ca nashvaram avasthitam utthitam va

siddho na pashyati yato 'dhyagamat svarupam

daivad apetam atha daiva-vashad upetam

vaso yatha parikritam madira-madandhah

deham—the material body; ca—also; nashvaram—to be destroyed; avasthitam—seated; utthitam—risen; va—or; siddhah—one who is perfect; na pashyati—does not see; yatah—because; adhyagamat—he has achieved; sva-rupam—his actual spiritual identity; daivat—by destiny; apetam—departed; atha—or thus; daiva—of destiny; vashat—by the control; upetam—achieved; vasah—clothes; yatha—just as; parikritam—placed on the body; madira—of liquor; mada—by the intoxication; andhah—blinded.

Just as a drunken man does not notice if he is wearing his coat or shirt, similarly, one who is perfect in self-realization and who has thus achieved

his eternal identity does not notice whether the temporary body is sitting or standing. Indeed, if by God's will the body is finished or if by God's will he obtains a new body, a self-realized soul does not notice, just as a drunken man does not notice the situation of his outward dress. (36)

deho ’pi daiva-vasha-gah khalu karma yavat

svarambhakam pratisamikshata eva sasuh

tam sa-prapashcam adhirudha-samadhi-yogah

svapnam punar na bhajate pratibuddha-vastuh

dehah—the body; api—even; daiva—of the Supreme; vasha-gah—under the control; khalu—indeed; karma—the chain of fruitive activities; yavat—as long as; sva-arambhakam—that which initiates or perpetuates itself; pratisamikshate—goes on living and waiting; eva—certainly; sa-asuh—along with the vital air and senses; tam—that (body); sa-prapashcam—with its variety of manifestations; adhirudha—highly situated; samadhi—the stage of perfection; yogah—in the yoga system; svapnam—just like a dream; punah—again; na bhajate—does not worship or cultivate; pratibuddha—one who is enlightened; vastuh—in the supreme reality.

The material body certainly moves under the control of supreme destiny and therefore must continue to live along with the senses and vital air as long as one's karma is in effect. A self- realized soul, however, who is awakened to the absolute reality and who is thus highly situated in the perfect stage of yoga, will never again surrender to the material body and its

manifold manifestations, knowing it to be just like a body visualized in a dream. (37)

11.14.24 Shri Krishna to Uddhava

vag gadgada dravate yasya cittam

rudaty abhikshnam hasati kvacic ca

vilajja udgayati nrityate ca

mad-bhakti-yukto bhuvanam punati

vak—speech; gadgada—choked up; dravate—melts; yasya—of whom; cittam—the heart; rudati—cries; abhikshnam—again and again; hasati—laughs; kvacit—sometimes; ca—also; vilajjah—ashamed; udgayati—sings out loudly; nrityate—dances; ca—also; mat-bhakti-yuktah—one fixed in devotional service to Me; bhuvanam—the universe; punati—purifies.

A devotee whose speech is sometimes choked up, whose heart melts, who cries continually and sometimes laughs, who feels ashamed and cries out loudly and then dances - a devotee thus fixed in loving service to Me purifies the entire universe.

02.09.09-10 Shukadeva Gosvami to Maharaja Parikshit

tasmai sva-lokam bhagavan sabhajitah

sandarshayam asa param na yat-param

vyapeta-sanklesha-vimoha-sadhvasam

sva-drishtavadbhir purushair abhishtutam

tasmai—unto him; sva-lokam--His own planet or abode; bhagavan—the Personality of Godhead; sabhajitah--being pleased by the penance of Brahma; sandarshayam asa--manifested; param--the supreme; na--not; yat--of which; param--further supreme; vyapeta--completely given up; sanklesha--five kinds of material afflictions; vimoha—without illusion; sadhvasam--fear of material existence; sva-drishta-vadbhih--by those who have perfectly realized the self; purushaih--by persons; abhishtutam—worshiped by.

The Personality of Godhead, being thus very much satisfied with the penance of Lord Brahma, was pleased to manifest His personal abode, Vaikuntha, the supreme planet above all others. This transcendental abode of the Lord is adored by all self-realized persons freed from all kinds of miseries and fear of illusory existence. (9)

pravartate yatra rajas tamas tayoh

sattvam ca mishram na ca kala-vikramah

na yatra maya kim utapare harer

anuvrata yatra surasurarcitah

pravartate--prevail; yatra--wherein; rajah tamah--the modes of passion and ignorance; tayoh--of both of them; sattvam--the mode of goodness; ca--and;

mishram--mixture; na--never; ca--and; kala--time; vikramah--influence; na--neither; yatra--therein; maya--illusory, external energy; kim--what; uta--there is; apare--others; hareh--of the Personality of Godhead; anuvratah--devotees; yatra--wherein; sura—by the demigods; asura--and the demons; arcitah--worshiped.

In that personal abode of the Lord, the material modes of ignorance and passion do not prevail, nor is there any of their influence in goodness. There is no predominance of the influence of time, so what to speak of the illusory, external energy; it cannot enter that region. Without discrimination, both the demigods and the demons worship the Lord as devotees. (10)

02.09.13-14 Shukadeva Gosvami to Maharaja Parikshit

bhrajishnubhir yah parito virajate

lasad-vimanavalibhir mahatmanam

vidyotamanah pramadottamadyubhih

savidyud abhravalibhir yatha nabhah

bhrajishnubhih--by the glowing; yah--the Vaikunthalokas; paritah--surrounded by; virajate--thus situated; lasat--brilliant; vimana—airplanes; avalibhih--assemblage; maha-atmanam—of the great devotees of the Lord; vidyotamanah--beautiful like lightning; pramada--ladies; uttama--celestial; adyubhih--by complexion; sa-vidyut--with electric lightning; abhravalibhih--with clouds in the

sky; yatha--as it were; nabhah--the sky.

The Vaikuntha planets are also surrounded by various airplanes, all glowing and brilliantly situated. These airplanes belong to the great mahatmas or devotees of the Lord. The ladies are as beautiful as lightning because of their celestial complexions, and all these combinded together appear just like the sky decorated with both clouds and lightning. (13) <not incl in Beng>

shrir yatra rupiny urugaya-padayoh

karoti manam bahudha vibhutibhih

prenkham shrita ya kusumakaranugair

vigiyamana priya-karma gayati

shrih--the goddess of fortune; yatra--in the Vaikuntha planets; rupini--in her transcendental form; urugaya--the Lord, who is sung of by the great devotees; padayoh--under the lotus feet of the Lord; karoti--does; manam--respectful services; bahudha--in diverse paraphernalia; vibhutibhih--accompanied by her personal associates; prenkham--movement of enjoyment; shrita--taken shelter of; ya--who; kusumakara--spring; anugaih--by the black bees; vigiyamana—being followed by the songs; priya-karma—activities of the dearmost; gayati--singing.

The goddess of fortune in her transcendental form is engaged in the loving service of the Lord's lotus feet, and being moved by the black bees, followers of spring, she is not only engaged in variegated pleasure-service to

the Lord, along with her constant companions - but is also engaged in singing the glories of the Lord's activities. (14)

02.09.15 Answers by Citing the Lord’s Version

dadarsha tatrakhila-satvatam patim

shriyah patim yajna-patim jagat-patim

sunanda-nanda-prabalarhanadibhih

sva-parshadagraih parisevitam vibhum

dadarsha--Brahma saw; tatra--there (in Vaikunthaloka); akhila--entire; satvatam--of the great devotees; patim--the Lord; shriyah--of the goddess of fortune; patim--the Lord; yajna--of sacrifice; patim—the Lord; jagat--of the universe; patim—the Lord; sunanda--Sunanda; nanda--Nanda; prabala—Prabala; arhana--Arhana; adibhih--by them; sva-parshada--own associates; agraih--by the foremost; parisevitam--being served in transcendental love; vibhum--the great Almighty.

Lord Brahma saw in the Vaikuntha planets the Personality of Godhead, who is the Lord of the entire devotee community, the Lord of the goddess of fortune, the Lord of all sacrifices, and the Lord of the universe, and who is served by the foremost servitors like Nanda, Sunanda, Prabala and Arhana, His immediate associates.

11.12.10-11 Shri Krishna to Uddhava

ramena sardham mathuram pranite

shvaphalkina mayy anurakta-cittah

vigadha-bhavena na me viyoga-

tivradhayo 'nyam dadrishuh sukhaya

ramena—with Balarama; sardham—with; mathuram—to the city of Mathura; pranite—when brought; shvaphalkina—by Akrura; mayi—Myself; anurakta—constantly attached; cittah—those whose consciousness was; vigadha—extremely deep; bhavena—by love; na—not; me—than Me; viyoga—of separation; tivra—intense; adhayah—who were experiencing mental distress, anxiety; anyam—other; dadrishuh—they saw; sukhaya—that could make them happy.

The residents of Vrndavana, headed by the gopis, were always completely attached to Me with deepest love. Therefore, when my uncle Akrura brought my brother Balarama and Me to the city of Mathura, the residents of Vrndavana suffered extreme mental distress because of separation from Me and could not find any other source of happiness. (10)

tas tah kshapah preshthatamena nita

mayaiva vrindavana-gocarena

kshanardha-vat tah punar anga tasam

hina maya kalpa-sama babhuvuh

tah tah—all those; kshapah—nights; preshtha-tamena—with the most dearly beloved; nitah—spent; maya—with Me; eva—indeed; vrindavana—in Vrindavana; go-carena—who can be known; kshana—a moment; ardha-vat—like half; tah—those very nights; punah—again; anga—dear Uddhava; tasam—for the gopis; hinah—bereft; maya—of Me; kalpa—a day of Brahma (4,320,000,000 years); samah—equal to; babhuvuh—became.

Dear Uddhava, all of those nights that the gopis spent with Me, their most dearly beloved, in the land of Vrndavana seemed to them to pass in less than a moment. Bereft of My association, however, the gopis felt that those same nights dragged on forever, as if each night were equal to a day of Brahma. (11)

05.06.18 Shukadeva Gosvami to Maharaja Parikshit

rajan patir gurur alam bhavatam yadunam

daivam priyah kula-patih kva ca kinkaro vah

astv evam anga bhagavan bhajatam mukundo

muktim dadati karhicit sma na bhakti-yogam

rajan--O my dear King; patih--maintainer; guruh--spiritual master; alam--certainly; bhavatam--of you; yadunam--the Yadu dynasty; daivam--the worshipable Deity; priyah--very dear friend; kula-patih—the master of the

dynasty; kva ca--sometimes even; kinkarah--servant; vah--of you (the Pandavas); astu--to be sure; evam--thus; anga--O King; bhagavan--the Supreme Personality of Godhead; bhajatam--of those devotees engaged in service; mukundah--the Lord, the Supreme Personality of Godhead; muktim--liberation; dadati--delivers; karhicit--at any time; sma—indeed; na--not; bhakti-yogam—loving devotional service.

Shukadeva Gosvami continued: My dear King, the Supreme Person, Mukunda, is actually the maintainer of all the members of the Pandava and Yadu dynasties. He is your spiritual master, worshipable Deity, friend, and the director of your activities. To say nothing of this, He sometimes serves your family as a messenger or servant. This means He worked just as ordinary servants do. Those engaged in getting the Lord's favor attain liberation from the Lord very easily, but He does not very easily give the opportunity to render direct service unto Him.

10.47.43 Gopis to Uddhava

tah kim nishah smarati yasu tada priyabhir

vrindavane kumuda-kunda-shashanka-ramye

reme kvanac-carana-nupura-rasa-goshthyam

asmabhir idita-manojsha-kathah kadacit

tah—those; kim—whether; nishah—nights; smarati—He remembers; yasu—in which; tada—then; priyabhih—with His beloved girlfriends; vrindavane—in the

Vrindavana forest; kumuda—because of the lotuses; kunda—and jasmines; shashanka—and because of the moon; ramye—attractive; reme—He enjoyed; kvanat—jingling; carana-nupura—(where) the ankle bells; rasa-goshthyam—in the party of the rasa dance; asmabhih—with us; idita—glorified; manojsha—charming; kathah—topics about whom; kadacit—ever.

Does He recall those nights in the Vrndavana forest, lovely with lotus, jasmine and the bright moon? As we glorified His charming pastimes, He enjoyed with us, His beloved girlfriends, in the circle of the rasa dance, which resounded with the music of ankle bells.

CHAPTER 18

The Perfection of the Mellow of Pure LoveThe Glories of Rasa

siddha prema-rasa / rasa-mahima

01.09.33 Bhishmadeva speaks about Krishna

tri-bhuvana-kamanam tamala-varnam

ravi-kara-gaura-vara-ambaram dadhane

vapur alaka-kulavritananabjam

vijaya-sakhe ratir astu me ‘navadya

tri-bhuvana—three statuses of planetary systems; kamanam—the most desirable; tamala-varnam—bluish like the tamala tree; ravi-kara—sun rays; gaura—golden color; varambaram—glittering dress; dadhane—one who wears; vapuh—body; alaka-kula-avrita—covered with paintings of sandalwood pulp; anana-abjam—face like a lotus; vijaya-sakhe—unto the friend of Arjuna; ratih astu—may attraction be reposed upon Him; me—my; anavadya—without desire for fruitive results.

Shri Krishna is the intimate friend of Arjuna. He has appeared on this earth in His transcendental body, which resembles the bluish color of the tamala tree. His body attracts everyone in the three planetary systems [upper, middle, lower]. May His glittering yellow dress and His lotus face, covered

with paintings of sandalwood pulp, be the object of my attraction, and may I not desire fruitive results.

01.09.41-42 Bhishmadeva speaks about Krishna

muni-gana-nripa-varya-sankule ‘ntah-

sadasi yudhishthira-rajasuya esham

arhanam upapeda iksaniyo

mama drishi-gocara esha avir atma

muni-gana—the great learned sages; nripa-varya—the great ruling kings; sankule—in the great assembly of; antah-sadasi—conference; yudhishthira—of Emperor Yudhishthira; raja-suye—a royal performance of sacrifice; esham—of all the great elites; arhanam—respectful worship; upapeda—received; ikshaniyah—the object of attraction; mama—my; drishi—sight; gocarah—within the view of; eshah avih—personally present; atma—the soul.

At the Rajasuya-yajna [sacrifice] performed by Maharaja Yudhishthira, there was the greatest assembly of all the elite men of the world, the royal and learned orders, and in that great assembly Lord Shri Krishna was worshiped by one and all as the most exalted Personality of Godhead. This happened during my presence, and I remembered the incident in order to keep my mind upon the Lord. (41)

tam imam aham ajam sharira-bhajam

hridi hridi dhishthitam atma-kalpitanam

pratidrisham iva naikadharkam ekam

samadhi-gato 'smi vidhuta-bheda-mohah

tam—that Personality of Godhead; imam—now present before me; aham—I; ajam—the unborn; sharira-bhajam—of the conditioned soul; hridi—in the heart; hrdi—in the heart; dhishthitam—situated; atma—the Supersoul; kalpitanam—of the speculators; pratidrisham—in every direction; iva—like; na ekadha—not one; arkam—the sun; ekam—one only; samadhi-gatah asmi—I have undergone trance in meditation; vidhuta—being freed from; bheda-mohah—misconception of duality.

Now I can meditate with full concentration upon that one Lord, Shri Krishna, now present before me because now I have transcended the misconceptions of duality in regard to His presence in everyone's heart, even in the hearts of the mental speculators. He is in everyone's heart. The sun may be perceived differently, but the sun is one. (42)

01.10.26, 28 The Ladies of Hastinapura Talk of Krishna

aho alam shlaghyatamam yadoh kulam

aho alam punyatamam madhrvanam

yad esha pumsam rishabhah shriyah patih

sva-janmana cankramanena cancati

aho—oh; alam—verily; shlaghya-tamam—supremely glorified; yadoh—of King Yadu; kulam—dynasty; aho—oh; alam—verily; punya-tamam—supremely virtuous; madhorvanam—the land of Mathura; yat—because; eshah—this; pumsam—of all the living beings; rishabhah—supreme leader; shriyah—of the goddess of fortune; patih—husband; sva-janmana—by His appearance; cankramanena—by crawling; ca ancati—glories.

Oh, how supremely glorified is the dynasty of King Yadu, and how virtuous is the land of Mathura, where the supreme leader of all living beings, the husband of the goddess of fortune, has taken His birth and wandered in His childhood. (26)

nunam vrata-snana-hutadneshvarah

samarcito hy asya grihita-panibhih

pibanti yah sakhy adharamritam muhur

vraja-striyah sammumuhur yad-ashayah

nunam—certainly in the previous birth; vrata—vow; snana—bath; huta—sacrifice in the fire; adina—by all these; ishvarah—the Personality of Godhead; samarcitah—perfectly worshiped; hi—certainly; asya—His; grihita-panibhih—by the married wives; pibanti—relishes; yah—those who; sakhi—O friend; adhara-amritam—the nectar from His lips; muhuh—again and again; vraja-striyah—the damsels of Vrajabhumi; sammu-muhuh—often fainted; yat-ashayah

—expecting to be favored in that way.

O friends, just think of His wives, whose hands He has accepted. How they must have undergone vows, baths, fire sacrifices and perfect worship of the Lord of the universe to constantly relish now the nectar from His lips [by kissing]. The damsels of Vrajabhumi would often faint just by expecting such favors. (28)

01.11.7-9 Citizens of Dwaraka Pray to Krishna

bhavaya nas tvam bhava vishva-bhavana

tvam eva matatha suhrit-patih pita

tvam sad-gurur nah paramam ca daivatam

yasyanuvrittya kritino babhuvima

bhavaya—for welfare; nah—for us; tvam—Your Lordship; bhava—just become; vishva-bhavana—the creator of the universe; tvam—Your Lordship; eva—certainly; mata—mother; atha—as also; suhrit—well-wisher; patih—husband; pita—father; tvam—Your Lordship; sat-guruh—spiritual master; nah—our; paramam—the supreme; ca—and; daivatam—worshipable Deity; yasya—whose; anuvrittya—following in the footsteps; kritinah—successful; babhuvima—we have become.

O creator of the universe, You are our mother, well-wisher, Lord, father, spiritual master and worshipable Deity. By following in Your footsteps we

have become successful in every respect. We pray, therefore, that You continue to bless us with Your mercy. (7)

aho sanatha bhavata sma yad vayam

traivishtapanam api dura-darshanam

prema-smita-snigdha-nirikshananana m

pashyema rupam tava sarva-saubhagam

aho—oh, it is our good luck; sa-nathah—to be under the protection of the master; bhavata—by Your good self; sma—as we have become; yat vayam—as we are; traivishta-panam—of the demigods; api—also; dura-darshanam—very rarely seen; prema-smita—smiling with love; snigdha—affectionate; nirikshana-ananam—face looking in that mode; pashyema—let us look; rupam—beauty; tava—Your; sarva—all; saubhagam—auspiciousness.

Oh, it is our good luck that we have come again today under Your protection by Your presence, for Your Lordship rarely visits even the denizens of heaven. Now it is possible for us to look into Your smiling face, which is full of affectionate glances. We can now see Your transcendental form, full of all auspiciousness. (8)

yarhy ambujakshapasasara bho bhavan

kurun madhun vatha suhrid-didrikshaya

tatrabda-koti-pratimah kshano bhaved

ravim vinakshnor iva nas tavacyuta

yarhi—whenever; ambuja-aksha—O lotus-eyed one; apasasara—You go away; bho—oh; bhavan—Yourself; kurun—the descendants of King Kuru; madhun—the inhabitants of Mathura (Vrajabhumi); va—either; atha—therefore; suhrit-didrikshaya—for meeting them; tatra—at that time; abda-koti—millions of years; pratimah—like; kshanah—moments; bhavet—becomes; ravim—the sun; vina—without; akshnoh—of the eyes; iva—like that; nah—ours; tava—Your; acyuta—O infallible one.

O lotus-eyed Lord, whenever You go away to Mathura, Vrndavana or Hastinapura to meet Your friends and relatives, every moment of Your absence seems like a million years. O infallible one, at that time our eyes become useless, as if bereft of sun. (9)

01.15.07 Arjuna to Maharaja Yudhishthira

yat-samshrayad drupada-geham upagatanam

rajnam svayamvara-mukhe smara-durmadanam

tejo hritam khalu mayabhihatash ca matsyah

sajjikritena dhanushadhigata ca krishna

yat—by whose merciful; samshrayat—by strength; drupada-geham—in the palace of King Drupada; upagatanam—all those assembled; rajnam—of the

princes; svayamvara-mukhe—on the occasion of the selection of the bridegroom; smara-durmadanam—all lusty in thought; tejah—power; hritam—vanquished; khalu—as it were; maya—by me; abhihatah—pierced; ca—also; matsyah—the fish target; sajji-kritena—by equipping the bow; dhanusha—by that bow also; adhigata—gained; ca—also; krishna—Draupadi.

Only by His merciful strength was I able to vanquish all the lusty princes assembled at the palace of King Drupada for the selection of the bridegroom. With my bow and arrow I could pierce the fish target and thereby gain the hand of Draupadi.

01.15.11-12 Arjuna to Maharaja Yudhishthiras

yo no jugopa vana etya duranta-krcchrad

durvasaso ‘ri-racitad ayutagra-bhug yah

shakanna-shishtam upayujya yatas tri-lokim

triptam amamsta salile vinimagna-sanghah

yah—one who; nah—us; jugopa—gave protection; vane—forest; etya—getting in; duranta—dangerously; kricchrat—trouble; durvasasah—of Durvasa Muni; ari—enemy; racitat—fabricated by; ayuta—ten thousand; agra-bhuk—one who eats before; yah—that person; shaka-anna-shishtam—remnants of foodstuff; upajyuja—having accepted; yatah—because; tri-lokim—all the three worlds; triptam—satisfied; amamsta—thought within the mind; salile—while in the water; vinimagna-sanghah—all merged into the water.

During our exile, Durvasa Muni, who eats with his ten thousand disciples, intrigued with our enemies to put us in dangerous trouble. At that time He [Lord Krishna], simply by accepting the remnants of food, saved us. By His accepting food thus, the assembly of munis, while bathing in the river, felt sumptuously fed. And all the three worlds were also satisfied. (11)

yat-tejasatha bhagavan yudhi shula-panir

vismapitah sagirijo 'stram adan nijam me

anye 'pi caham amunaiva kalevarena

prapto mahendra-bhavane mahad-asanardham

yat—by whose; tejasa—by influence; atha—at one time; bhagavan—the personality of god (Lord Shiva); yudhi—in the battle; shula-panih—one who has a trident in his hand; vismapitah—astonished; sa-girijah—along with the daughter of the Himalaya Mountains; astram—weapon; adat—awarded; nijam—of his own; me—unto me; anye api—so also others; ca—and; aham—myself; amuna—by this; eva—definitely; kalevarena—by the body; praptah—obtained; maha-indra-bhavane—in the house of Indradeva; mahat—great; ashsana-ardham—half-elevated seat.

It was by His influence only that in a fight I was able to astonish the personality of god Lord Shiva and his wife, the daughter of Mount Himalaya. Thus he [Lord Shiva] became pleased with me and awarded me his own weapon. Other demigods also delivered their respective weapon to me and in addition I was able to reach the heavenly planets in this present

body and was allowed a half-elevated seat. (12)

01.15.16, 18, 21 Arjuna to Maharaja Yudhishthira

yad-dohshu ma pranihitam guru-bhishma-karna-

naptri-trigarta-shalya-saindhava-bahlikadyaih

astrany amogha-mahimani nirupitani

nopasprishur nrihari-dasam ivasurani

yat—under whose; dohshu—protection of arms; ma pranihitam—myself being situated; guru—Dronacarya; bhishma—Bhisma; karna—Karna; naptri—Bhurisrava; trigarta—King Susarma; shalya—Salya; saindhava—King Jayadratha; bahlika—brother of Maharaja Santanu (Bhisma's father); adyaih—etc.; astrani—weapons; amogha—invincible; mahimani—very powerful; nirupitani—applied; na—not; upasprishuh—touched; nrihari-dasam—servitor of Nrsimhadeva (Prahlada); iva—like; asurani—weapons employed by the demons.

Great generals like Bhisma, Drona, Karna, Bhurisrava, Susarma, Salya, Jayadratha, and Bahlika all directed their invincible weapons against me. But by His [Lord Krishna's] grace they could not even touch a hair on my head. Similarly, Prahlada Maharaja, the supreme devotee of Lord Nrsimhadeva, was unaffected by the weapons the demons used against him. (16)

narmany udara-rucira-smita-shobhitani

he partha he 'rjuna sakhe kuru-nandaneti

sanjalpitani nara-deva hridi-sprishani

smartur luthanti hridayam mama madhavasya

narmani—conversation in jokes; udara—talked very frankly; rucira—pleasing; smita-shobhitani—decorated with a smiling face; he—note of address; partha—O son of Prtha; he—note of address; arjuna—Arjuna; sakhe—friend; kuru-nandana—son of the Kuru dynasty; iti—and so on; sanjalpitani—such conversation; nara-deva—O King: hridi—heart; sprishani—touching; smartuh—by remembering them; luthanti—overwhelms; hridayam—heart and soul; mama—my; madhavasya—of Madhava (Krishna).

O King! His jokings and frank talks were pleasing and beautifully decorated with smiles. His addresses unto me as "O son of Prtha, O friend, O son of the Kuru dynasty", and all such heartiness are now remembered by me, and thus I am overwhelmed. (18)

tad vai dhanus ta ishavah sa ratho hayas te

so 'ham rathi nripatayo yata anamanti

sarvam kshanena tad abhud asad isha-riktam

bhasman hutam kuhaka-raddham ivoptam ushyam

tat—the same; vai—certainly; dhanuh te—the same bow; ishavah—arrows; sah

—the very same; rathah—chariot; hayah te—the very same horses; sah aham—I am the same Arjuna; rathi—the chariot-fighter; nrpatayah—all the kings; yatah—whom; anamanti—offered their respects; sarvam—all; kshanena—at a moment's notice; tat—all those; abhut—became; asat—useless; isha—because of the Lord; riktam—being void; bhasman—ashes; hutam—offering butter; kuhaka-raddham—money created by magical feats; iva—like that; uptam—sown; ushyam—in barren land.

I have the very same Gandiva bow, the same arrows, the same chariot drawn by the same horses, and I use them as the same Arjuna to whom all the kings offered their due respects. But in the absence of Lord Krishna, all of them, at a moment's notice, have become null and void. It is exactly like offering clarified butter on ashes, accumulating money with a magic wand or sowing seeds on barren land. (21)

02.07.26 Brahma to Narada Muni

bhumeh suretara-varutha-vimarditayah

klesha-vyayaya kalaya sita-krishna-keshah

jatah karishyati jananupalakshya-margah

karmani catma-mahimopanibandhanani

bhumeh—of the entire world; sura-itara—other than godly persons; varutha—soldiers; vimarditayah—distressed by the burden; klesha—miseries; vyayaya—for the matter of diminishing; kalaya—along with His plenary expansion; sita-

krishna—not only beautiful but also black; keshah—with such hairs; jatah—having appeared; karishyati—would act; jana—people in general; anupalakshya—rarely to be seen; margah—path; karmani—activities; ca—also; atma-mahima—glories of the Lord Himself; upanibandhanani—in relation to.

When the world is overburdened by the fighting strength of kings who have no faith in God, the Lord, just to diminish the distress of the world, descends with His plenary portion. The Lord comes in His original form, with beautiful black hair. And just to expand His transcendental glories, He acts extraordinarily. No one can properly estimate how great He is.

02.07.27-33 Brahma to Narada Muni

tokena jiva-haranam yad uluki-kayas

trai-masikasya ca pada shakato 'pavrittah

yad ringatantara-gatena divi-sprishor va

unmulanam tv itaratharjunayor na bhavyam

tokena—by a child; jiva-haranam—killing a living being; yat—one which; uluki-kayah—assumed the giant body of a demon; trai-masikasya—of one who is only three months old; ca—also; pada—by the leg; shakatah apavrittah—turned over the cart; yat—one who; ringata—while crawling; antara-gatena—being overtaken; divi—high in the sky; sprishoh—touching; va—either; unmulanam—uprooting; tu—but; itaratha—anyone else than; arjunayoh—of the two arjuna trees; na bhavyam—was not possible.

There is no doubt about Lord Krishna's being the Supreme Lord, otherwise how was it possible for Him to kill a giant demon like Putana when He was just on the lap of His mother, to overturn a cart with His leg when He was only three months old, to uproot a pair of arjuna trees, so high that they touched the sky, when He was only crawling? All these activities are impossible for anyone other than the Lord Himself. (27)

yad vai vraje vraja-pashun vishatoya-pitan

palams tv aiivayad anugraha-drishti-vrishtya

tac-chuddhaye 'ti-visha-virya-vilola jihvam

uccatayishyad uragam viharan hradinyam

yat—one who; vai—certainly; vraje—at Vrndavana; vraja-pashun—the animals thereof; visha-toya—poisoned water; pitan—those who drank; palan—the cowherd men; tu—also; ajivayat—brought to life; anugraha-drishti—merciful glance; vtshtya—by the showers of; tat—that; shuddhaye—for purification; ati—exceedingly; visha-virya—highly potent poison; vilola—lurking; jihvam—one who has such a tongue; uccatayishyat—severely punished; uragam—unto the snake; viharan—taking it as a pleasure; hradinyam—in the river.

Then also when the cowherd boys and their animals drank the poisoned water of the River Yamuna, and after the Lord [in His childhood] revived them by His merciful glance, just to purify the water of the River Yamuna He jumped into it as if playing and chastised the venomous Kaliya snake, which was lurking there, its tongue emitting waves of poison. Who can

perform such herculean tasks but the Supreme Lord? (28)

tat karma divyam iva yan nishi nihshayanam

davagnina shuci-vane paridahyamane

unneshyati vrajam ato 'vasitanta-kalam

netre pidhapya sabalo 'nadhigamya-viryah

tat—that; karma—activity; divyam—superhuman; iva—like; yat—which; nishi—at night; nihshayanam—sleeping carefreely; dava-agnina—by the glare of the forest fire; shuci-vane—in the dry forest; paridahyamane—being set ablaze; unneshyati—would deliver; vrajam—all the inhabitants of Vraja; atah—hence; avasita—surely; anta-kalam—last moments of life; netre—on the eyes; pidhapya—simply by closing; sa-bala h—along with Baladeva; anadhigamya—unfathomable; viryah—prowess.

On the very night of the day of the chastisement of the Kaliya snake, when the inhabitants of Vrajabhumi were sleeping carefreely, there was a forest fire ablaze due to dry leaves, and it appeared that all the inhabitants were sure to meet their death. But the Lord, along with Balarama, saved them simply by closing His eyes. Such are the super human activities of the Lord. (29)

grhnita yad yad upabandham amushya mata

shulbam sutasya na tu tat tad amushya mati

yaj jrimbhato 'sya vadane bhuvanani gopi

samvikshya shankita-manah pratibodhitasit

grihnita—by taking up; yat yat—whatsoever; upabandham—ropes for tying; amushya—His; mata—mother; shulbam—ropes; sutasya—of her son; na—not; tu—however; tat tat—by and by; amushya—His; mati—was sufficient; yat—that which; jrimbhatah—opening the mouth; asya—of Him; vadane—in the mouth; bhuvanani—the worlds; gopi—the cowherd woman; samvikshya—so seeing it; shankita-manah—doubtful in mind; pratibodhita—convinced in a different way; asit—was so done.

When the cowherd woman [Krishna's foster mother, Yasoda] was trying to tie the hands of her son with ropes, she found the rope to be always insufficient in length, and when she finally gave up, Lord Krishna, by and by, opened His mouth, wherein the mother found all the universes situated. Seeing this, she was doubtful in her mind, but she was convinced in a different manner of the mystic nature of her son. (30)

nandam ca mokshyati bhayad varunasya pashad

gopan bileshu pihitan maya-sununa ca

ahny apritam nishi shayanam atishramena

lokam vikuntham upaneshyati gokulam sma

nandam—unto Nanda (the father of Krishna); ca—also; mokshyati—saves; bhayat—from the fear of; varunasya—of Varuna, the demigod of water; pashat

—from the clutches of; gopan—the cowherd men; bileshu—in the caves of the mountain; pihitan—placed; maya-sununa—by the son of Maya; ca—also; ahni apritam—being very engaged during the daytime; nishi—at night; shayanam—lying down; atishramena—because of hard labor; lokam—planet; vikuntham—the spiritual sky; upaneshyati—He awarded; gokulam—the highest planet; sma—certainly.

Lord Krishna saved His foster father, Nanda Maharaja, from the fear of the demigod Varuna and released the cowherd boys from the caves of the mountain, for they were placed there by the son of Maya. Also, to the inhabitants of Vrndavana, who were busy working during daytime and sleeping soundly at night because of their hard labor in the day, Lord Krishna awarded promotion to the highest planets in the spiritual sky. All these acts are transcendental and certainly prove without any doubt His Godhood. (31)

gopair makhe pratihate vraja-viplavaya

deve 'bhivarshati pashun kripaya rirakshuh

dhartocchilindhram iva sapta-dinani sapta-

varsho mahidhram anaghaika-kare salilam

gopaih—by the cowherd men; makhe—in offering a sacrifice to the King of heaven; pratihate—being hampered; vraja-viplavaya—for devastating the whole existence of Vrajabhumi, the land of Krishna's pastimes; deve—by the King of heaven; abhivarshati—having poured down heavy rain; pashun—the animals;

kripaya—by causeless mercy upon them; rirakshuh—desired to protect them; dharta—held up; ucchilindhram—uprooted as an umbrella; iva—exactly like that; sapta-dinani—continuously for seven days; sapta-varishah—although He was only seven years old; mahidhram—the Govardhana Hill; anagha—without being tired; eka-kare—in one hand only; salilam—playfully.

When the cowherd men of Vrndavana, under instruction of Krishna, stopped offering sacrifice to the heavenly King, Indra, the whole tract of land known as Vraja was threatend with being washed away by constant heavy rains for seven days. Lord Krishna, out of His causeless mercy upon the inhabitants of Vraja, held up the hill known as Govardhana with one hand only, although He was only seven years old. He did this to protect the animals from the onslaught of water. (32)

kridan vane nishi nishakara-rashmi-gauryam

rasonmukhah kala-padayata-murcchitena

uddipita-smara-rujam vraja-bhrid-vadhunam

hartur harishyati shiro dhanadanugasya

kridan—while engaged in His pastimes; vane—in the forest of Vrndavana; nishi—nocturnal; nishakara—the moon; rashmi-gauryam—white moonshine; rasa-unmukhah—desiring to dance with; kala-padayata—accompanied by sweet songs; murcchitena—and melodious music; uddipita—awakened; smara-rujam—sexual desires; vraja-bhrit—the inhabitants of Vrajabhumi; vadhunam—of the wives; hartuh—of the kidnappers; harishyati—will vanquish; shirah—the head;

dhanada-anugasya—of the follower of the rich Kuvera.

When the Lord was engaged in His pastimes of the rasa dance in the forest of Vrndavana, enlivening the sexual desires of the wives of the inhabitants of Vrndavana by sweet and melodious songs, a demon of the name Sankhacuda, a rich follower of the treasurer of heaven [Kuvera], kidnapped the damsels, and the Lord severed his head from his trunk. (33)

02.07.34-35 Brahma to Narada Muni

ye ca pralamba-khara-dardura-keshy-arishta-

mallebha-kamsa-yavanah kapi-paundrakadyah

anye ca shalva-kula-balvala-dantavakra-

saptoksha-shambara-viduratha-rukmi-mukhyah

ye va mridhe samiti-shalina atta-capah

kamboja-matsya-kuru-shrinjaya-kaikayadyah

yasyanty adarshanam alam bala-partha-bhima-

vyajahvayena harina nilayam tadiyam

ye—all those; ca—totally; pralamba—the demon named Pralamba; khara—Dhenukasura; dardura—Bakasura; keshi—the Kesi demon; arishta—the demon Aristasura; malla—a wrestler in the court of Kamsa; ibha—Kuvalayapida; kamsa—the King of Mathura and maternal uncle of Krishna; yavanah—the

kings of Persia and other adjoining places; kapi—Dvivida; paundraka-adyah—Paundraka and others; anye—others; ca—as much as; shalva—King Salva; kuja—Narakasura; balvala—King Balvala; dantavakra—the brother of Sisupala, a dead rival of Krishna's; saptoksha—King Saptoksa; shambara—King Sambara; viduratha—King Viduratha; rukmi-mukhyah—the brother of Rukmini, the first queen of Krishna at Dvaraka; ye—all those; va—either; mridhe—in the battlefield; samiti-shalinah—all very powerful; atta-capah—well equipped with bows and arrows; kamboja—the King of Kamboja; matsya—the King of Dvarbhanga; kuru—the sons of Dhrtarastra; shrinjaya—King Srnjaya; kaikaya-adyah—the King of Kekaya and others; yasyanti—would attain; adarshanam—impersonal merging within the brahmajyoti; alam—what to speak of; bala—Baladeva, the elder brother of Krishna; partha—Arjuna; bhima—the second Pandava; vyaja-ahvayena—by the false names; harina—by Lord Hari; nilayam—the abode; tadiyam—of Him.

All demonic personalities like Pralamba, Dhenuka, Baka, Kesi. Arista, Canura, Mustika, Kuvalayapida elephant, Kamsa, Yavana, Narakasura and Paundraka, great marshals like Salva, Dvivida monkey and Balvala, Dantavakra, the seven bulls, Sambara, Viduratha and Rukmi, as also great warriors like Kamboja, Matsya, Kuru, Srnjaya and Kekaya, would all fight vigorously, either with the Lord Hari directly or with Him under His names of Baladeva, Arjuna, Bhima, etc. And the demons, thus being killed, would attain either the impersonal brahmajyoti or His personal abode in the Vaikuntha planets. (34-35)

02.07.40 Brahma to Narada Muni

vishnor nu virya-gananam katamo 'rhatiha

yah parthivany api kavir vimame rajamsi

caskambha yah sva-rahasaskhalata tri-prishtham

yasmat tn-samya-sadanad uru-kampayanam

vishnoh—of Lord Vishnu; nu—but; virya—prowess; gananam—in the matter of accounting; katamah—who else; arhati—is able to do it; iha—in this world; yah—one who; parthivani—the atoms; api—also; kavih—great scientist; vimame—might have counted; rajamsi—particles; caskambha—could catch; yah—one who; sva-rahasa—by His own leg; askhalata—without being hampered; tri-prishtham—the topmost planetary space; yasmat—by which; tri-samya—the neutral state of the three modes; sadanat—up to that place; uru-kampayanam—moving very greatly.

Who can describe completely the prowess of Vishnu? Even the scientist, who might have counted the particles of the atoms of the universe, cannot do so. Because it is He only who in His form of Trivikrama moved His leg effortlessly beyond the topmost planet, Satyaloka, up to the neutral state of the three modes of material nature. And all were moved.

02.07.43-45 Brahma to Narada Muni

vedaham anga paramasya hi yoga-mayam

yuyam bhavash ca bhagavan atha daitya-varyah

patni manoh sa ca manush ca tad-atmajash ca

pracinabarhir ribhur anga uta dhruvash ca

ikshvakur aila-mucukunda-videha-gadhi-

raghv-ambarisha-sagara gaya-nahushadyah

mandhatr-alarka-shatadhanv-anu-rantideva

devavrato balir amurttarayo dilipah

saubhary-utanka-shibi-deva la-pippalada-

sarasvatoddhava-parashara-bhurishenah

ye 'nye vibhishana-hanumad-upendradatta-

partharshtishena-vidura-shrutadeva-varyah

veda—know it; aham—myself; anga—O Narada; paramasya—of the Supreme; hi—certainly; yoga-mayam—potency; yuyam—yourself; bhavah—Siva; ca—and; bhagavan—the great demigod; atha—as also; daitya-varyah—Prahlada Maharaja, the great devotee of the Lord born in the family of an atheist; patni—Satarupa; manoh—of Manu; sah—he; ca—also; manuh—Svayambhuva; ca—and; tat-atma jah ca—and his children like Priyavrata, Uttanapada, Devahuti, etc.; pracinabarhih—Pracinabarhi; ribhuh—Rbhu; angah—Anga; uta—even; dhruvah—Dhruva; ca—and; ikshvakuh—Iksvaku; aila—Aila; mucukunda—Mucukunda; videha—Maharaja Janaka; gadhi—Gadhi; raghu—Raghu;

ambarisha—Ambarisa; sagarah—Sagara; gaya—Gaya; nahusha—Nahusa; adyah—and so on; mandhatri—Mandhata; alarka—Alarka; shatadhanu—Satadhanu; anu—Anu; rantidevah—Rantideva; devavratah—Bhisma; balih—Bali; amurttarayah—Amurttaraya; dilipah—Dilipa; saubhari—Saubhari; utanka—Utanka; shibi—Sibi; devala—Devala; pippalada—Pippalada; sarasvata—Sarasvata; uddhava—Uddhava; parashara—Parasara; bhurishenah—Bhurisena; ye—those who; anye—others; vibhishana—Vibhisana; hanumat—Hanuman; upendra-datta—Sukadeva Gosvami; partha—Arjuna; arshtishena—Arstisena; vidura—Vidura; shrutadeva—Srutadeva; varyah—the foremost.

O Narada, although the potencies of the Lord are unknowable and immeasurable, still, because we are all surrendered souls, we know how He acts through yogamaya potencies. And, similarly, the potencies of the Lord are also known to the all-powerful Siva, the great king of the atheist family, namely Prahlada Maharaja, Svayambhuva Manu, his wife Satarupa, his sons and daughters like Priyavrata, Uttanapada, Akuti, Davahuti and Prasuti, Pracinabarhi, Rbhu, Anga the father of Vena, Maharaja Dhruva, Iksvaku, Aila, Mucukunda, Maharaja Janaka, Gadhi, Raghu, Ambarisa, Sagara, Gaya, Nahusa, Mandhata, Alarka, Satadhanva, Anu, Rantideva, Bhisma, Bali, Amurttaraya, Dilipa, Saubhari, Utanka, Sibi, Devala, Pippalada, Sarasvata, Uddhava, Parasara, Bhurisena, Vibhisana, Hanuman, Sukadeva Gosvami, Arjuna, Arstisena, Vidura, Srutadeva, etc. (43-45)

02.07.47 Brahma to Narada Muni

sasvat prasantam abhayam pratibodha-matram

suddham samam sad-asatah paramatma-tattvam

sabdo na yatra puru-karakavan kriyartho

maya paraity abhimukhe ca vilajjamana

tad vai padam bhagavatah paramasya pumso

brahmeti yad vidur ajasra-sukham visokam

sasvat — eternal; prasantam — without disturbance; abhayam — without fear; pratibodha-matram — a consciousness opposed to the material counterpart; suddham — uncontaminated; samam — without distinction; sat-asatah — of the cause and effect; paramatma-tattvam — the principle of primeval cause; sabdah — speculative sound; na — not; yatra — where there is; puru-karakavan — resulting in fruitive action; kriya-arthah — for the matter of sacrifice; maya — illusion; paraiti — flies away; abhimukhe — in front of; ca — also; vilajjamana — being ashamed of; tat — that; vai — is certainly; padam — ultimate phase; bhagavatah — of the Personality of Godhead; paramasya — of the Supreme; pumsah — of the person; brahma — the Absolute; iti — thus; yat — which; viduh — known as; ajasra — unlimited; sukham — happiness; visokam — without grief.

What is realized as the Absolute Brahman is full of unlimited bliss without grief. That is certainly the ultimate phase of the supreme enjoyer, the Personality of Godhead. He is eternally void of all disturbances and is

fearless. He is complete consciousness as opposed to matter. Uncontaminated and without distinctions, He is the principle primeval cause of all causes and effects, in whom there is no sacrifice for fruitive activities and in whom the illusory energy does not stand.

02.07.48 Brahma to Narada Muni

sadhryan niyamya yatayo yama-karta-hetim

jahyuh svarad iva nipana-khanitram indrah

sadhryak—artificial mental speculation or meditation; niyamya—controlling; yatayah—the mystics; yama-karta-hetim—the process of spiritual culture; jahyuh—are given up; svarat—fully independent; iva—as; nipana—well; khanitram—trouble for digging; indrah—the controlling demigod supplying rains.

In such a transcendental state there is no need of artificial control of the mind, mental speculation or meditation, as performed by the jnanis and yogis. One gives up such processes, as the heavenly King, Indra, forgoes the trouble to dig a well.

02.06.37-38 Brahma to Narada Muni

naham na yuyam yad-ritam gatim vidur

na vamadevah kim utapare surah

tan-mayaya mohita-buddhayas tv idam

vinirmitam catma-samam vicakshmahe

na—neither; aham—I; yuyam—all you sons; yat—whose; ritam—factual; gatim—movements; viduh—do know; na—nor; vamadevah—Lord Siva; kim—what; uta—else; apare—others; surah—demigods; tat—by His; mayaya—by the illusory energy; mohita—bewildered; buddhayah—with such intelligence; tu—but; idam—this; vinirmitam—what is created; ca—also; atma-samam—by dint of one's personal ability; vicakshmahe—observe.

Since neither Lord Siva nor you nor I could ascertain the limits of spiritual happiness, how can other demigods know it? And because all of us are bewildered by the illusory external energy of the Supreme Lord, we can see only this manifested cosmos according to our individual ability. (37)

yasyavatara-karmani

gayanti hy asmad-adayah

na yam vidanti tattvena

tasmai bhagavate namah

yasya—whose; avatara—incarnation; karmani—activities; gayanti—chant in glorification; hi—indeed; asmat-adayah—persons like us; na—do not; yam—whom; vidanti—know; tattvena—cent percent as He is; tasmai—unto Him; bhagavate—unto the personality of Godhead Shri Krishna; namah—respectful obeisances.

Let us offer our respectful obeisances unto that Supreme Personality of Godhead, whose incarnations and activities are chanted by us for glorification, though He can hardly be fully known as He is. (38)

10.90.47 Sukadeva Gosvami to Maharaja Pariksit

tirtham cakre nriponam yad ajani yadushu svah-sarit pada-shaucam

vidvit-snigdhah svarupam yayur ajita-para shrir yad-arthe ’nya-yatnah

yan-namamangala-ghnam shrutam atha gaditam yat-krito gotra-dharmah

krishnasyaitan na citram kshiti-bhara-haranam kala-cakrayudhasya

tirtham—sacred place of pilgrimage; cakre—made; nripa—O King (Pariknit); unam—lesser; yat—which (glories of Lord Krinna); ajani—He took birth; yadunu—among the Yadus; svah—of heaven; sarit—the river; pada—whose feet; shaucam—(the water) which washes; vidvit—enemies; snigdhah—and loved ones; svarupam—whose personal form; yayuh—attained; ajita—who is undefeated; para—and supremely perfect; shrih—the goddess of fortune; yat—whose; arthe—for the sake; anya—of others; yatnah—endeavor; yat—whose; nama—name; amangala—inauspiciousness; ghnam—which destroys; shrutam—heard; atha—or else; gaditam—chanted; yat—by whom; kritah—created; gotra—among the lines of descent (of various sages); dharmah—the religious principles; krinnasya—for Lord Krinna; etat—this; na—not; citram—wonderful; kniti—the earth’s; bhara—of the burden; haranam—the removal; kala—of time; cakra—the wheel; ayudhasya—whose weapon.

The heavenly Ganges is a holy place of pilgrimage because her waters wash Lord Krishna's feet. But when the Lord descended among the Yadus, His glories eclipsed the Ganges as a holy place. Both those who hated Krishna and those who loved Him attained eternal forms like His in the spiritual world. The unattainable and supremely self-satisfied goddess of fortune, for the sake of whose favor everyone else struggles, belongs to Him alone. His name destroys all inauspiciousness when heard or chanted. He alone has set forth the principles of the various disciplic successions of sages. What wonder is it that He, whose personal weapon is the wheel of time, relieved the burden of the earth?

10.02.26 Demigods to Krishna

satya-vratam satya-param tri-satyam

satyasya yonim nihitam ca satye

satyasya satyam rita-satya-netram

satyatmakam tvam sharanam prapannah

satya-vratam—the Personality of Godhead, who never deviates from His vow; satya-param—who is the Absolute Truth (as stated in the beginning of Shrimad-Bhagavatam, satyam param dhimahi); tri-satyam—He is always present as the Absolute Truth, before the creation of this cosmic manifestation, during its maintenance, and even after its annihilation; satyasya—of all relative truths, which are emanations from the Absolute Truth, Krishna; yonim—the cause;

nihitam—entered; ca—and; satye—in the factors that create this material world (namely, the five elements—earth, water, fire, air and ether); satyasya—of all that is accepted as the truth; satyam—the Lord is the original truth; rita-satya-netram—He is the origin of whatever truth is pleasing (sunetram); satya-atmakam—everything pertaining to the Lord is truth (sac-cid-ananda: His body is truth, His knowledge is truth, and His pleasure is truth); tvam—unto you, O Lord; sharanam—offering our full surrender; prapannah—we are completely under Your protection.

O Lord, You never deviate from Your vow, which is always perfect because whatever you decide is always perfectly correct and cannot be stopped by anyone. Being present in the three phases of cosmic manifestation ê creation, maintenance and annihilation ê You are the Supreme Truth. Indeed, unless one is completely truthful, one cannot achieve Your favor, which therefore cannot be achieved by hypocrites. You are the active principle, the real truth, in all the ingredients of creation, and therefore You are known as antaryami, the inner force. You are equal to everyone, and Your instructions apply for everyone, for all time. You are the beginning of all truth. Therefore, offering our obeisances, we surrender unto You. Kindly give us protection.

03.02.16 Uddhava to Vidura

mam khedayaty etad ajasya janma-

vidambanam yad vasudeva-gehe

vraje ca vaso 'ri-bhayad iva svayam

purad vyavatsid yad-ananta-viryah

mam—to me; khedayati—gives me distress; etat—this; ajasya—of the unborn; janma—birth; vidambanam—bewildering; yat—that; vasudeva-gehe—in the home of Vasudeva; vraje—in Vrndavana; ca—also; vasah—inhabitation; ari—enemy; bhayat—because of fear; iva—as if; svayam—Himself; purat—from Mathura Puri; vyavatsit—fled; yat—one who is; ananta-viryah—unlimitedly powerful.

When I think of Lord Krishna - how He was born in the prison house of Vasudeva although He is unborn, how He went away from His father's protection to Vraja and lived there incognito out of fear of the enemy, and how, although unlimitedly powerful, He fled from Mathura in fear - all these bewildering incidents give me distress.

03.02.18-19 Uddhava to Vidura

ko va amushyanghri-saroja-renum

vismartum ishita puman vijighran

yo visphurad-bhru-vitapena bhumer

bharam kritantena tirashcakara

kah—who else; va—either; amushya—the Lord's; anghri—feet; saroja-renum—dust of the lotus; vismartum—to forget; ishita—may be able; puman—person;

vijighran—smelling; yah—one who; visphurat—expanding; bhru-vitapena—by the leaves of the eyebrows; bhumeh—of the earth; bharam—burden; krita-antena—by death-blows; tirashcakara—executed.

Who, after smelling the dust of His lotus feet even once, could ever forget it? Simply by expanding the leaves of His eyebrows, Krishna has given the deathblow to those who were burdening the earth. (18)

drishta bhavadbhir nanu rajasuye

caidyasya krishnam dvishato 'pi siddhih

yam yoginah samsprihayanti samyag

yogena kas tad-viraham saheta

drishta—it has been seen; bhavadbhih—by your good self; nanu—of course; rajasuye—in the assembly of the rajasuya sacrifice performed by Maharaja Yudhishthira; caidyasya—of the King of Cedi (Sisupala); krishnam—unto Krishna; dvishatah—envying; api—in spite of; siddhih—success; yam—which; yoginah—the yogis; samsprihayanti—verily desire; samyak—fully; yogena—by performance of yoga; kah—who; tat—His; viraham—separation; saheta—can tolerate.

You have personally seen how the King of Cedi [Sisupala] achieved success in yoga practice, although he hated Lord Krishna. Even the actual yogis aspire after such success with great interest by performance of their various practices. Who can tolerate separation from Him? (19)

03.02.20 Uddhava to Vidura

tathaiva canye nara-loka-vira

ya ahave krishna-mukharavindam

netraih pibanto nayanabhiramam

parthastra-putah padam apur asya

tatha—as also; eva ca—and certainly; anye—others; nara-loka—human society; virah—fighters; ye—those; ahave—on the battlefield (of Kuruksetra); krishna—Lord Krishna's; mukha-aravindam—face like a lotus flower; netraih—with the eyes; pibantah—while seeing; nayana-abhiramam—very pleasing to the eyes; partha—Arjuna; astra-putah—purified by arrows; padam—abode; apuh—achieved; asya—of Him.

Certainly others who were fighters on the Battlefield of Kuruksetra were purified by the onslaught of Arjuna's arrows, and while seeing the lotuslike face of Krishna, so pleasing to the eyes, they achieved the abode of the Lord.

03.02.24 Uddhava to Vidura

manye 'suran bhagavatams tryadhishe

samrambha-margabhinivishta-cittan

ye samyuge 'cakshata tarkshya-putram

amse sunabhayudham apatantam

manye—I think; asuran—the demons; bhagavatan—great devotees; tri-adhishe—unto the Lord of the threes; samrambha—enmity; marga—by the way of; abhinivishta-cittan—absorbed in thought; ye—those; samyuge—in the fight; acakshata—could see; tarkshya-putram—Garuda, the carrier of the Lord; amse—on the shoulder; sunabha—the wheel; ayudham—one who carries the weapon; apatantam—coming forward.

I consider the demons, who are inimical toward the Lord, to be more than the devotees because while fighting with the Lord, absorbed in thoughts of enmity, they are able to see the Lord carried on the shoulder of Garuda, the son of Tarksya [Kasyapa] and carrying the wheel weapon in His hand.

03.02.26 Uddhava to Vidura

tato nanda-vrajam itah

pitra kamsad vibibhyata

ekadasha samas tatra

gudharcih sa-balo 'vasat

tatah—thereafter; nanda-vrajam—cow pastures of Nanda Maharaja; itah—being brought up; pitra—by His father; kamsat—from Kamsa; vibibhyata—being afraid of; ekadasha—eleven; samah—years; tatra—therein; gudha-arcih—

covered fire; sa-balah—with Baladeva; avasat—resided.

Thereafter, His father, being afraid of Kamsa, brought Him to the cow pastures of Maharaja Nanda, and there He lived for eleven years like a covered flame with His elder brother, Baladeva.

03.02.30-33 Uddhava to Vidura

prayuktan bhoja-rajena

mayinah kama-rupinah

lilaya vyanudat tams tan

balah kridanakan iva

prayuktan—engaged; bhoja-rajena—by King Kamsa; mayinah—great wizards; kama-rupinah—who could assume any form they liked; lilaya—in the course of the pastimes; vyanudat—killed; tan—them; tan—as they came there; balah—the child; kridanakan—dolls; iva—like that.

The great wizards who were able to assume any form were engaged by the King of Bhoja, Kamsa, to kill Krishna, but in the course of His pastimes the Lord killed them as easily as a child breaks dolls. (30)

vipannan visha-panena

nigrihya bhujagadhipam

utthapyapayayad gavas

tat toyam prakriti-sthitam

vipannan—perplexed in great difficulties; visha-panena—by drinking poison; nigrihya—subduing; bhujaga-adhipam—the chief of the reptiles; utthapya—after coming out; apayayat—caused to drink; gavah—the cows; tat—that; toyam—water; prakriti—natural; sthitam—situated.

The inhabitants of Vrndavana were perplexed by great difficulties because a certain portion of the Yamuna was poisoned by the chief of the reptiles [Kaliya]. The Lord chastised the snake-king within the water and drove him away, and after coming out of the river, He caused the cows to drink the water and proved that the water was again in its natural state. (31)

ayajayad go-savena

gopa-rajam dvijottamaih

vittasya coru-bharasya

cikirshan sad-vyayam vibhuh

ayajayat—made to perform; go-savena—by worship of the cows; gopa-rajam—the king of the cowherds; dvija-uttamaih—by the learned brahmanas; vittasya—of the wealth; ca—also; uru-bharasya—great opulence; cikirshan—desiring to act; sat-vyayam—proper utilization; vibhuh—the great.

The Supreme Lord, Krishna, desired to utilize the opulent financial strength of Maharaja Nanda for worship of the cows, and also He wanted to give a

lesson to Indra, the King of heaven. Thus He advised His father to perform worship of go, or the pasturing land and the cows, with the help of learned brahmanas. (32)

varshatindre vrajah kopad

bhagnamane 'tivihvalah

gotra-lilatapatrena

trato bhadranugrihnata

varshati—in pouring water; indre—by the King of heaven, Indra; vrajah—the land of cows (Vrndavana); kopat bhagnamane—having been in anger on being insulted; ati—highly; vihvalah—perturbed; gotra—the hill for the cows; lila-atapatrena—by the pastime umbrella; tratah—were protected; bhadra—O sober one; anugrihnata—by the merciful Lord.

O sober Vidura, King Indra, his honor having been insulted, poured water incessantly on Vrndavana, and thus the inhabitants of Vraja, the land of cows, were greatly distressed. but the compassionate Lord Krishna saved them from danger with His pastime umbrella, the Govardhana Hill. (33)

03.03.01-04 Uddhava to Vidura

uddhava uvaca

tatah sa agatya puram sva-pitrosh

cikirshaya sham baladeva-samyutah

nipatya tungad ripu-yutha-natham

hatam vyakarshad vyasum ojasorvyam

uddhavah uvaca—Shri Uddhava said; tatah—thereafter; sah—the Lord; agatya—coming; puram—to the city of Mathura; sva-pitroh—own parents; cikirshaya—wishing well; sham—well-being; baladeva-samyutah—with Lord Baladeva; nipatya—dragging down; tungat—from the throne; ripu-yutha-natham—leader of public enemies; hatam—killed; vyakarshat—pulled; vyasum—dead; ojasa—by strength; urvyam—on the ground.

Shri Uddhava said: Thereafter Lord Krishna went to Mathura City with Shri Baladeva, and to please Their parents They dragged Kamsa, the leader of public enemies, down from his throne and killed him, pulling him along the ground with great strength. (1)

sandipaneh sakrit proktam

brahmadhitya sa-vistaram

tasmai pradad varam putram

mritam panca janodarat

sandipaneh—of Sandipani Muni; sakrit—once only; proktam—instructed; brahma—all the Vedas with their different branches of knowledge; adhitya—

after studying; sa-vistaram—in all details; tasmai—unto him; pradat—rewarded; varam—a benediction; putram—his son; mritam—who was already dead; panca jana—the region of the departed souls; udarat—from within.

The Lord learned all the Vedas with their different branches simply by hearing them once from His teacher, Sandipani Muni, whom He rewarded by bringing back his dead son from the region of Yamaloka. (2)

samahuta bhishmaka-kanyaya ye

shriyah savarnena bubhushayaisham

gandharva-vrittya mishatam sva-bhagam

jahre padam murdhni dadhat suparnah

samahutah—invited; bhishmaka—of King Bhismaka; kanyaya—by the daughter; ye—all those; shryah—fortune; sa-varnena—by a similar sequence; bubhushaya—expecting to be so; esham—of them; gandharva—in marrying; vrttya—by such a custom; misatam—carrying so; sva-bhagam—own share; jahre—took away; padam—feet; murdhni—on the head; dadhat—placed; suparnah—Garuda.

Attracted by the beauty and fortune of Rukmini, the daughter of King Bhismaka, many great princes and kings assembled to marry her. But Lord Krishna, stepping over the other hopeful candidates, carried her away as His own share, as Garuda carried away nectar. (3)

kakudmino 'viddha-naso damitva

svayamvare nagnajitim uvaha

tad-bhagnamanan api gridhyato jnan

jaghne 'kshatah shastra-bhritah sva-shastraih

kakudminah—bulls whose noses were not pierced; aviddha-nasah—pierced by the nose; damitva—subduing; svayamvare—in the open competition to select the bridegroom; nagnijitim—Princess Nagnijiti; uvaha—married; tat-bhagnamanan—in that way all who were disappointed; api—even though; gridhyatah—wanted; ajnan—the fools; jaghne—killed and wounded; akshatah—without being wounded; shastra-bhritah—equipped with all weapons; sva-shastraih—by His own weapons.

By subduing seven bulls whose noses were not pierced, the Lord achieved the hand of Princess Nagnajiti in the open competition to select her bridegroom. Although the Lord was victorious, His competitors asked the hand of the princess, and thus there was a fight. Well equipped with weapons, the Lord killed or wounded all of them, but He was not hurt Himself. (4)

03.03.05 Uddhava to Vidura

priyam prabhur gramya iva priyaya

vidhitsur arcchad dyutarum yad-arthe

vajry adravat tam sa-gano rushandhah

krida-mrigo nunam ayam vadhunam

priyam—of the dear wife; prabhuh—the Lord; gramyah—ordinary living being; iva—in the manner of; priyayah—just to please; vidhitsuh—wishing; arcchat—brought about; dyutarum—the parijata flower tree; yat—for which; arthe—in the matter of; vajri—Indra, the King of heaven; adravat tam—went forward to fight with Him; sa-ganah—with full strength; rusha—in anger; andhah—blind; krida-mrigah—henpecked; nunam—of course; ayam—this; vadhunam—of the wives.

Just to please His dear wife, the Lord brought back the parijata tree from heaven, just as an ordinary husband would do. But Indra, the King of heaven, induced by his wives [henpecked as he was], ran after the Lord with full force to fight Him.

03.03.06-9 Uddhava to Vidura

sutam mridhe kham vapusha grasantam

drishtva sunabhonmathitam dharitrya

amantritas tat-tanayaya shesham

dattva tad-antah-puram avivesha

sutam—son; mridhe—in the fight; kham—the sky; vapusha—by his body; grasantam—while devouring; drishtva—seeing; sunabha—by the Sudarsana wheel; unmathitam—killed; dharitrya—by the earth; amantritah—being prayed

for; tat-tanayaya—to the son of Narakasura; shesham—that which was taken from; dattva—returning it; tat—his; antah-puram—inside the house; avivesha—entered.

Narakasura, the son of Dharitri, the earth, tried to grasp the whole sky, and for this he was killed by the Lord in a fight. His mother then prayed to the Lord. This led to the return of the kingdom to the son of Narakasura, and thus the Lord entered the house of the demon. (6)

tatrahritas ta nara-deva-kanyah

kujena drishtva harim arta-bandhum

utthaya sadyo jagrihuh praharsha-

vridanuraga-prahitavalokaih

tatra—inside the house of Narakasura;ahritah—kidnapped; tah—all those; nara-deva-kanyah—daughters of many kings; kujena—by the demon; drishtva—by seeing; harim—the Lord; arta-bandhum—the friend of the distressed; utthaya—at once got up; sadyah—then and there; jagrihuh—accepted; praharsha—joyfully; vrida—shyness; anuraga—attachment; prahita-avalokaih—by eager glances.

There in the house of the demon, all the princesses kidnapped by Narakasura at once became alert upon seeing the Lord, the friend of the distressed. They looked upon Him with eagerness, joy and shyness and offered to be His wives. (7)

asam muhurta ekasmin

nanagareshu yoshitam

sa-vidham jagrihe panin

anurupah sva-mayaya

asam—all those; muhurte—at one time; ekasmin—simultaneously; nana-agareshu—in different compartments; yoshitam—of the women; sa-vidham—with perfect rituals; jagrihe—accepted; panin—hands; anurupah—exactly to match; sva-mayaya—by His internal potency.

All those princesses were lodged in different apartments, and the Lord simultaneously assumed different bodily expansions exactly matching each and every princess. He accepted their hands in perfect rituals by His internal potency. (8)

tasv apatyany ajanayad

atma-tulyani sarvatah

ekaikasyam dasha dasha

prakriter vibubhushaya

tasu—unto them; apatyani—offspring; ajanayat—begot; atma-tulyani—all like Himself; sarvatah—in all respects; eka-ekasyam—in each and every one of them; dasa—ten; dasa—ten; prakrteh—for expanding Himself; vibubhusaya—so

desiring.

Just to expand Himself according to His transcendental features, the Lord begot in each and every one of them ten offspring with exactly His own qualities. (9)

03.03.10 Uddhava to Vidura

kala-magadha-shalvadin

anikai rundhatah puram

ajighanat svayam divyam

sva-pumsam teja adishat

kala—Kalayavana; magadha—the King of Magadha (Jarasandha); shalva—King Salva; adin—and others; anikaih—by the soldiers; rundhatah—being encircled; puram—the city of Mathura; ajighanat—killed; svayam—personally; divyam—transcendental; sva-pumsam—of His own men; tejah—prowess; adishat—exhibited.

Kalayavana, the King of Magadha and Salva attacked the city of Mathura, but when the city was encircled by their soldiers, the Lord refrained from killing them personally, just to show the power of His own men.

03.03.11-13 Uddhava to Vidura

shambaram dvividam banam

muram balvalam eva ca

anyamsh ca dantavakradin

avadhit kamsh ca ghatayat

shambaram—Sambara; dvividam—Dvivida; banam—Bana; muram—Mura; balvalam—Balvala; eva ca—as also; anyan—others; ca—also; dantavakra-adin—like Dantavakra and others; avadhit—killed; kan ca—and many others; ghatayat—caused to be killed.

Of kings like Sambara, Dvivida, Bana, Mura, Balvala and many other demons, such as Dantavakra, some He killed Himself, and some He caused to be killed by others [Shri Baladeva etc.] (11)

atha te bhratri-putranam

pakshayoh patitan nripan

cacala bhuh kurukshetram

yesham apatatam balaih

atha—thereafter; te—your; bhratri-putranam—of the nephews; pakshayoh—of both sides; patitan—killed; nripan—kings; cacala—shook; bhuh—the earth; kurukshetram—the Battle of Kuruksetra; yesham—of whom; apatatam—traversing; balaih—by strength.

Then, O Vidura, the Lord caused all the kings, both the enemies and those

on the side of your fighting nephews, to be killed in the Battle of Kuruksetra. All those kings were so great and strong that the earth seemed to shake as they traversed the warfield. (12)

sa karna-duhshasana-saubalanam

kumantra-pakena hata-shriyayusham

suyodhanam sanucaram shayanam

bhagnorum urvyam na nananda pashyan

sah—He (the Lord); karna—Karna; duhshasana—Duhshasana; saubalanam—Saubala; kumantra-pakena—by the intricacy of ill advice; hata-shriya—bereft of fortune; ayusham—duration of life; suyodhanam—Duryodhana; sa-anucaram—with followers; shayanam—lying down; bhagna—broken; urum—thighs; urvyam—very powerful; na—did not; nananda—take pleasure; pashyan—seeing like that.

Duryodhana was bereft of his fortune and duration of life because of the intricacy of ill advice given by Karna, Duhsasan and Saubala. When he lay on the ground with his followers, his thighs broken although he was powerful, the Lord was not happy to see the scene. (13)

03.03.17-18 Uddhava to Vidura

uttarayam dhritah puror

vamshah sadhv-abhimanyuna

sa vai drauny-astra-samplushtah

punar bhagavata dhritah

uttarayam—unto Uttara; dhritah—conceived; puroh—of Puru; vamshah—descendant; sadhu-abhimanyuna—by the hero Abhimanyu; sah—he; vai—certainly; drauni-astra—by the weapon of Drauni, the son of Drona; samplushtah—being burnt; punah—again, for the second time; bhagavata—by the Personality of Godhead; dhritah—was protected.

The embryo of Puru's descendant begotten by the great hero Abhimanyu in the womb of Uttara, his wife, was burnt by the weapon of the son of Drona, but later he was again protected by the Lord. (17)

ayajayad dharma-sutam

ashvamedhais tribhir vibhuh

so 'pi kshmam anujai rakshan

reme krishnam anuvratah

ayajayat—made to perform; dharma-sutam—by the son of Dharma (Maharaja Yudhishthira); ashvamedhaih—by horse sacrifices; tribhih—three; vibhuh—the Supreme Lord; sah—MaharajaYudhishthira; api—also; kshmam—the earth; anujaih—assisted by his younger brothers; rakshan—protecting; reme—enjoyed; krishnam—Krishna, the Personality of Godhead; anuvratah—constant follower.

The Supreme Lord induced the son of Dharma to perform three horse sacrifices, and Maharaja Yudhishthira, constantly following Krishna, the

Personality of Godhead, protected and enjoyed the earth, assisted by his younger brothers. (18)

03.03.20 Uddhava to Vidura

snigdha-smitavalokena

vaca piyusha-kalpaya

caritrenanavadyena

shri-niketena catmana

snigdha—gentle; smita-avalokena—by a glance with a sweet smile; vaca—by words; piyusha-kalpaya—compared to nectar; caritrena—by character; anavadyena—without flaw; shri—fortune; niketena—residence; ca—and; atmana—by His transcendental body.

He was there in His transcendental body, the residence of the goddess of fortune, with His usual gentle and sweetly smiling face, His nectarean words and His flawless character.

10.90.49-50 Sukadeva Gosvami to Maharaja Pariksit

ittham parasya nija-vartma-riraknayatta-

lila-tanos tad-anurupa-vidambanani

karmani karma-kananani yaduttamasya

shruyad amunya padayor anuvrittim icchan

ittham—(described) in this manner; parasya—of the Supreme; nija—His own; vartma—path (of devotional service); riraknaya—with the desire of protecting; atta—who has assumed; lila—for pastimes; tanoh—various personal forms; tat—to each of these; anurupa—suitable; vidambanani—imitating; karmani—activities; karma—the reactions of material work; kananani—which destroy; yadu-uttamasya—of the best of the Yadus; shruyat—one should hear; amunya—His; padayoh—of the feet; anuvrittim—the privilege of following; icchan—desiring.

To protect the principles of devotional service to Himself, Lord Krishna, the best of the Yadus, accepts the pastime forms that have been glorified here in the Shrimad-Bhagavatam. One who desires to faithfully serve His lotus feet should hear of the activities He performs in each of these incarnations activities that suitably imitate those of the forms He assumes. Hearing narrations of these pastimes destroys the reactions to fruitive work. (49)

martyas tayanusavam edhitaya mukunda

shrimat-katha-shravana-kirtana-cintayaiti

tad dhama dustara-kritanta-javapavargam

gramad vanam kniti-bhujo 'pi yayur yad-arthah

martyah—a mortal; taya—by such; anusavam—constantly; edhitaya—

increasing; mukunda—about Lord Krinna; shrimat—beautiful; katha—of the topics; shravana—by hearing; kirtana—chanting; cintaya—and meditating; eti—goes; tat—His; dhama—to the abode; dustara—unavoidable; krita-anta—of death; java—of the force; apavargam—the place of cessation; gramat—from one's mundane home; vanam—to the forest; kniti-bhujah—kings (like Priyavrata); api—even; yayuh—went; yat—whom; arthah—for the sake of obtaining.

By regularly hearing, chanting and meditating on the beautiful topics of Lord Mukunda with ever-increasing sincerity, a mortal being will attain the divine kingdom of the Lord, where the inviolable power of death holds no sway. For this purpose, many persons, including great kings, abandoned their mundane homes and took to the forest. (50)

CHAPTER 19

The Perfection of the Mellow of Pure Love

The Unlimited Dimensions of Rasa

siddha prema-rasah / rasa-garima

10.90.48 Shukadeva Gosvami to Maharaja Parikshit

jayati jana-nivaso devaki-janma-vado

yadu-vara-parinat svair dorbhir asyann adharmam

sthira-cara-vrijina-ghnah su-smita-shri-mukhena

vraja-pura-vanitanam vardhayan kama-devam

jayati—eternally lives gloriously; jana-nivasah—He who lives among human beings like the members of the Yadu dynasty and is the ultimate resort of all living entities; devaki-janma-vadah—known as the son of Devaki (No one can actually become the father or mother of the Supreme Personality of Godhead. Therefore devak-janma-vada means that He is known as the son of Devaki. Similarly, He is also known as the son of mother Yashoda, Vasudeva and Nanda Maharaja.); yadu-vara-parinat—served by the members of the Yadu dynasty or the cowherd men of Vrindavana (all of whom are constant associates of the Supreme Lord and are the Lord's eternal servants); svaih dorbhih—by His own arms, or by His devotees like Arjuna who are just like His own arms; asyan—

killing; adharmam—demons or the impious; sthira-cara-vrijina-ghnah—the destroyer of all the ill fortune of all living entities, moving and not moving; su-smita—always smiling; shri-mukhena—by His beautiful face; vraja-pura-vanitanam—of the damsels of Vrindavana; vardhayan—increasing; kama-devam—the lusty desires.

Lord Shri Krnsa is He who is known as jana-nivasa, the ultimate resort of all living entities, and who is also known as Devaki-nandana or Yasoda-nandana, the son of Devaki and Yasoda. He is the guide of the Yadu dynasty, and with His mighty arms He kills everything inauspicious, as well as every man who is impious. By His presence He destroys all things inauspicious for all living entities, moving and inert. His blissful smiling face always increase the lusty desires of the gopis of Vrndavana. May He be all glorious and happy!

10.14.01 Brahma to Shri Krishna

shri-brahmovaca

naumidya te ’bhra-vapune tadid-ambaraya

gunjavatamsa-paripiccha-lasan-mukhaya

vanya-sraje kavala-vetra-vinana-venu-

laknma-shriye mridu-pade pashupangajaya

shri-brahmauvaca—Lord Brahmasaid; naumi—I offer praise; idya—O most

worshipable one; te—unto You; abhra—like a dark cloud; vapune—whose body; tadit—like lightning; ambaraya—whose garment; gunja—made of small berries; avatamsa—with ornaments (for the ears); paripiccha—and peacock feathers; lasat—resplendent; mukhaya—whose face; vanya-sraje—wearing garlands of forest flowers; kavala—a morsel of food; vetra—a stick; vinana—a buffalo-horn bugle; venu—and a flute; laknma—characterized by; shriye—whose beauty; mridu—soft; pade—whose feet; pashu-pa—of the cowherd (Nanda Maharaja); anga-jaya—unto the son.

Lord Brahma said: My dear Lord, You are the only worshipable Lord, the Supreme Personality of Godhead, and therefore I offer my humble obeisances and prayers just to please You. O son of the king of the cowherds, Your transcendental body is dark blue like a new cloud, Your garment is brilliant like lightning, and the beauty of Your face is enhanced by Your gunja earrings and the peacock feather on Your head. Wearing garlands of various

forest flowers and leaves, and equipped with a herding stick, a buffalo horn and a flute, You stand beautifully with a morsel of food in Your hand.

10.14.18 Brahma to Shri Krishna

adyaiva tvad rite 'sya kim mama na te mayatvam adarshitam

eko 'si prathamam tato vraja-suhrid-vatsah samastaapi

tavanto 'si catur-bhujas tad akhilaih sakam mayopasitas

tavanty eva jaganty abhus tad amitam brahmadvayam shinyate

adya—today; eva—just; tvat rite—apart from You; asya—of this universe; kim—what; mama—to me; na—not; te—by You; mayatvam—the basis in Your inconceivable potency; adarshitam—shown; ekah—alone; asi—You are; prathamam—first of all; tatah—then; vraja-suhrit—Your cowherd boyfriends of Vrindavana; vatsah—and the calves; samastah—all; api—even; tavantah—of the same number; asi—You became; catuh-bhujah—four-handed forms of Lord Vinnu; tat—then; akhilaih—by all; sakam—together with; maya—myself; upasitah—being worshiped; tavanti—of the same number; eva—also; jaganti—universes; abhuh—You became; tat—then; amitam—the unlimited; brahma—Absolute Truth; advayam—one without a second; shinyate—You now remain.

Have You not shown me today that both You Yourself and everything within this creation are manifestations of Your inconceivable potency? First You appeared alone, and then You manifested Yourself as all of Vrndavana's calves and cowherd boys, Your friends. Next You appeared as an equal number of four-handed Vishnu forms, who were worshiped by all living beings, including me, and after that You appeared as an equal number of complete universes. Finally, You have now returned to Your unlimited form as the Supreme Absolute Truth, one without a second.

10.05.01-2 Shukadeva Gosvami to Maharaja Parikshit

shri-suka

uvacanandas tv atmaja utpannejatahlado maha-manahahuya

vipran veda jnansnatah sucir alankrtahvacayitva svastyayanamjata-

karmatmajasya vaikarayam asa vidhivatpitr-devarcanam tatha

shri-sukah uvaca--Shri Sukadeva Gosvami said; nandah--Maharaja Nanda; tu--indeed; atmaje--his son; utpanne--having been born; jata--overwhelmed; ahladah--in great jubilation; maha-manah--who was great minded; ahuya--invited; vipran--the brahmanas; veda-jnan—who were fully conversant in Vedic knowledge; snatah--taking a full bath; sucih--purifying himself; alankrtah--being dressed very nicely with ornaments and fresh garments; vacayitva--after causing to be recited; svasti-ayanam--Vedic mantras (by the brahmanas); jata-karma—the festival for the birth of the child; atmajasya--of his own son; vai--indeed; karayam asa--caused to be performed; vidhi-vat—according to the Vedic regulations; pitr-deva-arcanam--the worship of the forefathers and the demigods; tatha--as well as.

Shukadeva Gosvami said: Nanda Maharaja was naturally very magnanimous, and when Lord Shri Krishna appeared as his son, he was overwhelmed by jubilation. Therefore, after bathing and purifying himself and dressing himself properly, he invited brahmanas who knew how to recite Vedic mantras. After having these qualified brahmanas recite auspicious Vedic hymns, he arranged to have the Vedic birth ceremony celebrated for his newborn child according to the rules and regulations, and he also arranged for worship of the demigods and forefathers. (1-2)

10.05.18 Shukadeva Gosvami to Maharaja Parikshit

tata arabhya nandasyavrajah sarva-samrddhimanharer

nivasatma-gunairamakridam abhun nrpa

tatah arabhya--beginning from that time; nandasya--of Maharaja Nanda; vrajah--Vrajabhumi, the land for protecting and breeding cows; sarva-samrddhiman--became opulent with all kinds of riches; hareh nivasa--of the residence of the Supreme Personality of Godhead; atma-gunaih--by the transcendental qualities; rama-akridam--the place of pastimes for the goddess of fortune; abhut--became; nrpa--O King (Maharaja Pariksit).

O Maharaja Parikshit, the home of Nanda Maharaja is eternally the abode of the Supreme Personality of Godhead and His transcendental qualities and is therefore always naturally endowed with the opulence of all wealth. Yet beginning from Lord Krishna's appearence there, it became the place of the pastimes of the goddess of fortune.

10.06.02-6 Shukadeva Gosvami to Maharaja Parikshit

kamsena prahita ghoraputana bala-ghatin

isisums cacara nighnantipura-grama-vrajadisu

kamsena--by King Kamsa; prahita--engaged previously; ghora—very fierce; putana--by the name Putana; bala-ghatini--a Raksasi who killed; sisun--small babies; cacara--wandered; nighnanti--killing; pura-grama-vraja-adisu--in towns, cities and villages here and there.

While Nanda Maharaja was returning to Gokula, the same fierce Putana whom Kamsa had previously engaged to kill babies was wandering about in the towns, cities and villages, doing her nefarious duty. (2)

na yatra sravanadini

rakso-ghnani sva-karmasu

kurvanti satvatam bhartur

yatudhanyas ca tatra hi

na — not; yatra — wherever; sravana-adini — the activities of bhakti-yoga, beginning with hearing and chanting; raksah-ghnani — the sound vibration to kill all danger and bad elements; sva-karmasu — if one is engaged in his own occupational duty; kurvanti — such things are done; satvatam bhartuh — of the protector of the devotees; yatudhanyah — disturbing elements, bad elements; ca — also; tatra hi — there must be.

My dear King, wherever people in any position perform their occupational duties of devotional service by chanting and hearing [sravanam kirtanam visnoh], there cannot be any danger from bad elements. Therefore there was no need for anxiety about Gokula while the Supreme Personality of Godhead was personally present. (3)

sa khe-cary ekadotpatya

putana nanda-gokulam

yositva mayayatmanam

pravisat kama-carini

sa — that (Putana); khe-cari — who traveled in outer space; ekada — once upon a time; utpatya — was flying; putana — the demon Putana; nanda-gokulam — at the place of Nanda Maharaja, Gokula; yositva — converting into a very beautiful woman; mayaya — by mystic power; atmanam — herself; pravisat — entered; kama-carini — one who could move according to her own desire.

Once upon a time, Putana Raksasi, who could move according to her desire and was wandering in outer space, converted herself by mystic power into a very beautiful woman and thus entered Gokula, the abode of Nanda Maharaja. (4)

tam kesa-bandha-vyatisakta-mallikam

brhan-nitamba-stana-krcchra-madhyamam

suvasasam kalpita-karna-bhusana-

tvisollasat-kuntala-manditananam

valgu-smitapanga-visarga-viksitair

mano harantim vanitam vrajaukasam

amamsatambhoja-karena rupinim

gopyah sriyam drastum ivagatam patim

tam — her; kesa-bandha-vyatisakta-mallikam — whose arrangement of hair was decorated with a garland of mallika flowers; brhat — very, very big; nitamba-stana — by her hips and firm breasts; krcchra-madhyamam — whose slim waist was overburdened; su-vasasam — nicely painted or very attractively dressed; kalpita-karna-bhusana — of the earrings arranged on her ears; tvisa — by the brilliance; ullasat — very attractive; kuntala-mandita-ananam — whose beautiful face was surrounded by black hair; valgu-smita-apanga-visarga-viksitaih — by her casting her smiling glance on everyone very attractively; manah harantim — everyone's attention was attracted (by her); vanitam — an especially attractive woman; vraja-okasam — of the inhabitants of Gokula; amamsata — thought; ambhoja — holding a lotus flower; karena — with her hand; rupinim — very beautiful; gopyah — the gopi inhabitants of Gokula; sriyam — the goddess of fortune; drastum — to see; iva — as if; agatam — had come; patim — her husband.

Her hips were full, her breasts were large and firm, seeming to overburden her slim waist, and she was dressed very nicely. Her hair, adorned with a garland of mallika flowers, was scattered about her beautiful face. Her earrings were brilliant, and as she smiled very attractively, glancing upon everyone, her beauty drew the attention of all the inhabitants of Vraja, especially the men. When the gopis saw her, they thought that the beautiful goddess of fortune, holding a lotus flower in her hand, had come to see her husband, Krsna. (5-6)

10.06.10 Shukadeva Gosvami to Maharaja Parikshit

tasmin stanam durjara-viryam ulbanamghorankam adaya sisor dadiv atha

gadham karabhyam bhagavan prapidya tat-pranaih samam rosa-samanvito 'pibat

tasmin--in that very spot; stanam--the breast; durjara-viryam--a very powerful weapon mixed with poison; ulbanam--which was fierce; ghora--the most ferocious Putana; ankam--on her lap; adaya--placing; sisoh--in the mouth of the child; dadiu--pushed; atha--thereupon; gadham--very hard; karabhyam--with both hands; bhagavan--the Supreme Personality of Godhead; prapidya--giving her great pain; tat-pranaih--her life; samam--along with; rosa-samanvitah--being very angry at her; apibat--sucked the breast.

On that very spot, the fiercely dangerous Raksasi took Krishna on her lap and pushed her breast into His mouth. The nipple of her breast was smeared with a dangerous, immediately effective poison, but the Supreme Personality of Godhead, Krishna, becoming very angry at her, took hold of her breast, squeezed it very hard with both hands, and sucked out both the poison and her life. (10)

10.06.31 Shukadeva Gosvami to Maharaja Parikshit

tavan nandadayo gopamathuraya vrajam gatahvilokya

putana-dehambabhuvur ativismitah

tavat--in the meantime; nanda-adayah--headed by Nanda Maharaja; gopah--all the cowherd men; mathurayah--from Mathura; vrajam—to Vrndavana; gatah--

came back; vilokya--when they saw; putana-deham—the gigantic body of Putana lying dead; babhuvuh--became; ati--very much; vismitah--struck with wonder.

Shrila Shukadeva Gosvami continued: All the gopis, headed by mother Yasoda, were bound by maternal affection. After they thus chanted mantras to protect their child, mother Yasoda gave the child the nipple of her breast to suck and then got Him to lie down on His bed.

10.07.07 Shukadeva Gosvami to Maharaja Parikshit

adhah-sayanasya sisor ano 'lpaka-

pravala-mrdv-anghri-hatam vyavartata

vidhvasta-nana-rasa-kupya-bhajanam

vyatyasta-cakraksa-vibhinna-kubaram

adhah-sayanasya--who was put underneath the handcart; sisoh--of the child; anah--the cart; alpaka--not very much grown; pravala--just like a new leaf; mrdu-anghri-hatam--struck by His beautiful, delicate legs; vyavartata--turned over and fell down; vidhvasta--scattered; nana-rasa-kupya-bhajanam--utensils made of various metals; vyatyasta--dislocated; cakra-aksa--the two wheels and the axle; vibhinna--broken; kubaram--the pole of the handcart.

Lord Shri Krishna was lying down underneath the handcart in one corner of the courtyard, and although His little legs were so soft as leaves, when He

struck the cart with His legs, it turned over violently and collapsed. The wheels separated from the axle, the hubs and spokes fell apart, and the pole of the handcart broke. On the cart there were many little utensils made of various metals, and all of them scattered hither and thither.

10.07.18, 20 Shukadeva Gosvami to Maharaja Parikshit

ekadaroham arudham lalayanti sutam sati

garimanam sisor vodhum na sehe giri-kutavat

ekada--one time (estimated to have been when Krishna was one year old); aroham--on His mother's lap; arudham--who was sitting; lalayanti—was patting; sutam--her son; sati--mother Yasoda; garimanam--because of an increase in heaviness; sisoh--of the child; vodhum--to bear Him; na--not; sehe--was able; giri-kuta-vat--appearing like the weight of a mountain peak.

One day, a year after Krishna's appearance, mother Yasoda was patting her son on her lap. But suddenly she felt her child to be heavier than a mountain peak, and she could no longer bear His weight. (18)

daityo namna trnavartah kamsa-bhrtyah pranoditah

cakravata-svarupena jaharasinam arbhakam

daityah--another demon; namna--by the name; trnavartah--Trnavartasura; kamsa-bhrtyah--a servant of Kamsa; pranoditah--having been induced by him;

cakravata-svarupena--in the form of a whirlwind; jahara—swept away; astaam--the sitting; arbhakam--child.

While the child was sitting on the ground, a demon named Trnavarta, who was a servant of Kamsa's, came there as a whirlwind, at Kamsa's instigation, and very easily carried the child away into the air. (20)

10.07.26-28 Shukadeva Gosvami to Maharaja Parikshit

trnavartah santa-rayovatya-rupa-dharo haran

krishnam nabho-gato gantumnasaknod bhuri-bhara-bhrt

trnavartah--the demon Trnavarta; santa-rayah--the force of the blast reduced; vatya-rupa-dharah--who had assumed the form of a forceful whirlwind; haran--and had thus taken away; krishnam--Krishna, the Supreme Personality of Godhead; nabhah-gatah--went up to the top of the sky; gantum--to go further; na asaknot--was not able; bhuri-bhara-bhrt--because Krishna then became more powerful and heavy than the demon.

Having assumed the form of a forceful whirlwind, the demon Trnavarta took Krishna very high in the sky, but when Krishna became heavier than the demon, the demon had to stop his force and could go no further. (26)

tam asmanam manyamanaatmano guru-mattaya

gale grhita utsrastumnasaknod adbhutarbhakam

tam--Krishna; asmanam--very heavy stone like a lump of iron; manyamanah--thinking like that; atmanah guru-mattaya--because of being heavier than he could personally perceive; gale--his neck; grhite--being embraced or encircled by His arms; utsrastum--to give up; na asaknot--was not able; adbhuta-arbhakam--this wonderful child who was different from an ordinary child.

Because of Krishna's weight, Trnavarta considered Him to be like a great mountain or a hunk of iron. But because Krishna had caught the demon's neck, the demon was unable to throw Him off. He therefore thought of the child as wonderful, since he could neither bear the child nor cast aside the burden. (27)

gala-grahana-niscestodaityo nirgata-locanah

avyakta-ravo nyapatatsaha-balo vyasur vraje

gala-grahana-niscestah--because of Krishna's grasping the neck of the demon Trnavarta, the demon choked and could not do anything; daityah--the demon; nirgata-locanah--his eyes popped out because of pressure; avyakta-ravah--because of choking, he could not even make a sound; nyapatat--fell down; saha-balah--with the child; vyasuh vraje--lifeless on the ground of Vraja.

With Krishna grasping him by the throat, Trnavarta choked, unable to make even a sound or even to move his hands and legs. His eyes popping out, the demon lost his life and fell, along with the little boy, down to the ground of Vraja. (28)

10.07.34-36 Shukadeva Gosvami to Maharaja Parikshit

ekadarbhakam adayasvankam aropya bhamini

prasnutam payayam asastanam sneha-paripluta

ekada--once upon a time; arbhakam--the child; adaya--taking; sva-ankam--on her own lap; aropya--and placing Him; bhamini—mother Yasoda; prasnutam--breast milk oozing out; payayam asa--fed the child; stanam--her breast; sneha-paripluta--with great affection and love.

One day mother Yasoda, having taken Krishna up and placed Him on her lap, was feeding Him milk from her breast with maternal affection. The milk was flowing from her breast, and the child was drinking it. (34)

pita-prayasya jananisutasya rucira-smitam

mukham lalayati rajanjrmbhato dadrse idam

kham rodasi jyotir-anikam asahs

uryendu-vahni-svasanambudhims ca

dvipan nagams tad-duhitrr vanani

bhutani yani sthira jangamani

pita-prayasya--of child Krishna, who was being offered breast milk and was almost satisfied; janani--mother Yasoda; sutasya--of her son; rucira-smitam--seeing the child fully satisfied and smiling; mukham--the face; lalayati--patting

and softly rubbing with her hand; rajan--O King; jrmbhatah--while the child was yawning; dadrse--she saw; idam--the following; kham--the sky; rodasi--both the higher planetary system and the earth; jyotih-anikam--the luminaries; asah—the directions; surya--the sun; indu--the moon; vahni--fire; svasana—the air; ambudhin--the seas; ca--and; dvipan--the islands; nagan—the mountains; tat-duhitrh--the daughters of the mountains (the rivers); vanani--forests; bhutani--all kinds of living entities; yani—which are; sthira jangamani--nonmoving and moving.

O King Parikshit, when the child Krishna was almost finished drinking His mother's milk and mother Yasoda was touching Him and looking at His beautiful, brilliantly smiling face, the baby yawned, and mother Yasoda saw in His mouth the whole sky, the higher planetary system and the earth, the luminaries in all directions, the sun, the moon, fire, air, the seas, islands, mountains, rivers, forests, and all kinds of living entities, moving and nonmoving. (35-36)

10.08.21 Shukadeva Gosvami to Maharaja Parikshit

kalena vrajatalpenagokule rama-kesavau

janubhyam saha panibhyamringamanau vijahratuh

kalena--of time; vrajata--passing; aipena--a very small duration; gokule--in Gokula, Vraja-dhama; rama-kesavau--both Balarama and Krishna; janubhyam--by the strength of Their knees; saha panibhyam--resting on Their hands; ringamanau--crawling; vijahratuh--enjoyed childhood play

After a short time passed, both brothers, Rama and Krishna, began to crawl on the ground of Vraja with the strength of Their hands and knees and thus enjoy Their childhood play.

10.08.26 Shukadeva Gosvami to Maharaja Parikshit

kalenalpena rajarseramah krishnas ca gokule

aghrsta janubhih padbhirvicakramatur anjasa

kalena alpena--within a very short time; rajarse--O King (Maharaja Pariksit); ramah krishnah ca--both Rama and Krishna; gokule--in the village of Gokula; aghrsta janubhih--without the help of crawling on Their knees; padbhih--by Their legs alone; vicakramatuh--began to walk;

O King Parikshit, within a very short time both Rama and Krishna began to walk very easily in Gokula on Their legs, by Their own strength, without the need to crawl.

10.08.28 Shukadeva Gosvami to Maharaja Parikshit

krishnasya gopyo ruciramviksya kaumara-capalam

srnvantyah kila tan-maturiti hocuh samagatah

krishnasya--of Krishna; gopyah--all the gopis; ruciram--very attractive; viksya--observing; kaumara-capalam--the restlessness of the childish pastimes;

srnvantyah--just to hear them again and again; kila--indeed; tat-matuh--in the presence of His mother; iti--thus; ha--indeed; ucuh--said; samagatah--assembled there.

Observing the very attractive childish restlessness of Krishna, all the gopis in the neighborhood, to hear about Krishna's activities again and again, would approach mother Yasoda and speak to her as follows.

10.08.29 Gopis to Mother Yasoda

vatsan muncan kvacid asamaye krosa-sanjata-hasahsteyam

svadv atty atha dadhi-payah kalpitaih steya-yogaih markan

bhoksyan vibhajati sa cen natti bhandam bhinnatti

dravyalabhe sagrha-kupito yaty upakrosya tokan

vatsan--the calves; muncan--releasing; kvacit--sometimes; asamaye—at odd times; krosa-sanjata-hasah--after this, when the head of the house is angry, Krishna begins to smile; steyam--obtained by stealing; svadu--very tasteful; atti--eats; atha--thus; dadhi-payah--pot of curd and milk; kaipitaih--devised; steya-yogaih--by some sort of stealing process; markan--to the monkeys; bhoksyan--giving to eat; vibhajati--divides their portion; sah--the monkey; cet--if; na--not; atti--eats; bhandam--the pot; bhinnatti--He breaks; dravya-alabhe—when eatables are unavailable or He cannot find such pots; sa-grha-kupitah--He becomes angry at the residents of the house; yati--He goes away; upakrosya--irritating and pinching; tokan—the small children.

Our dear friend Yasoda, your son sometimes comes to our houses before the milking of the cows and releases the calves, and when the master of the house becomes angry, your son merely smiles. Sometimes He devises some process by which He steals palatable curd, butter and milk, which He then eats and drinks. When the monkeys assemble, He divides it with them, and when the monkeys have their bellies so full that they won't take more, He breaks the pots. Sometimes, if He gets no opportunity to steal butter or milk from a house, He will be angry at the householders, and for His revenge He will agitate the small children by pinching them. Then, when the children begin crying, Krishna will go away.

10.09.08 Shukadeva Gosvami to Maharaja Parikshit

ulukhalanghrer upari vyavasthitam

markaya kamam dadatam sici sthitam

haiyangavam caurya-visankiteksanam

niriksya pascat sutam agamac chanaih

ulukhala-anghreh--of the mortar in which spices were ground and which was being kept upside down; upari--on top; vyavasthitam--Krishna was sitting; markaya--unto a monkey; kamam--according to His satisfaction; dadatam--delivering shares; sici sthitam--situated in the butter pot hanging on the swing; haiyangavam--butter and other milk preparations; caurya-visankita--because of stealing, were anxiously looking hither and thither; iksanam--whose eyes;

niriksya--by seeing these activities; pascat--from behind; sutam--her son; agamat--she reached; sanaih—very slowly, cautiously.

Krishna, at that time, was sitting on an upside-down wooden mortar for grinding spices and was distributing milk preparations such as yogurt and butter to the monkeys as He liked. Because of having stolen, He was looking all around with great anxiety, suspecting that He might be chastised by His mother. Mother Yasoda, upon seeing Him, very cautiously approached Him from behind.

10.09.12 Shukadeva Gosvami to Maharaja Parikshit

tyaktva yastim sutam bhitam

vijnayarbhaka-vatsala

iyesa kila tam baddhum

damnatad-virya-kovida

tyaktva--throwing away; yastim--the stick in her hand; sutam--her son; bhitam--considering her son's great fear; vijnaya--understanding; arbhaka-vatsala--the most affectionate mother of Krishna; iyesa--desired; kila--indeed; tam--Krishna; baddhum--to bind; damna--with a rope; a-tat-virya-kovida--without knowledge of the supremely powerful Personality of Godhead (because of intense love for Krishna).

Mother Yasoda was always overwhelmed by intense love for Krishna, not

knowing who Krishna was or how powerful He was. Because of maternal affection for Krishna, she never even cared to know who He was. Therefore, when she saw that her son had become excessively afraid, she threw the stick away and desired to bind Him so that He would not commit any further naughty activities.

10.09.15 Shukadeva Gosvami to Maharaja Parikshit

tad dama badhyamanasyasvarbhakasya krtagasah

dvy-angulonam abhut tenasandadhe 'nyac ca gopika

tat dama--that binding rope; badhyamanasya--who was being bound by mother Yasoda; sva-arbhakasya--of her own son; krta-agasah--who was an offender; dvi-angula--by a measurement of two fingers; unam--short; abhut--became; tena--with that rope; sandadhe--joined; anyat ca--another rope; gopika--mother Yasoda.

When mother Yasoda was trying to bind the offending child, she saw that the binding rope was short by a distance the width of two fingers. Thus she brought another rope to join to it.

10.09.16 Shukadeva Gosvami to Maharaja Parikshit

yadasit tad api nyunamtenanyad api sandadhe

tad api dvy-angulam nyunamyad yad adatta bandhanam

yada--when; asit--became; tat api--even the new rope that had been joined; nyunam--still short; tena--then, with the second rope; anyat api--another rope also; sandadhe--she joined; tat api--that also; dvi-angulam--by a measurement of two fingers; nyunam--remained short; yat yat adatta--in this way, one after another, whatever ropes she joined; bandhanam--for binding Krishna.

This new rope also was short by the measurement of two fingers, and when another rope was joined to it, it was still two fingers too short. As many ropes as she joined, all of them failed; their shortness could not be overcome.

10.09.18 Shukadeva Gosvami to Maharaja Parikshit

sva-matuh svinna-gatrayavisrasta-ka bara-srajah

drstva parisramam krishnahkrpayas it sva-bandhane

sva-matuh--of His own mother (Krishna's mother, Yasodadevi); svinna-gatrayah--when Krishna saw His mother perspiring all over because of unnecessary labor; visrasta--were falling down; kabara--from her hair; srajah--of whom the flowers; drstva--by seeing the condition of His mother; parisramam--He could understand that she was now overworked and feeling fatigued; krishnah--the Supreme Personality of Godhead; krpaya--by His causeless mercy upon His devotee and mother; asit--agreed; sva-bandhane--in binding Him.

Because of mother Yasoda's hard labor, her whole body became covered

with perspiration, and the flowers and comb were falling from her hair. When child Krishna saw His mother thus fatigued, He became merciful to her and agreed to be bound.

10.09.20 Shukadeva Gosvami to Maharaja Parikshit

nemam virinco na bhavo na shrir apy anga-samsraya

prasadam lebhire gopi yat tat prapa vimuktidat

na--not; imam--this exalted position; virincah--Lord Brahma; na--nor; bhavah--Lord Siva; na--nor; shrih--the goddess of fortune; api--indeed; anga-samsraya--although she is always the better half of the Supreme Personality of Godhead; prasadam--mercy; lebhire--obtained; gopi--mother Yasoda; yat tat--as that which; prapa--obtained; vimukti-dat--from Krishna, who gives deliverance from this material world.

Neither Lord Brahma, nor Lord Shiva, nor even the goddess of fortune, who is always the better half of the Supreme Lord, can obtain from the Supreme Personality of Godhead, the deliverer from this material world, such mercy as received by mother Yasoda.

10.10.26-27 Shukadeva Gosvami to Maharaja Parikshit

ity antarenarjunayoh krishnas tu yamayor yayau

atma-nirvesa-matrenatiryag-gatam ulukhalam

iti--thus deciding; antarena--between; arjunayoh--the two arjuna trees; krishnah tu--Lord Krishna; yamayoh yayau--entered between the two trees; atma-nirvesa-matrena--as soon as He entered (between the two trees); tiryak--crossways; gatam--so became; ulukhalam--the big mortar for grinding spices.

Having thus spoken, Krishna soon entered between the two arjuna trees, and thus the big mortar to which He was bound turned crosswise and stuck between them. (26)

balena niskarsayatanvag ulukhalam tad

damodarena tarasotkalitanghri-bandhau

nispetatuh parama-vikramitativepa-

skandha-pravala-vitapau krta-canda-sabdau

balena--by the boy Krishna; niskarsayata--who was dragging; anvak--following the dragging of Krishna; ulukhalam--the wooden mortar; tat--that; dama-udarena--by Krishna, who was tied by the belly; tarasa--with great force; utkalita--uprooted; anghri-bandhau--the roots of the two trees; nispetatuh--fell down; parama-vikramita--by the supreme power; ati-vepa--trembling severely; skandha--trunk; pravala--bunches of leaves; vitapau--those two trees, along with their branches; krta--having made; canda-sabdau--a fierce sound.

By dragging behind Him with great force the wooden mortar tied to His belly, the boy Krishna uprooted the two trees. By the great strength of the

Supreme Person, the two trees, with their trunks, leaves and branches, trembled severely and fell to the ground with a great crash. (27)

10.10.28 Shukadeva Gosvami to Maharaja Parikshit

tatra shriya paramaya kakubhah sphurantau

siddhav upetya kujayor iva jata-vedah

krishnam pranamya sirasakhila-loka-natham

baddhanjali virajasav idam ucatuh sma

tatra--there, on the very spot where the two arjunas fell; shriya—with beautification; paramaya--superexcellent; kakubhah--all directions;sphurantau--illuminating by effulgence; siddhau--two perfect persons; upetya--then coming out; kujayoh--from between the two trees; iva--like; jata-vedah--fire personified; krishnam--unto Lord Krishna; pranamya--offering obeisances; sirasa--with the head; akhila-loka-natham--to the Supreme Person, the controller of everything; baddha- njali--with folded hands; virajasau--fully cleansed of the mode of ignorance; idam--the following words; ucatuh sma--uttered.

Thereafter, in that very place where the two arjuna trees had fallen, two great, perfect personalities, who appeared like fire personified, came out of the two trees. The effulgence of their beauty illuminating all directions, with bowed heads they offered obeisances to Krishna, and with hands folded they spoke the following words.

10.10.38 Nalakuvara and Manigriva Pray to Krishna

vani gunanukathane sravanau kathayam

hastau ca karmasu manas tava padayor nah

smrtyam siras tava nivasa jagat-praname

drstih satam darsane 'stu bhavat-tanunam

vani--words, the power of speech; guna-anukathane--always engaged in talking about Your pastimes; sravanau--the ear, or aural reception; kathayam--in talks about You and Your pastimes; hastau--hands and legs and other senses; ca--also; karmasu--engaging them in executing Your mission; manah--the mind; tava--Your; pa-dayoh--of Your lotus feet; nah--our; smrtyam--in remembrance always engaged in meditation; sirah--the head; tava--Your; nivasa jagat-praname--because You are all-ervading, You are everything, and our heads should bow down, not looking for enjoyment; drstih--the power of sight; satam--of the Vaishnavas; darsane--in seeing; astu--let all of them be engaged in this way; bhavat-tanunam--who are nondifferent from You.

Henceforward, may all our words describe Your pastimes, may our ears engage in aural reception of Your glories, may our hands, legs and other senses engage in actions pleasing to You, and may our minds always think of Your lotus feet. may our heads offer our obeisances to everything within this world, because all things are also Your different forms, and may our eyes see the forms of Vaishnavas, who are nondifferent from You.

10.10.42 Krishna to Nalakuvara and Manigriva

tad gacchatam mat-paramau nalakuvara sadanam

sanjato mayi bhavo vamipsitah paramo 'bhavah

tat gacchatam--now both of you may return; mat-paramau--accepting Me asthe supreme destination of life; nalakuvara--O Nalakuvara and Manigriva; sadanam--to your home; sanjatah--being saturated with; mayi--unto Me; bhavah--devotional service; vam--by you; ipsitah—which was desired; paramah--supreme, highest, always engaged with all senses; abhavah--from which there is no falldown into material existence.

O Nalakuvara and Manigriva, now you may both return home. Since you desire to be always absorbed in My devotional service, your desire to develop love and affection for Me will be fulfilled, and now you will never fall from that platform.

10.11.27-28 Upananda to the Other Cowherd Men

yavad autpatiko 'risto vrajam nabhibhaved itah

tavad balan upadayayasyamo 'nyatra sanugah

yavat--so long; autpatikah--disturbing; aristah--the demon; vrajam--this Gokula Vrajabhumi; na--not; abhibhavet itah--go away from this place; tavat--so long;

balan upadaya--for the benefit of the boys; yasyamah--we shall go; anyatra--somewhere else; sa-anugah--with our followers.

All these incidents are being caused by some unknown demon. Before he comes here to create another disturbance, it is our duty to go somewhere else with the boys until there are no more disturbances. (27)

vanam vrndavanam nama pasavyam nava-kananam

gopa-gopi-gavam sevyampunyadri-trna-virudham

vanam--another forest; vrndavanam nama--named Vrndavana; pasavyam—a very suitable place for maintenance of the cows and other animals; nava-kananam--there are many new gardenlike places; gopa-gopi-gavam--for all the cowherd men, the members of their families, and the cows; sevyam--a very happy, very suitable place; punya-adri--there are nice mountains; trna--plants; virudham—and creepers.

Between Nandesvara and Mahavana is a place named Vrndavana. This place is very suitable because it is lush with grass, plants and creepers for the cows and other animals. It has nice gardens and tall mountains and is full of facilities for the happiness of all the gopas and gopis and our animals. (28)

10.11.35-36 Shukadeva Gosvami to Maharaja Parikshit

vrndavanam sampravisya

sarva-kala-sukhavaham

tatra cakrur vrajavasam

sakatair ardha-candravat

vrndavanam--the sacred place by the name Vrndavana; sampravisya—after entering; sarva-kala-sukha-avaham--where in all seasons it is pleasing to live; tatra--there; cakruh--they made; vraja-avasam--inhabitation of Vraja; sakataih--by the bullock carts; ardha-candravat--making a semicircle like a half moon.

In this way they entered Vrndavana, where it is always pleasing to live in all seasons. They made a temporary place to inhabit by placing their bullock carts around them in the shape of a half moon. (35)

vrndavanam govardhanam yamuna-pulinani ca

viksyasid uttama pritirama-madhavayor nrpa

vrndavanam--the place known as Vrndavana; govardhanam--along with Govardhana Hill; yamuna-pulinani ca--and the banks of the River Yamuna; viksya--seeing this situation; asit--remained or was enjoyed; uttama priti--first-class pleasure; rama-madhavayoh--of Krishna and Balarama; nrpa--O King Pariksit.

O King Parikshit, when Rama and Krishna saw Vrndavana, Govardhana and the banks of the River Yamuna, They both enjoyed great pleasure. (36)

10.11.37-38 Shukadeva Gosvami to Maharaja Parikshit

evam vrajaukasam pritimyacchantau bala-cestitaih

kala-vakyaih sva-kalenavatsa-palau babhuvatuh

evam--in this way; vraja-okasam--to all the inhabitants of Vraja; pritim--pleasure; yacchantau--giving; bala-cestitaih--by the activities and pastimes of childhood; kala-vakyaih--and by very sweet broken language; sva-kalena--in due course of time; vatsa-palau--to take care of the calves; babhuvatuh--were grown up.

In this way, Krishna and Balarama, acting like small boys and talking in half-broken language, gave transcendental pleasure to all the inhabitants of Vraja. In due course of time, They became old enough to take care of the calves. (37)

avidure vraja-bhuvah saha gopala-darakaih

carayam asatur vatsannana-krida-paricchadau

avidure--not very far from the residential quarters of the Vrajavasis; vraja-bhuvah--from the land known as Vraja; saha gopala-darakaih—with other boys of the same profession (cowherd boys); carayam asatuh--tended; vatsan--the small calves; nana--various; krida--sporting; paricchadau--dressed very nicely in different ways and equipped with implements.

Not far away from Their residential quarters, both Krishna and Balarama, equipped with all kinds of playthings, played with other cowherd boys and began to tend the small calves. (38)

10.11.39-44 Shukadeva Gosvami to Maharaja Parikshit

kvacid vadayato venum

ksepanaih ksipatah kvacit

kvacit padaih kinkinibhih

kvacit krtrima-go-vrsaih

vrsayamanau nardantau

yuyudhate parasparam

anukrtya rutair jantums

ceratuh prakrtau yatha

kvacit--sometimes; vadayatah--blowing; venum--on the flute; ksepanaih--with a device of rope for throwing; ksipatah—throwing stones to get fruit; kvacit--sometimes; kvacit padaih--sometimes with the legs; kinkinibhih--with the sound of ankle bells; kvacit--sometimes; krtrima-go-vrsaih--by becoming artificial cows and bulls; vrsayamanau--imitating the animals; nardantau--roaring loudly; yuyudhate--They both used to fight; parasparam--with one another; anukrtya--

imitating; rutaih--by resounding; jantun--all the animals; ceratuh--They used to wander; prakrtau--two ordinary human children; yatha--like.

Sometimes Krishna and Balarama would play on Their flutes, sometimes They would throw ropes and stones devised for getting fruits from the trees, sometimes They would throw only stones, and sometimes, Their ankle bells tinkling, They wood play football with fruits like bael and amalaki. Sometimes they would cover themselves with blankets and imitate cows and bulls and fight with one another, roaring loudly, and sometimes They would imitate the voices of the animals. In this way They enjoyed sporting, exatly like two ordinary human children. (39-40)

kadacid yamuna-tire vatsams carayatoh svakaih

vayasyaih krishna-balayorjighamsur daitya agamat

kadacit--sometimes; yamuna-tire--on the bank of the Yamuna; vatsan—the calves; carayatoh--when They were tending; svakaih--Their own; vayasyaih--with other playmates; krishna-balayoh--both Krishna and Balarama; jighamsuh--desiring to kill Them; daityah--another demon; agamat--reached there.

One day while Rama and Krishna, along with Their playmates, were tending the calves on the bank of the river Yamuna, another demon arrived there, desiring to kill Them. (41)

tam vatsa-rupinam viksya vatsa-yutha-gatam harih

darsayan baladevayasanair mugdha ivasadat

tam--unto the demon; vatsa-rupinam--assuming the form of a calf; viksya--seeing; vatsa-yutha-gatam--when the demon entered the group of all the other calves; harih--the Supreme Personality of Godhead, Krishna; darsayan--indicating; baladevaya--unto Baladeva; sanaih--very slowly; mugdhah iva--as if He did not understand anything; asadat--came near the demon.

When the Supreme Personality of Godhead saw that the demon had assumed the form of a calf and entered among the groups of other calves, He pointed out to Baladeva, "Here is another demon." Then He very slowly approached the demon, as if He did not understand the demon's intentions. (42)

grhitvapara-padabhyam saha-langulam acyutah

bhramayitva kapitthagre prahinod gata jivitam

sa kapitthair maha-kayahpatyamanaih papata ha

grhitva--capturing; apara-padabhyam--with the hind legs; saha—along with; langulam--the tail; acyutah--Krishna, the Supreme Personality of Godhead; bhramayitva--twirling around very severely; kapittha-agre—on the top of a kapittha tree; prahinot--threw him; gata jivitam—lifeless body; sah--that demon; kapitthaih--with the kapittha trees; maha-kayah--assumed a great body; patyamanaih--and while the tree fell down; papata ha--he fell dead on the ground.

Thereafter, Krishna caught the demon by the hind legs and tail, twirled the demon's whole body very strongly until the demon was dead, and threw him into the top of a kapittha tree, which then fell down, along with the body of the demon, who had assumed a great form. (43)

tam viksya vismita balah sasamsuh sadhu sadhv iti

devas ca parisantusta babhuvuh puspa-varsinah

tam--this incident; viksya--observing; vismitah--very much astonished; balah--all the other boys; sasamsuh--praised highly; sadhu sadhu iti--exclaiming, "Very good, very good"; devah ca--and all the demigods from the heavenly planets; parisantustah--being very much satisfied; abhuvuh--became; puspa-varsinah--showered flowers on Krishna.

Upon seeing the dead body of the demon, all the cowherd boys exclaimed, "Well done, Krishna! Very good, very good! Thank You." In the upper planetary system, all the demigods were pleased, and therefore they showered flowers on the Supreme Personality of Godhead. (44)

10.11.47 Shukadeva Gosvami to Maharaja Parikshit

te tatra dadrsur balamaha-sattvam avasthitam

tatrasur vajra-nirbhinnam gireh srngam iva cyutam

te--they; tatra--there; dadrsuh--observed; balah--all the boys; maha-sattvam--a

gigantic body; avasthitam--situated; tatrasuh—became afraid; vajra-nirbhinnam--broken by a thunderbolt; gireh srngam—the peak of a mountain; iva--like; cyutam--fallen there.

Right by the reservoir, the boys saw a giantic body resembling a mountain peak broken and struck down by a thunderbolt. They were afraid even to see such a huge living being.

10.11.48 Shukadeva Gosvami to Maharaja Parikshit

sa vai bako nama mahan asuro baka-rupa-dhrk

agatya sahasa krishnamtiksna-tundo 'grasad bali

sah--that creature; vai--indeed; bakah nama--by the name Bakasura; mahan asurah--a great, gigantic demon; baka-rupa-dhrk--assumed the bodily shape of a big duck; agatya--coming there; sahasa--all of a sudden; krishnam--Krishna; tiksna-tundah--sharp beak; agrasat--swallowed; bali--very powerful.

That great-bodied demon was named Bakasura. He had assumed the body of a duck with a very sharp beak. Having come there, he immediately swallowed Krishna.

10.11.50-51 Shukadeva Gosvami to Maharaja Parikshit

tam talu-mulam pradahantam agnivad

gopala-sunum pitaram jagad-guroh

caccharda sadyo 'tirusaksatam bakas

tundena hantum punar abhyapadyata

tam--Krishna; talu-mulam--the root of the throat; pradahantam--burning; agni-vat--like fire; gopala-sunum--Krishna, the son of a cowherd man; pitaram--the father; jagat-guroh--of Lord Brahma; caccharda--got out of his mouth; sadyah--immediately; ati-rusa--with great anger; aksatam--without being hurt; bakah--Bakasura; tundena--with his sharp beak; hantum--to kill; punah--again; abhyapadyata--endeavored.

Krishna, who was the father of Lord Brahma but who was acting as the son of a cowherd man, became like fire, burning the root of the demon's throat, and the demon Bakasura immediately disgorged Him. When the demon saw that Krishna, although having been swallowed, was unharmed, he immediately attacked Krishna again with his sharp beak. (50)

tam apatantam sa nigrhya tundayor

dorbhyam bakam kamsa-sakham satam patih

pasyatsu balesu dadara lilaya

mudavaho viranavad divaukasam

tam--unto Bakasura; apatantam--again endeavoring to attack Him; sah--Lord Krishna; nigrhya--capturing; tundayoh--by the beak; dorbhyam--with His arms; bakam--Bakasura; kamsa-sakham--who was the friend and associate of Kamsa;

satam patih--Lord Krishna, the master of the Vaishnavas; pasyatsu--while observing; balesu--all the cowherd boys; dadara--bifurcated; lilaya--very easily; muda-avahah--this action was very much pleasing; virana-vat--like the grass called virana (as it is bifurcated); divaukasam--to all the denizens of heaven.

When Krishna, the leader of the Vaishnavas, saw that the demon Bakasura, the friend of Kamsa, was endeavoring to attack Him, with His arms He captured the demon by the two halves of the beak, and in the presence of all the cowherd boys Krishna very easily bifurcated Him, as a child splits a blade of virana grass. By thus killing the demon, Krishna very much pleased the denizens of heaven. (51)

10.12.01 Shukadeva Gosvami to Maharaja Parikshit

shri-suka uvaca

kvacid vanasaya mano dadhad vrajat

pratah samutthaya vayasya-vatsapan

prabodhayan chrnga-ravena caruna

vinirgato vatsa-purahsaro harih

shri-sukah uvaca--Shri Sukadeva Gosvami said; kvacit--one day; vana-asaya--just to enjoy a picnic in the forest; manah--mind; dadhat--gave attention; vrajat--and went out of Vrajabhumi; pratah--early in the morning; samutthaya--waking up; vayasya-vatsa-pan--the cowherd boys and the calves; prabodhayan--to get

everyone to rise, waking up and informing them; srnga-ravena—by sounding the bugle made of horn; caruna--very beautiful; vinirgatah--came out of Vrajabhumi; vatsa-purahsarah--keeping the respective groups of calves in front; harih--the Supreme Personality of Godhead.

Shukadeva Gosvami continued: O King, one day Krishna decided to take His breakfast as a picnic in the forest. Having risen early in the morning, He blew His bugle made of horn and woke all the cowherd boys and calves with its beautiful sound. Then Krishna and the boys, keeping their respective groups of calves before them, proceeded from Vrajabhumi to the forest.

10.12.03 Shukadeva Gosvami to Maharaja Parikshit

krishna-vatsair asankhyatair

yuthi-krtya sva-vatsakan

carayanto 'rbha-lilabhir

vijahrus tatra tatra ha

krishna--of Lord Krishna; vatsaih--along with the calves; asankhya--taih--unlimited; yuthi-krtya--assembled them; sva-vatsakan--personal calves; carayantah--executing; arbha-lilabhih--by boyhood pastimes; vijahruh--enjoyed; tatra tatra--here and there; ha--indeed.

Along with the cowherd boys and their own groups of calves, Krishna came out with an unlimited number of calves assembled. Then all the boys began

to sport in the forest in a great playful spirit.

10.12.06 Shukadeva Gosvami to Maharaja Parikshit

yadi duram gatah krsno vana-sobheksanaya tam

aham purvam aham purvamiti samsprsya remire

yadi--if; duram--to a distant place; gatah--went; krishnah--the Supreme Personality of Godhead; vana-sobha--the beauty of the forest; iksanaya--for visiting and enjoying; tam--unto Krishna; aham--I; purvam--first; aham--I; purvam--first; iti--in this way; samsprsya—by touching Him; remire--they enjoyed life.

Sometimes Krishna would go to a somewhat distant place to see the beauty of the forest. Then all the other boys would run to accompany Him each one saying, "I shall be the first to run and touch Krishna! I shall touch Krishna first!" In this way they enjoyed life by repeatedly touching Krishna.

10.12.08 Shukadeva Gosvami to Maharaja Parikshit

vicchayabhih pradhavanto gacchantah sadhu-hamsakaih

bakair upavisantas canrtyantas ca kalapibhih

vicchayabhih--with running shadows; pradha--vantah--someone running on the ground after the birds; gacchantah--going along; sadhu--beautiful; hamsakaih--with the swans; bakaih--with the ducks sitting in one place; upavisantah ca--sitting silently like them; nrtyantah ca--and dancing with; kalapibhih--with the peacocks;

Some boys imitated flying birds by running after the bird's shadows on the ground, some imitated the beautiful movements and attractive postures of the swans, some sat down with the ducks, sitting silently, and others imitated the dancing of the peacocks.

10.12.10 Shukadeva Gosvami to Maharaja Parikshit

sakam bhekair vilanghantah saritah srava-samplutah

vihasantah praticchayahsapantas ca pratisvanan

sakam--along with; bhekaih--with the frogs; vilanghantah--jumping like them; saritah--the water; srava-samplutah--became wet in the water of the river; vihasantah--laughing; praticchayah--at the shadows; sapantah ca--condemned; pratisvanan--the sound of their echoes;

Some boys went to the waterfalls and crossed over the river, jumping with the frogs, and when they saw their own reflections on the water, they would laugh. They would also condemn the sounds of their own echoes.

10.12.12 Shukadeva Gosvami to Maharaja Parikshit

yat-pada-pamsur bahu janma-krcchrato

dhrtatmabhir yogibhir apy alabhyah

sa eva yad-drg-visayah svayam sthitah

kim varnyate distam ato vrajaukasam

yat--whose; pada-pamsuh--dust of the lotus feet; bahu janma--in many births; krcchratah--from undergoing severe austerities and penances as a way of practicing yoga, meditation, etc.; dhrta-atmabhih--by persons able to control the mind; yogibhih--by such yogis (jna-na-yogis, raja-yogis, dhyana-yogis, etc.); api--indeed; alabhyah--cannot be achieved; sah--the Supreme Personality of Godhead; eva--indeed; yat-drk-visayah--has become the object of direct vision, face to face; svayam--personally; sthitah--present in front of them; kim--what; varnyate--can be described; distam--about the fortune; atah--therefore; vraja-okasam--of the inhabitants of Vrajabhumi, Vrndavana.

Yogis may undergo severe austerities and penances for many births by practicing yama, niyama, asana and pranayama, none of which are easily performed. Yet in due sourse of time, when these yogis attain the perfection of controlling the mind, they will still be unable to taste even a particle of dust from the lotus feet of the Supreme Personality of Godhead. What then can we describe about the great fortune of the inhabitants of Vrajabhumi, Vrndavana, with whom the Supreme Personality of Godhead personally lived and who saw the Lord face to face?

10.12.13-14 Shukadeva Gosvami to Maharaja Parikshit

athagha-namabhyapatan mahasuras

tesam sukha-kridana-viksanaksamah

nityam yad-antar nija jivitepsubhih

pitamrtair apy amaraih pratiksyate

atha--thereafter; agha-nama--a very powerful demon by the name Agha; abhyapatat--appeared on the spot; maha-asurah--a great, extremely powerful demon; tesam--of the cowherd boys; sukha-kridana—the enjoyment of their transcendental pastimes; viksana-aksamah—being unable to see, he could not tolerate the transcendental happiness of the cowherd boys; nityam--perpetually; yat-antah--the end of the life of Aghasura; nija jivita-ipsubhih--just to live undisturbed by Aghasura; pita-amrtaih api--although they drank nectar every day; amaraih--by such demigods; pratiksyate--was also being awaited (the demigods were also awaiting the death of the great demon Aghasura).

My dear King Parikshit, thereafter there appeared a great demon named Aghasura, whose death was being awaited even by the demigods. The demigods drank nectar every day, but still they feared this great demon and awaited his death. This demon could not tolerate the transcendental pleasure being enjoyed in the forest by the cowherd boys. (13)

drstvarbhakan krishna-mukhan aghasurah

kamsanusistah sa baki-bakanujah

ayam tu me sodara-nasa-krt tayor

dvayor mamainam sa-balam hanisye

drstva--after seeing; arbhakan--all the cowherd boys; krishna-mukhan--headed by Krishna; aghasurah--the demon by the name Aghasura; kamsa-anusistah--sent by Kamsa; sah--he (Aghasura); baki-baka-anujah--the younger brother of Putana and Bakasura; ayam--this Krishna; tu--indeed; me--my; sodara-nasa-krt--the killer of my brother and sister; tayoh--for my brother and sister; dvayoh--for those two; mama--my; enam--Krishna; sa-balam--along with His assistants, the cowherd boys; hanisye--I shall kill.

Aghasura, who had been sent by Kamsa, was the younger brother of Putana and Bakasura. Therefore when he came and saw Krishna at the head of all the cowherd boys, he thought, "This Krishna has killed my sister and brother, Putana and Bakasura. Therefore, in order to please them both, I shall kill this Krishna, along with His assistants, the other cowherd boys. (14)

10.12.16 Shukadeva Gosvami to Maharaja Parikshit

iti vyavasyajagaram brhad vapuh

sa yojanayama-mahadri-pivaram

dhrtvadbhutam vyatta-guhananam tada

pathi vyaseta grasanasaya khalah

iti--in this way; vyavasya--deciding; ajagaram--python; brhat vapuh—a very, very large body; sah--Aghasura; yojana-ayama--occupying eight miles of land; maha-adri-pivaram--as thick as a great mountain; dhrtva--assuming this form; adbhutam--wonderful; vyatta--spread; guha-ananam--having a mouth resembling a big cave in a mountain; tada--at that time; pathi--on the road; vyaseta--occupied; grasana-asaya--expecting to swallow all the cowherd boys; khalah—the most crooked.

After thus deciding, that crooked Aghasura assumed the form of a huge python, as thick as a big mountain and as long as eight miles. Having assumed this wonderful python's body, he spread his mouth like a big cave in the mountains and lay down on the road, expecting to swallow Krishna and His associates the cowherd boys.

10.12.28-31 Shukadeva Gosvami to Maharaja Parikshit

krtyam kim atrasya khalasya jivanam

na va amisam ca satam vihimsanam

dvayam katham syad iti samvicintya

jnatvavisat tundam asesa-drg gharih

krtyam kim--what to do; atra--in this situation; asya khalasya--of this envious demon; jivanam--the existence of life; na--there should not be; va--either;

amisam ca--and of those who are innocent; satam--of the devotees; vihimsanam--the death; dvayam--both actions (killing the demon and saving the boys); katham--how; syat--can be possible; iti samvicintya--very perfectly thinking about the subject matter; jnatva--and deciding what to do; avisat--entered; tundam--within the mouth of the demon; asesa-drk harih--Krishna, who has unlimited potency, could understand past, future and present.

Now, what was to be done? How could both, the killing of this demon and the saving of the devotees be performed simultaneously? Krishna, being unlimitedly potent, decided to wait for an intelligent means by which He could simultaneously save the boys and kill the demon. Then He entered the mouth of Aghasura. (28)

tada ghana-cchada deva bhayad dha-heti cukrusuh

jahrsur ye ca kamsadyahkaunapas tv agha-bandhavah

tada--at that time; ghana-chadah--behind the clouds; devah--all the demigods; bhayat--on account of feeling danger because Krishna had entered the mouth of the demon; ha-ha--alas, alas; iti--in this way; cukrusuh--they exclaimed; jahrsuh--became jubilant; ye--those; ca--also; kamsa-adyah--Kamsa and others; kaunapah--the demons; tu--indeed; agha-bandhavah--the friends of Aghasura.

When Krishna entered the mouth of Aghasura, the demigods hidden behind the clouds exclaimed, "Alas! Alas!" But the friends of Aghasura, like Kamsa and other demons, were jubilant. (29)

tac chrutva bhagavan krishnas tv avyayah sarbha-vatsakam

curni-cikirsor atmanam tarasa vavrdhe gale

tat--that exclamation of ha-ha; srutva--hearing; bhagavan--the Supreme Personality of Godhead; krishnah--Lord Krishna; tu--indeed; avyayah—never vanquishable; sa-arbha-vatsakam--along with the cowherd boys and the calves; curni-cikirsoh--of that demon, who desired to smash within the abdomen; atmanam--personally, Himself; tarasa--very soon; vavrdhe--enlarged; gale--within the throat.

When the invincible Supreme Personality of Godhead, Krishna, heard the demigods crying "Alas! Alas!" from behind the clouds, He immediately enlarged Himself within the demon's throat, just to save Himself and the cowherd boys, His own associates, from the demon who wished to smash them. (30)

tato 'tikayasya niruddha-margino

hy udgirna-drster bhramatas tv itas tatah

purno 'ntar-ange pavano niruddho

murdhan vinirbhidya vinirgato bahih

tatah--after Krishna took action to kill the demon's body from within the mouth; ati-kayasya--of that great demon, who had expanded his body to a very large size; niruddha-marginah--because of suffocating, all outlets being stopped up; hi udgirna-drsteh--whose eyes had popped out; bhramatah tu itah tatah--the

eyeballs, or the life air, moving here and there; purnah--completely filled; antah-ange--within the body; pavanah--the life air; niruddhah--being stopped; murdhan--the hole in the top of the head; vinirbhidya--breaking; vinirgatah--went out;bahih--externally.

Then, because Krishna had increased the size of His body, the demon extended his own body to a very large size. Nonetheless, his breathing stopped, he suffocated, and his eyes rolled here and there and popped out. The demon's life air, however, could not pass through any outlet, and therefore it finally burst out through a hole in the top of the demon's head. (31)

10.12.36 Shukadeva Gosvami to Maharaja Parikshit

rajann ajagaram carma suskam vrndavane 'dbhutam

vrajaukasam bahu-tithambabhuvakrida-gahvaram

rajan--O Maharaja Pariksit; ajagaram carma--the dry body of Aghasura, which remained only a big skin; suskam--when it completely dried up; vrndavane adbhutam--like a wonderful museum piece in Vrndavana; vraja-okasam--for the inhabitants of Vrajabhumi, Vrndavana; bahu-titham--for many days, or for a long time; babhuva--became; akrida--sporting place; gahvaram--a cave.

O King Parikshit, when the Python-shaped body of Aghasura dried up into merely a big skin, it became a wonderful place for the inhabitants of Vrndavana to visit, and it remained so for a long, long time.

10.13.05-6 Krishna to the Cowherd Boys

aho 'tiramyam pulinam vayasyah

sva-keli-sampan mrdulaccha-balukam

sphutat-saro-gandha-hrtali-patrika-

dhvani-pratidhvana-lasad-drumakulam

aho--oh; ati-ramyam--very, very beautiful; pulinam--the bank of the river; vayasyah--My dear friends; sva-keli-sampat--full with all paraphernalia for pastimes of play; mrdula-accha-balukam--the very soft and clean sandy bank; sphutat--in full bloom; sarah-gandha--by the aroma of the lotus flower; hrta--attracted; ali--of the bumblebees; patrika--and of the birds; dhvani-pratidhvana--the sounds of their chirping and moving and the echoes of these sounds; lasat--moving all over; druma-akulam--full of nice trees.

My dear friends, just see how this riverbank is extremely beautiful because of its pleasing atmosphere. And just see how the blooming lotuses are attracting bees and birds by their aroma. The humming and chirping of these bees and birds is echoing throughout the beautiful trees in the forest. Also, here the sands are clean and soft. Therefore, this must be considered the best place for our sporting and pastimes. (5)

atra bhoktavyam asmabhir divarudham ksudharditah

vatsah samipe 'pah pitva carantu sanakais trnam

atra--here, on this spot; bhoktavyam--our lunch should be eaten; asmabhih--by us; diva-arudham--it is very late now; ksudha arditah—we are fatigued with hunger; vatsah--the calves; samipe--nearby; apah--water; pitva--after drinking; carantu--let them eat; sanakaih--slowly; trnam--the grasses.

I think we should take our lunch here, since we are already hungry because the time is very late. Here the calves may drink water and go slowly here and there and eat the grass. (6)

10.13.08 Shukadeva Gosvami to Maharaja Parikshit

krishnasya visvak puru-raji-mandalair

abhyananah phulla-drso vrajarbhakah

sahopavista vipine virejus

chada yathambhoruha-karnikayah

krishnasya visvak--surrounding Krishna; puru-raji-mandalaih--by different encirclements of associates; abhyananah--everyone looking forward to the center, where Krishna was sitting; phulla-drsah--their faces looking very bright because of transcendental pleasure; vraja-arbhakah--all the cowherd boys of Vrajabhumi; saha-upavistah--sitting with Krishna; vipine--in the forest; virejuh--so nicely and beautifully made; chadah--petals and leaves; yatha--just as; ambhoruha--of a lotus flower; karnikayah--of the whorl.

Like the whorl of a lotus flower surrounded by its petals and leaves, Krishna sat in the center, encircled by lines of His friends, who all looked very beautiful. Every one of them was trying to look forward toward Krishna, thinking that Krishna might look toward him. In this way they all enjoyed their lunch in the forest.

10.13.11-13 Shukadeva Gosvami to Maharaja Parikshit

bibhrad venum jathara-patayoh srnga-vetre ca kakse

vame panau masrna-kavalam tat-phalany angulisu

tisthan madhye sva-parisuhrdo hasayan narmabhih svaih

svarge loke misati bubhuje yajna-bhug bala-kelih

bibhrat venum--keeping the flute; jathara-patayoh--between the tight clothing and the abdomen; srnga-vetre--both the horn bugle and the cow-driving stick; ca--also; kakse--on the waist; vame--on the left-hand side; panau--taking in hand; masrna-kavalam--very nice food prepared with rice and first-class curd; tat-phalani--suitable pieces of fruit like bael; angulisu--between the fingers; tisthan--staying in this way; madhye--in the middle; sva-pari-suhrdah--His own personal associates; hasayan--making them laugh; narmabhih--with joking words; svaih--His own; svarge loke misati--while the inhabitants of the heavenly planets, Svargaloka, were watching this wonderful scene; bubhuje--Krishna enjoyed; yajna-bhuk bala-kelih--although He accepts offerings in yajna, for the sake of childhood pastimes He was enjoying foodstuffs very jubilantly with His

cowherd boyfriends.

Krishna is yajna-bhuk - that is, He eats only offerings of yajna - but to exhibit His childhood pastimes, He now sat with His flute tucked between His waist and His tight cloth on His right side and with His horn bugle and cow-driving stick on His left. Holding in His hand a very nice preparation of yogurt and rice, with pieces of suitable fruit between His fingers, He sat like the whorl of a lotus flower, looking forward toward all His friends, personally joking with them and creating jubilant laughter among them as he ate. At that time, the denizens of heaven were watching, struck with wonder at how the Personality of Godhead, who eats only in yajna, was now eating with His friends in the forest. (11)

bharataivam vatsa-pesu

bhunjanesv acyutatmasu

vatsas tv antar-vane duram

vivisus trna-lobhitah

bharata--O Maharaja Pariksit; evam--in this way (while they were enjoying their lunch); vatsa-pesu--along with all the boys tending the calves; bhunjanesu--engaged in taking their food; acyuta-atmasu--all of them being very near and dear to Acyuta, Krishna; vatsah--the calves; tu--however; antah-vane--within the deep forest; duram--far away; vivisuh--entered; trna-lobhitah--being allured by green grass.

O Maharaja Parikshit, while the cowherd boys, who knew nothing within the core of their hearts but Krishna, were thus engaged in eating their lunch in the forest, the calves went far away, deep into the forest, being allured by green grass. (12)

tan drstva bhaya-santrastan

uce krsno 'sya bhi-bhayam

mitrany asan ma viramate-

hanesye vatsakan aham

tan--that those calves were going away; drstva--seeing; bhaya-santrastan--to the cowherd boys, who were disturbed by fear that within the dense forest the calves would be attacked by some ferocious animals; uce--Krishna said; krishnah asya bhi-bhayam--Krishna, who is Himself the fearful element of all kinds of fear (when Krishna is present, there is no fear); mitrani--My dear friends; asat--from your enjoyment of eating; ma viramata--do not stop; iha--in this place, in this spot; anesye--I shall bring back; vatsakan--the calves; aham--I.

When Krishna saw that His friends the cowherd boys were frightened, He, the fierce controller even of fear itself, said, just to mitigate their fear, "My dear friends, do not stop eating. I shall bring your calves back to this spot by personally going after them Myself." (13)

10.13.15 Shukadeva Gosvami to Maharaja Parikshit

ambhojanma janis tad-antara-gato mayarbhakasyesitur

drastum manju mahitvam anyad api tad-vatsan ito vatsapan

nitvanyatra kurudvahantaradadhat khe 'vasthito yah pura

drstvaghasura-moksanam prabhavatah praptah param vismayam

ambhojanma janih--Lord Brahma, who was born from a lotus flower; tat-antara-gatah--now became entangled with the affairs of Krishna, who was enjoying luncheon pastimes with His cowherd boys; maya-arbhakasya--of the boys made by Krishna's maya; isituh--of the supreme controller; drastum--just to see; manju--very pleasing; mahitvam anyat api--other glories of the Lord also; tat-vatsan—their calves; itah--than that place where they were; vatsa-pan--and the cowherd boys taking care of the calves; nitva--bringing them; anyatra--to a different place; kurudvaha--O Maharaja Pariksit; antaradadhat--kept hidden and invisible for some time; khe avasthitah yah--this person Brahma, who was situated in the higher planetary system in the sky; pura--formerly; drstva--was observing; aghasura-moksanam--the wonderful killing and deliverance of Aghasura from material tribulation; prabhavatah--of the all-potent Supreme Person; praptah param vismayam--had become extremely astonished.

O Maharaja Parikshit, Brahma, who resides in the higher planetary system in the sky, had observed the activities of the most powerful Krishna in killing and delivering Aghasura, and he was astonished. Now that same Brahma wanted to show some of his own power and see the power of Krishna, who was engaged in His childhood pastimes, playing as if with ordinary cowherd boys. Therefore, in Krishna's absence, Brahma took all

the boys and calves to another place. Thus he became entangled, for in the very near future he would see how powerful Krishna was.

10.13.18 Shukadeva Gosvami to Maharaja Parikshit

tatah krsno mudam kartumtan-matrnam ca kasya

caubhayayitam atmanamcakre visva-krd isvarah

tatah--thereafter; krishnah--the Supreme Personality of Godhead; mudam--pleasure; kartum--to create; tat-matrnam ca--of the mothers of the cowherd boys and calves; kasya ca--and (the pleasure) of Brahma; ubhayayitam--expansion, both as the calves and as the cowherd boys;atmanam--Himself; cakre--did; visva-krt isvarah--it was not difficult for Him, for He is the creator of the whole cosmic manifestation.

Thereafter, just to create pleasure both for Brahma and for the mothers of the calves and cowherd boys, Krishna, the creator of the entire cosmic manifestation, expanded Himself as calves and boys.

10.13.19 Shukadeva Gosvami to Maharaja Parikshit

yavad vatsapa-vatsakalpaka-vapur yavat karanghry-adikam

yavad yasti-visana-venu-dala-sig yavad vibhusambaram

yavac chia-guna-bhidhakrti-vayo yavad viharadikam

sarvam visnumayam giro 'nga-vad ajah sarva-svarupo babhau

yavat vatsapa--exactly like the cowherd boys; vatsaka-alpaka-vapuh—and exactly like the tender bodies of the calves; yavat kara-anghri-adikam--exactly to the measurement of their particular varieties of legs and hands; yavat yasti-visana-venu-dala-sik--not only like their bodies but exactly like their bugles, flutes, sticks, lunch bags and so on; yavat vibhusa-ambaram--exactly like their ornaments and dress in all their varied particulars; yavat sila-guna-abhidha-akrti-vayah--their exact character, habits, features, attributes and explicit bodily features; yavat vihara-adikam—exactly according to their tastes or amusements; sarvam--everything in detail; visnu-mayam--expansions of Vasudeva, Vishnu; girah anga-vat—voices exactly like theirs; ajah--Krishna; sarva-svarupah babhau--created

By His Vasudeva feature, Krishna simultaneously expanded Himself into the exact number of missing cowherd boys and calves, with their exact bodily features, their particular types of hands, legs and other limbs, their sticks, bugles and flutes, their lunch bags, their particular types of dress and ornaments placed in various ways, their names, ages and forms, and their special activities and characteristics. By expanding Himself in this way, beautiful Krishna proved the statement samagra-jagad visnumayam: "Lord Vishnu is all-pervading."

10.13.26-27 Shukadeva Gosvami to Maharaja Parikshit

vrajaukasam sva-tokesu sneha-vally abdam anvaham

sanair nihsima vavrdheyatha krsne tv apurvavat

vraja-okasam--of all the inhabitants of Vraja, Vrndavana; sva-tokesu--for their own sons; sneha-valli--the creeper of affection; a-abdam--for one year; anu-aham--every day; sanaih--gradually; nihsima--without limit; vavrdhe--increased; yatha krsne—exactly accepting Krishna as their son; tu--indeed; apurva-vat--as it had not been previously.

Although the inhabitants of Vrajabhumi, the cowherd men and cowherd women, previously had more affection for Krishna than for their own children, now, for one year, their affection for their own sons continuously increased, for Krishna had now become their sons. There was no limit to the increment of their affection for their sons, who were now Krishna. Every day they found new inspiration for loving their children as much as they loved Krishna. (26)

ittham atmatmanatmanam

vatsa-pala-misna sah

palayan vatsapo varsam

cikride vana-gosthayoh

ittham--in this way; atma--the Supreme Soul, Krishna; atmana--by Himself; atmanam--Himself again; vatsa-pala-misena--with the forms of cowherd boys and calves; sah--Krishna Himself; palayan--maintaining; vatsa-pah--tending the calves; varsam--continuously for one year; cikride--enjoyed the pastimes; vana-

gosthayoh--both in Vrndavana and in the forest.

In this way, Lord Shri Krishna, having Himself become the cowherd boys and groups of calves, maintained Himself by Himself. Thus He continued His pastimes, both in Vrndavana and in the forest, for one year. (27)

10.13.36-37 Balarama to Himself

kim etad adbhutam iva vasudeve 'khilatmani

vrajasya satmanas tokesv apurvam prema vardhate

kim--what; etat--this; adbhutam--wonderful; iva--just as; vasudeve—in Vasudeva, Lord Shri Krishna; akhila-atmani--the Supersoul of all living entities; vrajasya--of all the inhabitants of Vraja; sa-atmanah—along with Me; tokesu--in these boys; apurvam--unprecedented; prema--affection; vardhate--is increasing.

What is this wonderful phenomenon? The affection of all inhabitants of Vraja, including Me, toward these boys and calves is increasing as never before, just like our affection for Lord Krishna, the Supersoul of all living entities. (36)

keyam va kuta ayata daivi va nary utasuri

prayo mayastu me bharturnanya me 'pi vimohini

ka--who; iyam--this; va--or; kutah--from where; ayata--has come; daivi--whether

demigod; va--or; nari--woman; uta--or; asuri--demoness; prayah--in most cases; maya--illusory energy; astu--she must be; me--My; bhartuh--of the master, Lord Krishna; na--not; anya--any other; me--My; api--certainly; vimohini--bewilderer.

Who is this mystic power, and where has she come from? Is she a demigod or a demoness? She must be the illusory energy of My master, Lord Krishna, for who else can bewilder Me? (37)

10.13.40 Shukadeva Gosvami to Maharaja Parikshit

tavad etyatmabhur atma manena truty-anehasa

purovad abdam kridantam dadrse sa-kalam harim

tavat--for so long; etya--after returning; atma-bhuh--Lord Brahma; atma-manena--by his (Brahma's) own measurement; truti-anehasa--by a moment's time; purah-vat--just as previously; a-abdam--for one year (by human measurement of time); kridantam--playing; dadrse--he saw; sa- kalam--along with His expansions; harim--Lord Hari (Shri Krishna).

When Lord Brahma returned after a moment of time had passed (according to his own measurement), he saw that although by human measurement a complete year had passed, Lord Krishna, after all that time, was engaged just as before in playing with the boys and calves, who were His expansions.

10.13.44-45 Shukadeva Gosvami to Maharaja Parikshit

evam sammohayan visnum

vimoham visva-mohanam

svayaiva mayayajo 'pi

svayam eva vimohitah

evam--in this way; sammohayan--wanting to mystify; visnum—the all-pervading Lord Krishna; vimoham--who can never be mystified; visva-mohanam--but who mystifies the entire universe; svaya--by his (Brahma's) own; eva--indeed; mayaya--by mystic power; ajah—Lord Brahma; api--even; svayam--himself; eva--certainly; vimohitah--was put into bewilderment, became mystified.

Thus because Lord Brahma wanted to mystify the all-pervading Lord Krishna, who can never be mystified, but who, on the contrary, mystifies the entire universe, he himself was put into bewilderment by his own mystic power. (44)

amyam tamovan naiharam khadyotarcir ivahani

ma hatitara-mayaisyamnihanty atmani yunjatah

tamyam--on a dark night; tamah-vat--just as darkness; naiharam--produced by snow; khadyota-arcih--the light of a glowworm; iva--just as; ahani--in the daytime, in the sunlight; mahati--in a great personality; itara-maya--inferior mystic potency; aisyam—the ability; nihanti--destroys; atmani--in his own self; yunjatah--of the person who attempts to use.

As the darkness of snow on a dark night and the light of a glow-worm in the light of day have no value, the mystic power of an inferior person who tries to use it against a person of great power is unable to accomplish anything; instead, the power of that inferior person is diminished. (45)

10.13.54 Shukadeva Gosvami to Maharaja Parikshit

satya jnananantananda-matraika -rasa-m urtayah

asprsta-bhuri-mahatmya api hy upanisad-drsam

satya--eternal; jnana--having full knowledge; ananta--unlimited; ananda--fully blissful; matra--only; eka-rasa--always existing; murtayah--forms; asprsta-bhuri-mahatmyah--whose great glory is not touched; api--even; hi--because; upanisat-drsam--by those jnanis who are engaged in studying the Upanisads.

The Vishnu-murtis all had eternal, unlimited forms, full of knowledge and bliss and existing beyond the influence of time. Their great glory was not even to be touched by the jnanis engaged in studying the Upanisads.

10.13.59-61 Shukadeva Gosvami to Maharaja Parikshit

sapady evabhitah pasyan diso 'pasyat purah-sthitam

vrndavanam janajivya-drumakirnam sama-priyam

sapadi--immediately; eva--indeed; abhitah--on all sides; pasyan--looking; disah--

in the directions; apasyat--Lord Brahma saw; purah-sthitam--situated in front of him; vrndavanam--Vrndavana; jana-ajivya-druma-akirnam--dense with trees, which were the means of living for the inhabitants; sama-priyam--and which was equally pleasing in all seasons.

Then, looking in all directions, Lord Brahma immediately saw Vrndavana before him, filled with trees, which were the means of livelihood for the inhabitants and which were equally pleasing in all seasons. (59)

yatra naisarga-durvairah sahasan nr-mrgadayah

mitranivajitavasa-druta-rut-tarsakadikam

yatra--where; naisarga--by nature; durvairah--living in enmity; saha asan--live together; nr--human beings; mrga-adayah--and animals; mitrani--friends; iva--like; ajita--of Lord Shri Krishna; avasa--residence; druta--gone away; rut--anger; tarsaka-adikam—thirst and so on.

Vrndavana is the transcendental abode of the Lord, where there is no hunger, anger or thirst. Though naturally inimical, both human beings and fierce animals live there together in transcendental friendship. (60)

tatrodvahat pasupa-vamsa-sisutva-natyam

brahmadvayam param anantam agadha-bodham

vatsan sakhin iva pura parito vicinvad

ekam sa-pani-kavalam paramesthy acasta

tatra--there (in Vrndavana); udvahat--assuming; pasupa-vamsa-sisutva-natyam--the play of being a child in a family of cowherd men (another of Krishna's names is Gopala, "He who maintains the cows"); brahma--the Absolute Truth; advayam--without a second; param--the Supreme; anantam--unlimited; agadha-bodham—possessing unlimited knowledge; vatsan--the calves; sakhin--and His friends, the boys; iva pura--just as before; paritah--everywhere; vicinvat--searching; ekam--alone, all by Himself; sa-pani-kavalam—with a morsel of food in His hand; paramesthi—Lord Brahma; acasta--saw.

Then Lord Brahma saw the Absolute Truth - who is one without a second, who possesses full knowledge and who is unlimited - assuming the role of a child in a family of cowherd men and standing all alone, just as before, with a morsel of food in His hand, searching everywhere for the calves and His cowherd friends. (61)

10.13.62 Shukadeva Gosvami to Maharaja Parikshit

drstva tvarena nija-dhoranato 'vatirya

prthvyam vapuh kanaka-dandam ivabhipatya

sprstva catur-mukuta-kotibhir anghri-yugmam

natva mud-asru-sujalair akrtabhisekam

drstva--after seeing; tvarena--with great speed, hastily; nija-dhoranatah--from his

swan carrier; avatirya--descended; prthvyam--on the ground; vapuh--his body; kanaka-dandam iva--like a golden rod; abhipatya--fell down; sprstva--touching; catuh-mukuta-kotibhih--with the tips of his four crowns; anghri-yugmam--the two lotus feet; natva--making obeisances; mut-asru-su jalaih--with the water of his tears of joy; akrta--performed; abhisekam--the ceremony of bathing His lotus feet.

After seeing this, Lord Brahma hastily got down from his swan carrier, fell down like a golden rod and touched the lotus feet of Lord Krishna with the tips of the four crowns on his heads. Offering his obeisances, he bathed the feet of Krishna with the water of his tears of joy.

10.14.11 Brahma to Shri Krishna

kvaham tamo-mahad-aham-kha-caragni-var-bhu-

samventitanda-ghata-sapta-vitasti-kayah

kvedrig-vidhaviganitanda-paranu-carya-

vatadhva-roma-vivarasya ca te mahitvam

kva—where; aham—I; tamah—the material nature; mahat—the total material energy; aham—false ego; kha—ether; cara—air; agni—fire; vah—water; bhu—earth; samventita—surrounded by; anda-ghata—a potlike universe; sapta-vitasti—seven spans; kayah—body; kva—where; idrik—such; vidha—like; aviganita

—unlimited; anda—universes; para-anu—like the atomic dust; carya—moving; vata-adhva—airholes; roma—of hair on the body; vivarasya—of the holes; ca—also; te—Your; mahitvam—greatness.

What am I, a small creature measuring seven spans of my own hand? I am enclosed in a potlike universe composed of material nature, the total material energy, false ego, ether, air, water and earth. And what is your glory? Unlimited universes pass through the pores of Your body just as particles of dust pass through the openings of a screened window.

10.14.39 Brahma to Shri Krishna

anujanihi mam krinna

sarvam tvam vetsi sarva-drik

tvam eva jagatam natho

jagad etat tavarpitam

anujanihi—please give leave; mam—to me; krinna—O Lord Krinna; sarvam—everything; tvam—You; vetsi—know; sarva-drik—all-seeing; tvam—You; eva—alone; jagatam—of all the universes; nathah—the master; jagat—universe; etat—this; tava—to You; arpitam—is offered.

My dear Krishna, I now humbly request permission to leave. Actually, You are the knower and seer of all things. Indeed, You are the Lord of all the universes, and yet I offer this one universe unto You.

10.15.20 Shukadeva Gosvami to Maharaja Parikshit

shridama nama gopalo

rama-keshavayoh sakha

subala-stokakrinnadya

gopah premnedam abruvan

shridama nama—named shridama; gopalah—the cowherd boy; rama-keshavayoh—of Lord Rama and Lord Krinna; sakha—the friend; subala-stokakrinna-adyah—Subala, Stokakrinna and others; gopah—cowherd boys; premna—with love; idam—this; abruvan—spoke.

Once, some of the cowherd boys - Shridama, the very close friend of Rama and Krishna, along with Subala, Stokakrishna and others - lovingly spoke the following words.

10.15.21-22 Shridama and Other Cowherd Boys to Krishna

rama rama maha-baho

krinna dunta-nibarhana

ito 'vidure su-mahad

vanam talali-sankulam

rama rama—O Rama: maha-baho—O mighty-armed one; krinna—O Krinna; dunta-nibarhana—O eliminator of the miscreants; itah—from here; avidure—not far; su-mahat—very expansive; vanam—a forest; tala-ali—with rows of palm trees; sankulam—filled.

O Rama, Rama, mighty-armed one! O Krishna, destroyer of the miscreants! Not far from here is a very great forest filled with rows of palm trees. (21)

phalani tatra bhurini

patanti patitani ca

santi kintv avaruddhani

dhenukena duratmana

phalani—the fruits; tatra—there; bhurini—very many; patanti—are falling; patitani—have already fallen; ca—and; santi—they are; kintu—however; avaruddhani—kept under control; dhenukena—by Dhenuka; duratmana—the evil one.

In that Talavana forest many fruits are falling from the trees, and many are already lying on the ground. But all the fruits are being guarded by the evil Dhenuka. (22)

10.15.32 Shukadeva Gosvami to Maharaja Parikshit

sa tam grihitva prapador

bhramayitvaika-panina

ciknepa trina-rajagre

bhramana-tyakta-jivitam

sah—He; tam—him; grihitva—seizing; prapadoh—by the hooves; bhramayitva—whirling around; eka-panina—with a single hand; ciknepa—He threw; trina-raja-agre—into the top of a palm tree; bhramana—by the whirling; tyakta—giving up; jivitam—his life.

Lord Balarama seized Dhenuka by his hooves, whirled him about with one hand and threw him into the top of a palm tree. The violent wheeling motion killed the demon.

10.15.40 Shukadeva Gosvami to Maharaja Parikshit

atha tala-phalany adan

manunya gata-sadhvasah

trinam ca pashavash cerur

hata-dhenuka-kanane

atha—then; tala—of the palm trees; phalani—the fruits; adan—ate; manunyah—the human beings; gata-sadhvasah—having lost their fear; trinam—upon the grass; ca—and; pashavah—the animals; ceruh—grazed; hata—killed; dhenuka

—of the demon Dhenuka; kanane—in the forest.

People now felt free to return to the forest where Dhenuka had been killed, and without fear they ate the fruits of the palm trees. Also, the cows could now graze freely upon the grass there.

10.16.01 Shukadeva Gosvami to Maharaja Parikshit

shri-shuka uvaca

vilokya dunitam krinnam

krinnah krinnahina vibhuh

tasya vishuddhim anvicchan

sarpam tam udavasayat

shri-shukah uvaca—shri shukadeva Gosvami said; vilokya—seeing; dunitam—contaminated; krinnam—the river Yamuna; krinnah—Lord shriKrinna; krinna-ahina—by the black serpent; vibhuh—the almighty Lord; tasyah—of the river; vishuddhim—the purification; anvicchan—desiring; sarpam—serpent; tam—that; udavasayat—sent away.

Shukadeva Gosvami said: Lord Shri Krishna, the Supreme Personality of Godhead, seeing that the Yamuna River had been contaminated by the black snake Kaliya, desired to purify the river, and thus the Lord banished him from it.

10.16.66-67 Shukadeva Gosvami to Maharaja Parikshit

pujayitvajagan-natham

prasadya garuda-dhvajam

tatah prito 'bhyanujnatah

parikramyabhivandya tam

sa-kalatra-suhrit-putro

dvipam abdher jagama ha

tadaiva samrita-jala

yamunanirvinabhavat

anugrahad bhagavatah

krida-manuna-rupinah

pujayitva—worshiping; jagat-natham—the Lord of the universe; prasadya—satisfying; garuda-dhvajam—Him whose flag is marked with the emblem of Garuda; tatah—then; pritah—feeling happy; abhyanujnatah—given permission to leave; parikramya—circumambulating; abhivandya—offering obeisances; tam—to Him; sa—along with; kalatra—his wives; suhrit—friends; putrah—and children; dvipam—to the island; abdheh—in the sea; jagama—he went; ha—indeed; tadaeva—at that very moment; sa-amrita—nectarean; jala—her water; yamuna—the river Yamuna; nirvina—free from poison; abhavat—she became;

anugrahat—by the mercy; bhagavatah—of the Supreme Personality of Godhead; krida—for pleasure pastimes; manuna—humanlike; rupinah—manifesting a form.

Having thus pleased the Lord, whose flag is marked with the emblem of Garuda, Kaliya felt satisfied. Receiving the Lord's permission to leave, Kaliya circumambulated Him and offered Him obeisances. Then, taking His wives, friends and children, he went to his island in the sea. The very moment Kaliya left, the Yamuna was immediately restored to her original condition, free from poison and full of nectarean water. This happened by the mercy of the Supreme Personality of Godhead. (66-67)

10.17.20-22 Shukadeva Gosvami to Maharaja Parikshit

tam ratrim tatra rajendra

knut-tridbhyam shrama-karnitah

unur vrayaukaso gavah

kalindyaupakulatah

tam—that; ratrim—night; tatra—there; raja-indra—O most exalted of kings; knut-tridbhyam—by hunger and thirst; shrama—and by fatigue; karnitah—weakened; unuh—they remained; vraja-okasah—the people of Vrindavana; gavah—and the cows; kalindyah—of the Yamuna; upakulatah—near the shore.

O best of kings [Parikshit], because the residents of Vrndavana were feeling

very weak from hunger, thirst and fatigue, they and the cows spent the night where they were, lying down near the bank of the Kalindi. (20)

tadashuci-vanodbhuto

davagnih sarvato vrajam

suptam nishitha avritya

pradagdhum upacakrame

tada—then; shuci—of the summer; vana—in the forest; udbhutah—arising; dava-agnih—a conflagration; sarvatah—on all sides; vrajam—the people of Vrindavana; suptam—sleeping; nishithe—in the middle of the night; avritya—surrounding; pradagdhum—to burn; upacakrame—began.

During the night, while all the people of Vrndavana were asleep, a great fire blazed up within the dry summer forest. The fire surrounded the inhabitants of Vraja on all sides and began to scorch them. (21)

tata utthaya sambhranta

dahyamanavrajaukasah

krinnam yayus te sharanam

maya-manujam ishvaram

tatah—then; utthaya—waking up; sambhrantah—agitated; dahyamanah—about

to be burned; vraja-okasah—the people of Vraja; krinnam—to Krinna; yayuh—went; te—they; sharanam—for shelter; maya—by His potency; manujam—appearing like a human being; ishvaram—the Supreme Personality of Godhead.

Then the residents of Vrndavana woke up, extremely disturbed by the great fire threatening to burn them. Thus they took shelter of Krishna, the Supreme Lord, who by His spiritual potency appeared like an ordinary human being. (22)

10.17.25 Shukadeva Gosvami to Maharaja Parikshit

ittham sva-jana-vaiklavyam

niriknya jagad-ishvarah

tam agnim apibat tivram

ananto 'nanta-shakti-dhrik

ittham—in this manner; sva-jana—of His own devotees; vaiklavyam—the disturbed condition; niriknya—seeing; jagat-ishvarah—the Lord of the universe; tam—that; agnim—fire; apibat—drank; tivram—terrible; anantah—the unlimited Lord; ananta-shakti-dhrik—the possessor of unlimited potencies.

Seeing His devotees so disturbed, Shri Krishna, the infinite Lord of the universe and possessor of infinite power, then swallowed the terrible forest fire.

10.18.17-18 Shukadeva Gosvami to Maharaja Parikshit

pashumsh carayator gopais

tad-vane rama-krinnayoh

gopa-rupipralambo 'gad

asuras taj-jihirnaya

pashun—the animals; carayatoh—while the two of Them were herding; gopaih—along with the cowherd boys; tat-vane—in that forest, Vrindavana; rama-krinnayoh—Lord Rama and Lord Krinna; gopa-rupi—assuming the form of a cowherd boy; pralambah—Pralamba; agat—came; asurah—the demon; tat—Them; jihirnaya—with the desire of kidnapping.

Killing of Pralambashura While Rama, Krishna and Their cowherd friends were thus tending the cows in that Vrndavana forest, the demon Pralamba entered their midst. He had assumed the form of a cowherd boy with the intention of kidnapping Krishna and Balarama. (17)

tam vidvan api dasharho

bhagavan sarva-darshanah

anvamodata tat-sakhyam

vadham tasya vicintayan

tam—him, Pralambasura; vidvan—knowing quite well; api—even though;

dasharhah—the descendant of Dasharha; bhagavan—the Supreme Personality of Godhead; sarva-darshanah—the omniscient; anvamodata—accepted; tat—with him; sakhyam—friendship; vadham—the killing; tasya—of him; vicintayan—meditating upon.

Since the Supreme Lord Krishna, who had appeared in the Dasarha dynasty, sees everything, He understood who the demon was. Still, the Lord pretended to accept the demon as a friend, while at the same time seriously considering how to kill him. (18)

10.18.24 Shukadeva Gosvami to Maharaja Parikshit

uvaha krinno bhagavan

shridamanam parajitah

vrinabham bhadrasenas tu

pralambo rohini-sutam

uvaha—carried; krinnah—Lord shri Krinna; bhagavan—the Supreme Personality of Godhead; shridamanam—His devotee and friend shridama; parajitah—being defeated; vrinabham—Vrinabha; bhadrasenah—Bhadrasena; tu—and; pralambah—Pralamba; rohini-sutam—the son of Rohini (Balarama)

Defeated, the Supreme Lord Krishna carried Shridama. Bhadrasena carried Vrishabha, and Pralamba carried Balarama, the son of Rohini.

10.18.28 Shukadeva Gosvami to Maharaja Parikshit

athagata-smritir abhayo ripum balo

vihaya sartham iva harantam atmanah

runahanac chirasi dridhena muntina

suradhipo girim iva vajra-ramhasa

atha—then; agata-smritih—remembering Himself; abhayah—without fear; ripum—His enemy; balah—Lord Balarama; vihaya—leaving aside; sartham—the company; iva—indeed; harantam—kidnapping; atmanah—Himself; runa—angrily; ahanat—He struck; shirasi—upon the head; dridhena—hard; muntina—with His fist; sura-adhipah—the king of the demigods, Indra; girim—a mountain; iva—just as; vajra—of his thunderbolt weapon; ramhasa—with the swiftness.

Remebering the actual situation, the fearless Balarama understood that the demon was trying to kidnap Him and take Him away from His companions. The Lord then became furious and struck the demons's head with His hard fist, just as Indra, the king of the demigods strikes a mountain with his thunderbolt weapon.

10.18.29 Shukadeva Gosvami to Maharaja Parikshit

sa ahatah sapadi vishirna-mastako

mukhad vaman rudhiram apasmrito ‘surah

maha-ravam vyasur apatat samirayan

girir yathamaghavata ayudhahatah

sah—he, Pralambasura; ahatah—struck; sapadi—at once; vishirna—split; mastakah—his head; mukhat—from his mouth; vaman—vomiting; rudhiram—blood; apasmritah—unconscious; asurah—the demon; maha-ravam—a great noise; vyasuh—lifeless; apatat—he fell; samirayan—sounding; girih—a mountain; yatha—as; maghavatah—of Lord Indra; ayudha—by the weapon; ahatah—hit.

Thus smashed by Balarama's fist, Pralamba's head immediately cracked open. The demon vomited blood from his mouth and lost all consciousness, and then with a great noise he fell lifeless on the ground, like a mountain devastated by Indra.

10.19.07 Shukadeva Gosvami to Maharaja Parikshit

tatah samantad dava-dhumaketur

yadricchayabhut knaya-krid vanaukasam

samiritah sarathinolbanolmukair

vilelihanah sthira-jangaman mahan

tatah—then; samantat—on all sides; dava-dhumaketuh—a terrible forest fire;

yadricchaya—suddenly; abhut—appeared; knaya-krit—threatening destruction; vana-okasam—for all those present in the forest; samiritah—driven; sarathina—by its chariot driver, the wind; ulbana—terrible; ulmukaih—with meteorlike sparks; vilelihanah—licking; sthira-jangaman—all moving and nonmoving creatures; mahan—very great.

Suddenly a great forest fire appeared on all sides, threatening to destroy all the forest creatures. Like a chariot driver, the wind swept the fire onward, and terrible sparks shot in all directions. Indeed, the great fire extended its tongues of flame toward all moving and nonmoving creatures.

10.19.12 Shukadeva Gosvami to Maharaja Parikshit

tatheti militaknenu

bhagavan agnim ulbanam

pitvamukhena tan kricchrad

yogadhisho vyamocayat

tatha—all right; iti—thus speaking; milita—closing; aknenu—their eyes; bhagavan—the Supreme Lord; agnim—the fire; ulbanam—terrible; pitva—drinking; mukhena—with His mouth; tan—them; kricchrat—from the danger; yoga-adhishah—the supreme controller of all mystic power; vyamocayat—delivered .

"All right", the boys replied, and immediately closed their eyes. Then the

Supreme Lord, the master of all mystic power, opened His mouth and swallowed the terrible fire, saving His friends from danger.

10.23.07 Cowherd Boys to the Ritualistic Brahmanas

gash carayantav avidura odanam

ramacyutau vo lanato bubhuknitau

tayor dvijaodanam arthinor yadi

shraddhaca vo yacchata dharma-vittamah

gah—Their cows; carayantau—grazing; avidure—not far away; odanam—food; rama-acyutau—Lord Rama and Lord Acyuta; vah—from you; lanatah—are desiring; bubhuknitau—being hungry; tayoh—for Them; dvijah—O brahmanas; odanam—food; arthinoh—begging; yadi—if; shraddha—any faith; ca—and; vah—on your part; yacchata—please give; dharma-vit-tamah—O best knowers of the principles of religion.

Lord Rama and Lord Acyuta are tending Their cows not far from here. They are hungry and want you to give Them some of your food. Therefore, O brahmanas, O best of the knowers of religion, if you have faith please give some food to Them.

10.23.09 Shukadeva Gosvami to Maharaja Parikshit

iti te bhagavad-yacnam

shrinvanto ’pi na shushruvuh

knudrashabhuri-karmano

balishavriddha-maninah

iti—thus; te—they, the brahmanas; bhagavat—of the Supreme Personality of Godhead; yacnam—the supplication; shrinvantah—hearing; api—although; na shushruvuh—they did not hear; knudra-ashah—full of petty desire; bhuri-karmanah—entangled in elaborate ritualistic activities; balishah—childish fools; vriddha-maninah—presuming themselves to be wise men.

The brahmanas heard this supplication from the Supreme Personality of Godhead, yet they refused to pay heed. Indeed, they were full of petty desires and entangled in elaborate rituals. Though presuming themselves advanced in Vedic learning, they were actually inexperienced fools.

10.23.12 Shukadeva Gosvami to Maharaja Parikshit

na te yad om iti procur

na neti ca parantapa

gopanirashah pratyetya

tathocuh krinna-ramayoh

na—not; te—they; yat—when; om—"so be it"; iti—thus; procuh—did speak; na

—not; na—"no"; iti—thus; ca—either; parantapa—O chastiser of the enemies, Pariknit Maharaja; gopah—the cowherd boys; nirashah—discouraged; pratyetya—returning; tatha—thus; ucuh—described; krinna-ramayoh—to Lord Krinna and Lord Rama.

When the brahmanas failed to reply even with a simple yes or no, O chastiser of the enemy [Parikshit], the cowherd boys returned disappointed to Krishna and Rama and reported this to Them.

10.23.14 Krishna to the Cowherd Boys

mam jnapayata patnibhyah

sa-sankarnanam agatam

dasyanti kamam annam vah

snigdhamayy unitadhiya

mam—Me; jnapayata—please announce; patnibhyah—to the wives; sa-sankarnanam—together with Lord Balarama; agatam—arrived; dasyanti—they will give; kamam—as much as you desire; annam—food; vah—to you; snigdhah—affectionate; mayi—in Me; unitah—residing; dhiya—with their intelligence.

[Lord Krishna said:] Tell the wives of the brahmanas that I have come here with Lord Sankarsana. They will certainly give you all the food you want, for they are most affectionate toward Me and, indeed, with their intelligence reside in Me alone.

10.23.17 Cowherd Boys to the Wives of the Brahmanas

gash carayan sa gopalaih

sa-ramo duram agatah

bubhuknitasya tasyannam

sanugasya pradiyatam

gah—the cows; carayan—tending; sah—He; gopalaih—in the company of the cowherd boys; sa-ramah—together with Lord Balarama; duram—from far away; agatah—has come; bubhuknitasya—who is hungry; tasya—for Him; annam—food; sa-anugasya—together with His companions; pradiyatam—should be given.

He has come a long way with the cowherdboy and Lord Balarama, tending the cows. Now He is hungry, so some food should be given for Him and His companions.

10.23.19 Shukadeva Gosvami to Maharaja Parikshit

catur-vidham bahu-gunam

annam adaya bhajanaih

abhisasruh priyam sarvah

samudram iva nimnagah

catuh-vidham—of the four varieties (that which is chewed, that which is swallowed, that which is licked and that which is sucked); bahu-gunam—endowed with many rich tastes and fragrances; annam—food; adaya—bringing; bhajanaih—in large vessels; abhisasruh—they went forward; priyam—to their beloved; sarvah—all of them; samudram—to the ocean; iva—just as; nimna-gah—the rivers.

Taking along in large vessels the four kinds of foods, full of fine tastes and aromas, all the ladies went forth to meet their beloved, just as rivers flow toward the sea.

10.23.22 Shukadeva Gosvami to Maharaja Parikshit

shyamam hiranya-paridhim vanamalya-barha-

dhatu-pravala-nata-venam anavratamse

vinyasta-hastam itarena dhunanam abjam

karnotpalalaka-kapola-mukhabja-hasam

shyamam—dark blue in complexion; hiranya—golden; paridhim—whose garment; vana-malya—with a forest garland; barha—peacock feather; dhatu—colored minerals; pravala—and sprigs of buds; nata—like a dancer upon the stage; venam—dressed; anuvrata—of a friend; amse—upon the shoulder; vinyasta—placed; hastam—His hand; itarena—with the other; dhunanam—

twirling; abjam—a lotus; karna—upon His ears; utpala—lilies; alaka-kapola—with hair extending over His cheeks; mukha-abja—upon His lotuslike face; hasam—having a smile.

His complexion was dark blue and His garment golden. Wearing a peacock feather, colored minerals, sprigs of flower buds, and a garland of forest flowers and leaves, He was dressed just like a dramatic dancer. He rested one hand upon the shoulder of a friend and with the other twirled a lotus. Lilies graced His ears, His hair hung down over His cheeks, and His lotuslike face was smiling.

10.23.26 Krishna to the Wives of the Brahmanas

nanv addhamayi kurvanti

kushalah svartha-darshinah

ahaituky avyavahitam

bhaktim atma-priye yatha

nanu—certainly; addha—directly; mayi—unto Me; kurvanti—they perform; kushalah—those who are expert; sva-artha—their own true benefit; darshinah—who perceive; ahaituki—unmotivated; avyavahitam—uninterrupted; bhaktim—devotional service; atma—to the soul; priye—who am most dear; yatha—properly.

Certainly expert personalities, who can see their own true interest, render

unmotivated and uninterrupted devotional service directly unto Me, for I am most dear to the soul.

10.23.33 Krishna to the Wives of the Brahmanas

shravanad darshanad dhyanan

mayi bhavo 'nukirtanat

na tathasannikarnena

pratiyata tato grihan

shravanat—by hearing; darshanat—by seeing the Deity form; dhyanat—by meditation; mayi—for Me; bhavah—love; anukirtanat—by chanting My names and qualities; na—not; tatha—in the same way; sannikarnena—by literal proximity; pratiyata—return; tatah—therefore; grihan—to your homes.

It is by hearing about Me, seeing My Deity form, meditating upon Me and chanting My names and glories that love for Me develops, not by physical proximity. Therefore please go back to your homes.

10.23.50 The Ritualistic Brahmanas to Krishna

tasmai namo bhagavate

krinnayakuntha-medhase

yan-maya-mohita-dhiyo

bhramamah karma-vartmasu

tasmai—unto Him; namah—obeisances; bhagavate—unto the Supreme Personality of Godhead; krinnaya—Lord Krinna; akuntha-medhase—whose intelligence is never restricted; yat-maya—by whose illusory potency; mohita—bewildered; dhiyah—whose minds; bhramamah—we are wandering; karma-vartmasu—upon the paths of fruitive activity.

Let us offer our obeisances unto Lord Krishna, the Supreme Personality of Godhead. His intelligence is never bewildered, whereas we, confused by His power of illusion, are simply wandering about on the paths of fruitive work.

10.24.15 Krishna to Nanda Maharaja

kim indreneha bhutanam

sva-sva-karmanuvartinam

anishenanyathakartum

svabhava-vihitam nrinam

kim—what; indrena—with Indra; iha—here; bhutanam—for living entities; sva-sva—each their own; karma—of fruitive action; anuvartinam—who are experiencing the consequences; anishena—(Indra) who is incapable; anyatha—otherwise; kartum—to make; svabhava—by their conditioned natures; vihitam—that which is ordained; nrinam—for men.

Living beings in this world are forced to experience the consequences of their own particular previous work. Since Lord Indra cannot in any way change the destiny of human beings, which is born of their own nature, why should people worship him?

10.24.28-30 Krishna to Nanda Maharaja

anyebhyash cashva-candala-

patitebhyo yatharhatah

yavasam ca gavam dattva

giraye diyatam balih

anyebhyah—to the others; ca—also; a-shva-candala—even down to the dogs and the dog-eaters; patitebhyah—to such fallen persons; yatha—as; arhatah—is proper in each case; yavasam—grass; ca—and; gavam—to the cows; dattva—having given; giraye—to the mountain called Govardhana; diyatam—should be presented; balih—respectful offerings.

After giving the appropriate food to everyone else, including such fallen souls as dogs and dog-eaters, you should give grass to the cows and then present your respectful offerings to Govardhana Hill. (28)

sv-alankritabhuktavantah

sv-anuliptah su-vasasah

pradakninam ca kuruta

go-vipranala-parvatan

su-alankritah—handsomely adorned; bhuktavantah—having eaten to your satisfaction; su-anuliptah—anointed with auspicious sandalwood pulp; su-vasasah—wearing fine garments; pradakninam—circumambulation; ca—and; kuruta—you should perform; go—of the cows; vipra—the brahmanas; anala—the sacrificial fires; parvatan—and the hill, Govardhana.

After everyone has eaten to his satisfaction, you should all dress and decorate yourselves handsomely, smear your bodies with sandalwood paste and then circumambulate the cows, the brahmanas, the sacrificial fires and Govardhana Hill. (29)

etan mama matam tata

kriyatam yadi rocate

ayam go-brahmanadrinam

mahyam ca dayito makhah

etat—this; mama—My; matam—idea; tata—O father; kriyatam—may it be carried out; yadi—if; rocate—it is pleasing; ayam—this; go-brahmana-adrinam—for the cows, brahmanas and Govardhana Hill; mahyam—for Me; ca—also; dayitah—cherished; makhah—sacrifice.

This is My idea, O father, and you may carry it out if it appeals to you. Such a sacrifice will be very dear to the cows, the brahmanas and Govardhana Hill, and also to Me. (30)

10.24.38 Shukadeva Gosvami to Maharaja Parikshit

ity adri-go-dvija-makham

vasudeva-pracoditah

yathavidhaya te gopa

saha-krinnavrajam yayuh

iti—in this manner; adri—to Govardhana Hill; go—the cows; dvija—and the brahmanas; makham—the great sacrifice; vasudeva—by Lord Krinna; pracoditah—urged; yatha—properly; vidhaya—executing; te—they; gopah—the cowherds; saha-krinnah—together with Lord Krinna; vrajam—to Vraja; yayuh—they went.

The members of the cowherd community, having thus been inspired by Lord Vasudeva to properly execute the sacrifice to Govardhana Hill, the cows and the brahmanas, returned with Lord Krishna to their village, Vraja.

10.25.05 Indra Spoke Angrily

vacalam balisham stabdham

ajnam pandita-maninam

krinnam martyam upashritya

gopame cakrur apriyam

vacalam—overtalkative; balisham—child; stabdham—arrogant; ajnam—foolish; pandita-maninam—thinking Himself wise; krinnam—Krinna; martyam—a human being; upashritya—taking shelter of; gopah—the cowherds; me—against me; cakruh—have acted; apriyam—unfavorably.

These cowherd men have acted inimically toward me by taking shelter of this ordinary human being, Krishna, who thinks Himself very wise but who is simply a foolish, arrogant, overtalkative child.

10.25.07 Indra to the Clouds of Destruction

aham cairavatam nagam

aruhyanuvraje vrajam

marud-ganair maha-vegair

nanda-gontha-jighamsaya

aham—I; ca—also; airavatam—named Airavata; nagam—my elephant; aruhya—riding; anuvraje—will follow along; vrajam—to Vraja; marut-ganaih—accompanied by the wind-gods; maha-vegaih—who move with great power;

nanda-gontha—the cowherd community of Nanda Maharaja; jighamsaya—with the intent of destroying.

I will follow you to Vraja, riding on my elephant Airavata and taking with me the swift and powerful wind-gods to decimate the cowherd village of Nanda Maharaja.

10.25.17 Shri Krishna Said to Himself

na hi sad-bhava-yuktanam

suranam isha-vismayah

matto 'satam mana-bhangah

prashamayopakalpate

na—not; hi—certainly; sat-bhava—with the mode of goodness; yuktanam—who are endowed; suranam—of the demigods; isha—as controlling lords; vismayah—false identification; mattah—by Me; asatam—of the impure; mana—of the false prestige; bhangah—the eradication; prashamaya—for relieving them; upakalpate—is intended.

Since the demigods are endowed with the mode of goodness, the false pride of considering oneself the Lord should certainly not affect them. When I break the false prestige of those bereft of goodness, My purpose is to bring them relief.

10.25.19 Shukadeva Gosvami to Maharaja Parikshit

ity uktvaikena hastena

kritvagovardhanacalam

dadhara lilayavinnush

chatrakam iva balakah

iti—thus; uktva—having spoken; ekena—with one; hastena—hand; kritva—taking; govardhana-acalam—Govardhana Hill; dadhara—He held it; lilaya—very easily; vinnuh—Lord Vinnu; chatrakam—a mushroom; iva—just as; balakah—a child.

Having said this, Lord Krnsa, who is Vishnu Himself, picked up Govardhana Hill with one hand and held it aloft just as easily as a child holds up a mushroom.

10.25.23-24 Shukadeva Gosvami to Maharaja Parikshit

knut-trid-vyatham sukhapeknam

hitvatair vraja-vasibhih

viknyamano dadharadrim

saptaham nacalat padat

knut—of hunger; trit—and thirst; vyatham—the pain; sukha—of personal

happiness; apeknam—all consideration; hitva—putting aside; taih—by them; vraja-vasibhih—the residents of Vraja; viknyamanah—being glanced upon; dadhara—He held; adrim—the mountain; sapta-aham—for seven days; na acalat —He did not move; padat—from that place .

Lord Krishna, forgetting hunger and thirst and putting aside all considerations of personal pleasure, stood there holding up the hill for seven days as the people of Vraja gazed upon Him. (23)

krinna-yoganubhavam tam

nishamyendro 'ti-vismitah

nistambho bhranta-sankalpah

svan meghan sannyavarayat

krinna—of Lord Krinna; yoga—of the mystic power; anubhavam—the influence; tam—that; nishamya—seeing; indrah—Lord Indra; ati-vismitah—most amazed; nistambhah—whose false pride was brought down; bhranta—ruined; sankalpah—whose determination; svan—his own; meghan—clouds; sannyavarayat—stopped.

When Indra observed this exhibition of Lord Krishna's mystic power, he became most astonished. Pulled down from his platform of false pride, and his intentions thwarted, he ordered his clouds to desist. (24)

10.25.28 Shukadeva Gosvami to Maharaja Parikshit

bhagavan api tam shailam

sva-sthane purva-vat prabhuh

pashyatam sarva-bhutanam

sthapayam asa lilaya

bhagavan—the Supreme Personality of Godhead; api—and; tam—that; shailam—hill; sva-sthane—upon its place; purva-vat—as originally; prabhuh—the almighty Lord; pashyatam—while they were looking on; sarva-bhutanam—all the living creatures; sthapayam asa—He put; lilaya—with ease.

While all living creatures looked on, the Supreme Personality of Godhead put down the hill in his original place, just as it had stood before.

10.26.25 Shukadeva Gosvami to Maharaja Parikshit

deve varnati yajna-viplava-runavajrasma-varnanilaih

sidat-pala-pashu-striy atma-sharanam drintvanukampy utsmayan

utpatyaika-karena shailam abalo lilocchilindhram yatha

bibhrad gontham apan mahendra-mada-bhit priyan na indro gavam

deve—when the demigod Indra; varnati—caused rain; yajna—of his sacrifice; viplava—due to the disturbances; runa—out of anger; vajra—with lightning bolts; ashma-varna—hail; anilaih—and winds; sidat—suffering; pala—the

cowherds; pashu—animals; stri—and women; atma—Himself; sharanam—being their only shelter; drintva—seeing; anukampi—very compassionate by nature; utsmayan—smiling broadly; utpatya—picking up; eka-karena—in one hand; shailam—the hill, Govardhana; abalah—a small child; lila—in play; ucchilindhram—a mushroom; yatha—just as; bibhrat—He held; gontham—the cowherd community; apat—He protected; maha-indra—of King Indra; mada—of the false pride; bhit—the destroyer; priyat—may He be satisfied; nah—with us; indrah—the Lord; gavam—of the cows.

Indra became angry when his sacrifice was disrupted, and thus he caused rain and hail to fall on Gokula, accompanied by lightning and powerful winds, all of which brought great suffering to the cowherds, animals and women there. When Lord Krishna, who is by nature always compassionate, saw the condition of those who had only Him as their shelter, He smiled broadly and lifted Govardhana Hill with one hand, just as a small child picks up a mushroom to play with it. In this way He protected the cowherd community. May He, Govinda, the Lord of the cows and the destroyer of Indra's false pride, be pleased with us.

10.27.13 Indra to Shri Krishna

tvayeshanugrihito 'smi

dhvasta-stambho vrithodyamah

ishvaram gurum atmanam

tvam aham sharanam gatah

tvaya—by You; isha—O Lord; anugrihitah—shown mercy; asmi—I am; dhvasta—shattered; stambhah—my false pride; vritha—fruitless; udyamah—my attempt; ishvaram—the Supreme Lord; gurum—the spiritual master; atmanam—the true Self; tvam—to You; aham—I; sharanam—for shelter; gatah—have come.

O Lord, You have shown mercy to me by shattering my false pride and defeating my attempt [to punish Vrndavana]. To You, the Supreme Lord, spiritual master and Supreme Soul, I have now come for shelter.

10.27.28 Shukadeva Gosvami to Maharaja Parikshit

iti go-gokula-patim

govindam abhinicya sah

anujnato yayau shakro

vrito devadibhir divam

iti—thus; go—of the cows; go-kula—and of the community of cowherds; patim—the master; govindam—Lord Krinna; abhinicya—bathing; sah—he, Indra; anujnatah—given permission; yayau—went; shakrah—King Indra; vritah—surrounded; deva-adibhih—by the demigods and others; divam—to heaven.

After he had ceremonially bathed Lord Govinda, who is the master of the cows and the cowherd community, King Indra took the Lord's permission

and, surrounded by the demigods and other higher beings, returned to his heavenly abode.

10.28.01-3 Shukadeva Gosvami to Maharaja Parikshit

shri-badarayanir uvaca

ekadashyam niraharah

samabhyarcya janardanam

snatum nandas tu kalindyam

dvadashyam jalam avishat

shri-badarayanih uvaca—shri Badarayani (shukadeva Gosvami) said; ekadashyam—on Ekadashi (the eleventh day of the lunar month); niraharah—fasting; samabhyarcya—having worshiped; janardanam—Lord Janardana, the Supreme Personality of Godhead; snatum—in order to bathe (before breaking the fast at its prescribed completion); nandah—Nanda Maharaja; tu—but; kalindyam—in the river Yamuna; dvadashyam—on the twelfth day; jalam—the water; avishat—entered.

Shri Badarayani said: Having worshiped Lord Janardana and fasted on the Ekadashi day, Nanda Maharaja entered the water of the Kalindi on the Dvadasi to take his bath. (1)

tam grihitvanayad bhrityo

varunasyasuro 'ntikam

avajnayasurim velam

pravintam udakam nishi

tam—him; grihitva—seizing; anayat—brought; bhrityah—a servant: varunasya—of Varuna, the lord of the sea; asurah—demon; antikam—to the presence (of his master); avajnaya—who had disregarded; asurim—the inauspicious ; velam—time; pravintam—having entered ; udakam—the water; nishi—during the night.

Because Nanda Maharaja entered the water in the dark of night, disregarding that the time was inauspicious, a demoniac servant of Varuna seized him and brought him to his master. (2)

cukrushus tam apashyantah

krinna rameti gopakah

bhagavams tad upashrutya

pitaram varunahritam

tad-antikam gato rajan

svanam abhaya-do vibhuh

cukrushuh—they called out loudly; tam—him, Nanda; apashyantah—not seeing;

krinna—O Krinna; rama—O Rama; iti—thus; gopakah—the cowherd men; bhagavan—the Supreme Lord, Krinna; tat—that; upashrutya—hearing; pitaram—His father; varuna—by Varuna; ahritam—taken away; tat—of Varuna; antikam—to the presence; gatah—went; rajan—my dear King Pariknit; svanam—of His own devotees; abhaya—of fearlessness; dah—the giver; vibhuh—the almighty Lord.

O King, not seeing Nanda Maharaja, the cowherd men loudly cried out, "O Krishna! O Rama!" Lord Krishna heard their cries and understood that His father had been captured by Varuna. Therefore the almighty Lord, who makes His devotees fearless, went to the court of Varunadeva. (3)

10.28.10 Shukadeva Gosvami to Maharaja Parikshit

nandas tv atindriyam drintva

loka-pala-mahodayam

krinne ca sannatim tenam

jnatibhyo vismito 'bravit

nandah—Nanda Maharaja; tu—and; atindriyam—not seen before; drintva—seeing; loka-pala—of the controlling deity of the (ocean) planet, Varuna; maha-udayam—the great opulence; krinne—unto Krinna; ca—and; sannatim—the offering of obeisances; tenam—by them (Varuna and his followers); jnatibhyah—to his friends and relatives; vismitah—amazed; abravit—spoke.

Nanda Maharaja had been astonished to see for the first time the great opulence of Varuna, the ruler of the ocean planet, and also to see how Varuna and his servants had offered such humble respect of Krishna. Nanda described all this to his fellow cowherd men.

10.28.13 Lord Krishna Thought

jano vai loka etasminn

avidya-kama-karmabhih

uccavacasu gatinu

na veda svam gatim bhraman

janah—people; vai—certainly; loke—in the world; etasmin—this; avidya—without knowledge; kama—because of desires; karmabhih—by activities; ucca—among superior; avacasu—and inferior; gatinu—destinations; na veda—does not recognize; svam—his own; gatim—destination; bhraman—wandering.

Certainly people in this world are wandering among higher and lower destinations, which they achieve through activities performed according to their desires and without full knowledge. Thus people do not know their real destination.

10.28.14 Shukadeva Gosvami to Maharaja Parikshit

iti sancintya bhagavan

maha-karuniko harih

darshayam asa lokam svam

gopanam tamasah param

iti—in these words; sancintya—considering to Himself; bhagavan—the Supreme Personality of Godhead; maha-karunikah—the most merciful; harih—Lord Hari; darshayam asa—showed; lokam—the planet, Vaikuntha; svam—His own; gopanam—to the cowherd men; tamasah—material darkness; param—beyond.

Thus deeply considering the situation, the all-merciful Supreme personality of Godhead Hari revealed to the cowherd men His abode, which is beyond material darkness.

10.34.01 Shukadeva Gosvami to Maharaja Parikshit

shri-shuka uvaca

ekadadeva-yatrayam

gopalajata-kautukah

anobhir anadud-yuktaih

prayayus te 'mbika-vanam

shri-shukah uvaca—shri shukadeva Gosvami said; ekada—once; deva—(to worship) the demigod, Lord shiva; yatrayam—on a trip; gopalah—the cowherd

men; jata-kautukah—eager; anobhih—with wagons; anadut—to oxen; yuktaih—yoked; prayayuh—went forth; te—they; ambika-vanam—to the Ambikaforest.

Shukadeva Gosvami said: One day the cowherd men, eager to take a trip to worship Lord Shiva, traveled by bullock carts to the Ambika forest.

10.34.04-5 Shukadeva Gosvami to Maharaja Parikshit

unuh sarasvati-tire

jalam prashya yata-vratah

rajanim tam maha-bhaga

nanda-sunandakadayah

unuh—they stayed; sarasvati-tire—on the bank of the Sarasvati; jalam—water; prashya—subsisting on; yata-vratah—taking strict vows; rajanim—the night; tam—that; maha-bhagah—the greatly fortunate ones; nanda-sunandaka-adayah—Nanda, Sunanda and the others.

Nanda, Sunanda and the other greatly fortunate cowherds spent that night on the bank of the Sarasvati, strictly observing their vows. They fasted, taking only water. (4)

kashcin mahan ahis tasmin

vipine 'ti-bubhuknitah

yadricchayagato nandam

shayanam ura-go ’grasit

kashcit—a certain; mahan—great; ahih—snake; tasmin—in that; vipine—area of the forest; ati-bubhuknitah—extremely hungry; yadricchaya—by chance; agatah—came there; nandam—Nanda Maharaja; shayanam—who was lying asleep; ura-gah—moving on his belly; agrasit—swallowed.

During the night a huge and extremely hungry snake appeared in that thicket. Slithering on his belly up to the sleeping Nanda Maharaja, the snake began swallowing him. (5)

10.34.08-9 Shukadeva Gosvami to Maharaja Parikshit

alatair dahyamano ’pi

namuncat tam urangamah

tam asprishat padabhyetya

bhagavan satvatam patih

alataih—by the firebrands; dahyamanah—being burned; api—although; na amuncat—did not release; tam—him; urangamah—the snake; tam—that snake; asprishat—touched; pada—with His foot; abhyetya—coming; bhagavan—the Supreme Lord; satvatam—of the devotees; patih—the master.

But even though the firebrands were burning him, the serpent would not

release Nanda Maharaja. Then the Supreme Lord Krishna, master of His devotees, came to the spot and touched the snake with His foot. (8)

sa vai bhagavatah shrimat

pada-sparsha-hatashubhah

bheje sarpa-vapur hitva

rupam vidyadhorarcitam

sah—he; vai—indeed; bhagavatah—of the Supreme Personality of Godhead; shri-mat—divine; pada—of the foot; sparsha—by the touch; hata—destroyed; ashubhah—all inauspiciousness; bheje—assumed; sarpa-vapuh—his snake body; hitva—giving up; rupam—a form; vidyadhara—by the Vidyadharas; arcitam—worshiped.

The snake had all his sinful reactions destroyed by the touch of the Supreme Lord's divine foot, and thus he gave up his serpent body and appeared in the form of a worshipable Vidyadhara. (9)

10.34.24-25 Shukadeva Gosvami to Maharaja Parikshit

gopyas tad-gitam akarnya

murcchitanavidan nripa

sramsad-dukulam atmanam

srasta-kesha-srajam tatah

gopyah—the gopis; tat—of Them; gitam—the singing; akarnya—hearing; murcchitah—stunned; na avidan—were not aware of; nripa—my dear King; sramsat—slipping; dukulam—the fine cloth of their garments; atmanam—themselves; srasta—disheveled; kesha—their hair; srajam—the garlands; tatah—(slipping) from that.

Killing of Sankachuda The gopis became stunned when they heard that song. Forgetting themselves, O King, they did not notice that their fine garments were becoming loose and their hair and garlands disheveled. (24)

evam vikridatoh svairam

gayatoh sampramatta-vat

shankhacuda iti khyato

dhanadanucaro 'bhyagat

evam—thus; vikridatoh—as the two of Them were playing; svairam—as They desired; gayatoh—singing; sampramatta—to the point of intoxication; vat—as if; shankhacudah—shankhacuda; iti—thus; khyatah—named; dhana-da—of the treasurer of the demigods, Lord Kuvera; anucarah—a servant; abhyagat—arrived.

While Lord Krishna and Lord Balarama thus played according to Their own sweet will and sang to the point of apparent intoxication, a servant of Kuvera named Sankhacuda came upon the scene. (25)

10.34.30-32 Shukadeva Gosvami to Maharaja Parikshit

tam anvadhavad govindo

yatra yatra sa dhavati

jihirnus tac-chiro-ratnam

tasthau raknan striyo balah

tam—after him; anvadhavat—ran; govindah—Lord Krinna; yatra yatra—wherever; sah—he; dhavati—was running; jihirnuh—desiring to take away; tat—his; shirah—upon the head; ratnam—the jewel; tasthau—stood; raknan—protecting; striyah—the women; balah—Lord Balarama.

Lord Govinda chased the demon wherever he ran, eager to take his crest jewel. Meanwhile Lord Balarama stayed with the women to protect them. (30)

avidura ivabhyetya

shiras tasya duratmanah

jahara muntinaivanga

saha-cuda-manim vibhuh

avidure—nearby; iva—as if; abhyetya—coming toward; shirah—the head; tasya—of him; duratmanah—the wicked one; jahara—took away; muntina—with His

fist; eva—simply; anga—my dear King; saha—together with; cuda-manim—the jewel upon his head; vibhuh—the almighty Lord.

The mighty Lord overtook Sankhacuda from a great distance as if from nearby, my dear King, and then with His fist the Lord removed the wicked demon's head, together with his crest jewel. (31)

shankhacudam nihatyaivam

manim adaya bhasvaram

agrajayadadat pritya

pashyantinam ca yonitam

shankhacudam—the demon shankhacuda; nihatya—killing; evam—in this manner; manim—the jewel; adaya—taking; bhasvaram—brilliant; agra-jaya—to His elder brother (Lord Balarama); adadat—gave; pritya—with satisfaction; pashyantinam—as they were watching; ca—and; yonitam—the women.

Having thus killed the demon Sankhacuda and taken away his shining jewel, Lord Krishna gave it to His elder brother with great satisfaction as the gopis watched. (32)

10.36.01 Shukadeva Gosvami to Maharaja Parikshit

shri badarayanir uvaca

atha tarhy agato gontham

arinto vrinabhasurah

mahim maha-kakut-kayah

kampayan khura-viknatam

shri badarayanih uvaca—shri shukadeva Gosvami said; atha—next; tarhi—then; agatah—came; gontham—to the cowherd village; arintah—named Arinta; vrinabha-asurah—the bull demon; mahim—the earth; maha—great; kakut—having a hump; kayah—whose body; kampayan—making tremble; khura—by his hooves; viknatam—torn.

Shukadeva Gosvami said: The demon Arishta then came to the cowherd village. Appearing in the form of a bull with a large hump, he made the earth tremble as he tore it apart with his hooves.

10.36.08–9 Shukadeva Gosvami to Maharaja Parikshit

ity asphotyacyuto 'rintam

tala-shabdena kopayan

sakhyur amse bhujabhogam

prasaryavasthito harih

iti—speaking thus; asphotya—slapping His arms; acyutah—the infallible Lord; arintam—Arintasura; tala—from His palms; shabdena—with the sound;

kopayan—angering; sakhyuh—of a friend; amse—over the shoulder; bhuja—His arm; abhogam—(which is like) a serpent's body; prasarya—throwing; avasthitah—was standing; harih—Lord Hari.

Having spoken these words, the infallible Lord Hari slapped His arms with His palms, further angering Arista with the loud sound. The Lord then casually threw His mighty, serpentine arm over the shoulder of a friend and stood facing the demon. (8)

so 'py evam kopito 'rintah

khurenavanim ullikhan

udyat-puccha-bhraman-meghah

kruddhah krinnam upadravat

sah—he; api—indeed; evam—in this way; kopitah—angered; arintah—Arinta; khurena—with his hoof; avanim—the earth; ullikhan—scratching; udyat—raised; puccha—within his tail; bhraman—wandering; meghah—clouds; kruddhah—furious; krinnam—toward Lord Krinna; upadravat—he charged.

Thus provoked, Arishta pawed the ground with one of his hooves and then, with the clouds hovering around his upraised tail, furiously charged Krishna. (9)

10.36.12–13 Shukadeva Gosvami to Maharaja Parikshit

so ’paviddho bhagavata

punar utthaya satvaram

apatat svinna-sarvango

nihshvasan krodha-murcchitah

sah—he; apaviddhah—thrown back; bhagavata—by the Lord; punah—again; utthaya—rising; satvaram—quickly; apatat—attacked; svinna—sweating; sarva—all; angah—his limbs; nihshvasan—breathing hard; krodha—by anger; murcchitah—stupefied.

Thus repulsed by the Supreme Lord, the bull demon got up and, breathing hard and sweating all over his body, again charged Him in a mindless rage. (12)

tam apatantam sa nigrihya shringayoh

padasamakramya nipatya bhu-tale

ninpidayam asa yathardram ambaram

kritvavinanena jaghana so ’patat

tam—him; apatantam—attacking; sah—He; nigrihya—seizing; shringayoh—by the horns; pada—with His foot; samakramya—treading; nipatya—making him fall; bhu-tale—onto the ground; ninpidayam asa—He beat him; yatha—like; ardram—wet; ambaram—a garment; kritva—making; vinanena—with his horn; jaghana—struck; sah—he; apatat—fell.

As Arishta attacked, Lord Krishna seized him by the horns and knocked him to the ground with His foot. The Lord then thrashed him as if he were a wet cloth, and finally He yanked out one of the demons's horns and struck him with it until he lay prostrate. (13)

10.36.15-16 Shukadeva Gosvami to Maharaja Parikshit

evam kukudminam hatva

stuyamanah dvijatibhih

vivesha gontham sa-balo

gopinam nayanotsavah

evam—thus; kukudminam—the humped (bull demon); hatva—killing; stuyamanah—being praised; dvijatibhih—by the brahmanas; vivesha—He entered; gontham—the cowherd village; sa-balah—together with Lord Balarama; gopinam—of the gopis; nayana—for the eyes; utsavah—who is a festival.

Having thus killed the bull demon Arishta, He who is a festival for the gopis' eyes entered the cowherd village with Balarama. (15)

arinte nihate daitye

krinnenadbhuta-karmana

kamsayathaha bhagavan

narado deva-darshanah

arinte—Arinta; nihate—having been killed; daitye—the demon; krinnena—by Krinna; adbhuta-karmana—whose activities are wonderful; kamsaya—to Kamsa; atha—then; aha—spoke; bhagavan—the powerful sage; naradah—Narada; deva-darshanah—whose vision is godly.

After Arishtasura had been killed by Krishna, who acts wonderfully, Narada Muni went to speak to King Kamsa. That powerful sage of godly vision addressed the King as follows. (16)

10.37.01 Shukadeva Gosvami to Maharaja Parikshit

shri-shuka uvaca

keshi tu kamsa-prahitah khurair mahim

maha-hayo nirjarayan mano-javah

satavadhutabhra-vimana-sankulam

kurvan nabho henita-bhinitakhilah

shri-shukah uvaca—shri shukadeva Gosvami said; keshi—the demon named Keshi; tu—and then; kamsa-prahitah—sent by Kamsa; khuraih—with his hooves; mahim—the earth; maha-hayah—a huge horse; nirjarayan—ripping apart; manah—like that of the mind; javah—whose speed; sata—by the hairs of

his mane; avadhuta—scattered; abhra—with the clouds; vimana—and the airplanes (of the demigods); sankulam—crowded; kurvan—making; nabhah—the sky; henita—by his neighing; bhinita—frightened; akhilah—everyone

Shukadeva Gosvami said: The demon Keshi, sent by Kamsa, appeared in Vraja as a great horse. Running with the speed of the mind, he tore up the earth with his hooves. The hairs of his mane scattered the clouds and the demigods' airplanes throughout the sky, and he terrified everyone present with his loud neighing.

10.37.07 Shukadeva Gosvami to Maharaja Parikshit

samedhamanena sa krinna-bahuna

niruddha-vayush caranamsh ca viknipan

prasvinna-gatrah parivritta-locanah

papata landam vishrijan knitau vyasuh

samedhamanena—expanding; sah—he; krinna-bahuna—by Lord Krinna's arm; niruddha—stopped; vayuh—his breathing; caranan—his legs; ca—and; viknipan—throwing about; prasvinna—perspiring; gatrah—his body; parivritta—rolling; locanah—his eyes; papata—he fell down; landam—feces; vishrijan—excreting; knitau—onto the ground; vyasuh—lifeless.

As Lord Krishna's expanding arm completely blocked Keshi's breathing, his legs kicked convulsively, his body became covered with sweat, and his

eyes rolled around. The demon then passed stool and fell on the ground, dead.

10.37.26 Shukadeva Gosvami to Maharaja Parikshit

ekadate pashun palash'

carayanto 'dri-sanunu

cakrur nilayana-kridash

cora-palapadeshatah

ekada—one day; te—they; pashun—the animals; palah—the cowherd boys; carayantah—grazing; adri—of a mountain; sanunu—on the sides; cakruh—they enacted; nilayana—of "stealing and hiding"; kridah—games; cora—of thieves; pala—and protectors; apadeshatah—playing the roles.

One day the cowherd boys, while grazing their animals on the mountain slopes, played the game of stealing and hiding, acting out the roles of rival thieves and herders.

10.37.28-30 Shukadeva Gosvami to Maharaja Parikshit

maya-putro maha-mayo

vyomo gopala-vena-dhrik

menayitan apovaha

prayash corayito bahun

maya-putrah—a son of the demon Maya; mahamayah—a powerful magician; vyomah—named Vyoma; gopala—of a cowherd boy; vena—the disguise; dhrik—assuming; menayitan—those who were acting as sheep; apovaha—he took away; prayah—almost all; corayitah—pretending to be playing as a thief; bahun—many.

A powerful magician named Vyoma, son of the demon Maya, then appeared on the scene in the guise of a cowherd boy. Pretending to join the game as a thief, he proceeded to steal most of the cowherd boys who were acting as sheep. (28)

giri-daryam viniknipya

nitam nitam mahasurah

shilayapidadhe dvaram

catuh-pancavashenitah

giri—of a mountain; daryam—in a cave; viniknipya—throwing; nitam nitam—gradually bringing them; maha-asurah—the great demon; shilaya—with a stone; pidadhe—he blocked; dvaram—the entrance; catuh-panca—four or five; avashenitah—remained.

Gradually the great demon abducted more and more of the cowherd boys and cast them into a mountain cave, which he sealed shut with a boulder.

Finally only four or five boys acting as sheep remainded in the game. (29)

tasya tat karma vijnaya

krinnah sharana-dah satam

gopan nayantam jagraha

vrikam harir ivaujasa

tasya—of him, Vyomasura; tat—that; karma—activity; vijnaya—fully understanding; krinnah—Lord Krinna; sharana—of shelter; dah—the giver; satam—to saintly devotees; gopan—cowherd boys; nayantam—who was leading; jagraha—He seized; vrikam—a wolf; harih—a lion: iva—just as; ojasa—forcefully.

Lord Krishna who shelters all saintly devotees, understood perfectly well what Vyomasura was doing. Just as a lion grabs a wolf, Krishna forcefully seized the demon as he was taking away more cowherd boys. (30)

10.37.32-33 Shukadeva Gosvami to Maharaja Parikshit

tam nigrihyacyuto dorbhyam

patayitvamahi-tale

pashyatam divi devanam

pashu-maram amarayat

tam—him; nigrihya—holding fast; acyutah—Lord Krinna; dorbhyam—with His arms; patayitva—making him fall; mahi-tale—onto the ground; pashyatam—while they were watching; divi—in the heavenly planets; devanam—the demigods; pashu-maram—as a sacrificial animal is slaughtered; amarayat—He killed him.

Lord Acyuta clutched Vyomasura between His arms and threw him to the ground. Then, while the demigods in heaven looked on, Krishna killed him in the same way that one kills a sacrificial animal. (32)

guha-pidhanam nirbhidya

gopan nihsarya kricchratah

stuyamanah surair gopaih

pravivesha sva-gokulam

guha—of the cave; pidhanam—the blockage; nirbhidya—breaking; gopan—the cowherd boys; nihsarya—leading out; kricchratah—from the dangerous place; stuyamanah—being praised; suraih—by the demigods; gopaih—and by the cowherd boys; pravivesha—he entered; sva—His own; gokulam—cowherd village.

Krishna then smashed the boulder blocking the cave's entrance and led the trapped cowherd boys to safety. Thereafter, as the demigods and cowherd boys sang His glories, He returned to his cowherd village, Gokula. (33)

10.38.01 Shukadeva Gosvami to Maharaja Parikshit

shri-shuka uvaca

akruro 'pi ca tam ratrim

madhu-puryam maha-matih

unitvaratham asthaya

prayayau nanda-gokulam

shri-shukah uvaca—shukadeva Gosvami said; akrurah—Akrura; api ca—and; tam—that; ratrim—night; madhu-puryam—in the city of Mathura; maha-matih—high-minded; unitva—remaining; ratham—his chariot; asthaya—mounting; prayayau—he set off; nanda-gokulam—for the cowherd village of Nanda Maharaja.

Shukadeva Gosvami said: After passing the night in the city of Mathura, the high-minded Akrura mounted his chariot and set off for the cowherd village of Nanda Maharaja.

10.38.34-35 Shukadeva Gosvami to Maharaja Parikshit

rathat turnam avaplutya

so 'krurah sneha-vihvalah

papata caranopante

danda-vad rama-krinnayoh

rathat—from his chariot; turnam—quickly; avaplutya—climbing down; sah—he; akrurah—Akrura; sneha—by affection; vihvalah—overcome; papata—fell; carana-upante—next to the feet; danda-vat—flat like a rod; rama-krinnayoh—of Balarama and Krinna.

Akrura, overwhelmed with affection, quickly jumped down from his chariot and fell at the feet of Krishna and Balarama like a rod. (34)

bhagavad-darshanahlada-

banpa-paryakuleknanah

pulakacitanga autkanthyat

svakhyane nashakan nripa

bhagavat—the Supreme Personality of Godhead; darshana—because of seeing; ahlada—due to the joy; banpa—with tears; paryakula—overflowing; iknanah—whose eyes; pulaka—with eruptions; acita—marked; angah—whose limbs; autkanthyat—from eagerness; sva-akhyane—to announce himself; na ashakat—he was not able; nripa—O King.

The joy of seeing the Supreme Lord flooded Akrura's eyes with tears and decorated his limbs with eruptions of ecstasy. He felt such eagerness that he could not speak to present himself, O King. (35)

10.39.08 Shukadeva Gosvami to Maharaja Parikshit

shri-shuka uvaca

printo bhagavatasarvam

varnayam asa madhavah

vairanubandham yadunu

vasudeva-vadhodyamam

shri-shukah uvaca—shukadeva Gosvami said; printah—requested; bhagavata—by the Supreme Lord; sarvam—everything; varnayam asa—described; madhavah—Akrura, descendant of Madhu; vaira-anubandham—the inimical attitude; yadunu—toward the Yadus; vasudeva—Vasudeva; vadha—to murder; udyamam—the attempt.

Shukadeva Gosvami said: In response to the Supreme Lord's request, Akrura, the descendant of Madhu, described the whole situation, including King Kamsa's enmity toward the Yadus and his attempt to murder Vasudeva.

10.39.10 Shukadeva Gosvami to Maharaja Parikshit

shrutvakrura-vacah krinno

balash ca para-vira-ha

prahasya nandam pitaram

rajnadintam vijajnatuh

shrutva—hearing; akrura-vacah—Akrura’s words; krinnah—Lord Krinna; balah—Lord Balarama; ca—and; para-vira—of opposing heroes; ha—the destroyer; prahasya—laughing; nandam—to Nanda Maharaja; pitaram—Their father; rajna—by the King; dintam—the order given; vijajnatuh—They informed.

Lord Krishna and Lord Balarama, the vanquisher of herioc opponents, laughed when They heard Akrura's words. The Lords then informed Their father, Nanda Maharaja, of King Kamsa's orders.

10.39.11-12 Shukadeva Gosvami to Maharaja Parikshit

gopan samadishat so ’pi

grihyatam sarva-go-rasah

upayanani grihnidhvam

yujyantam shakatani ca

yasyamah shvo madhu-purim

dasyamo nripate rasan

draknyamah su-mahat parva

yanti janapadah kila

evam aghonayat knatra

nanda-gopah sva-gokule

gopan—the cowherd men; samadishat—ordered; sah—he (Nanda Maharaja); api—also; grihyatam—have collected; sarva—all; go-rasah—the milk products; upayanani—excellent gifts; grihnidhvam—take; yujyantam—yoke; shakatani—the wagons; ca—and; yasyamah—we shall go; shvah—tomorrow; madhu-purim—to Mathura; dasyamah—we shall give; nripateh—to the King; rasan—our milk products; draknyamah—we shall see; su-mahat—a very great; parva—festival; yanti—are going; janapadah—the residents of all the outlying districts; kila—indeed; evam—thus; aghonayat—he had announced; knatra—by the village constable; nanda-gopah—Nanda Maharaja; sva-gokule—to the people of his Gokula.

Nanda Maharaja then issued orders to the cowherd men by having the village constable make the following announcement throughout Nanda's domain of Vraja: "Go collect all the available milk products. Bring valuable gifts and yoke your wagons. Tomorrow we shall to Mathura, present our milk products to the King and see a very great festival. The residents of all the outlying districts are also going." (11-12)

10.39.38 Shukadeva Gosvami to Maharaja Parikshit

bhagavan api samprapto

ramakrura-yuto nripa

rathena vayu-vegena

kalindim agha-nashinim

bhagavan—the Supreme Lord; api—and; sampraptah—arrived; rama-akrura-yutah—together with Balarama and Akrura; nripa—O King (Pariknit); rathena—by the chariot; vayu—like the wind; vegena—swift; kalindim—at the river Kalindi (Yamuna); agha—sins; nashinim—which destroys.

My dear King, the Supreme Lord Krishna, traveling as swiftly as the wind in that chariot with Lord Balarama and Akrura, arrived at the river Kalindi, which destroys all sins.

10.39.34-36 Shukadeva Gosvami to Maharaja Parikshit

gopyash ca dayitam krinnam

anuvrajyanuranjitah

pratyadesham bhagavatah

kanknantyash cavatasthire

gopyah—the gopis; ca—and; dayitam—their beloved; krinnam—Krinna; anuvrajya—following; anuranjitah—pleased; pratyadesham—some instruction in reply; bhagavatah—from the Lord; kanknantyah—hoping for; ca—and; avatasthire—they stood.

[With His glances] Lord Krishna somewhat pacified the gopis, and they also

followed behind for some time. Then, hoping He would give them some instruction, they stood still. (34)

tas tathatapyatir viknya

sva-prasthane yaduttamah

santvayam asa sa-premair

ayasya iti dautyakaih

tah—them (the gopis); tatha—thus; tapyatih—lamenting; viknya—seeing; sva-prasthane—as He was leaving; yadu-uttamah—the greatest of the Yadus; santvayam asa—He consoled them; sa-premaih—full of love; ayasye iti—"I will return"; dautyakaih—with words sent through a messenger.

As He departed, that best of the Yadus saw how the gopis were lamenting, and thus He consoled them by sending a messenger with this loving promise: "I will return." (35)

yavad alaknyate ketur

yavad renu rathasya ca

anuprasthapitatmano

lekhyanivopalaknitah

yavat—as long as; alaknyate—was visible; ketuh—the flag; yavat—as long as;

renuh—the dust; rathasya—of the chariot; ca—and; anuprasthapita—sending after; atmanah—their minds; lekhyani—painted figures; iva—like; upalaknitah—they appeared.

Sending their minds after Krishna, the gopis stood as motionless as figures in a painting. They remained there as long as the flag atop the chariot was visible, and even until they could no longer see the dust raised by the chariot wheels. (36)

CHAPTER 20

The Sweetness of Rasa

rasa-madhurima

10.21.05 Sukadeva Gosvami to Maharaja Pariksit

barhapidam nata-vara-vapuh karnayoh karnikaram

bibhrad vasah kanaka-kapisham vaijayantim ca malam

randhran veior adhara-sudhayapurayan gopa-vrindair

vrindaraiyam sva-pada-ramanam pravishad gita-kirtih

barha—a peacock feather; apidam—as the decoration of His head; nata-vara—of the best of dancers; vapuh—the transcendental body; karnayoh—on the ears; karnikaram—a particular kind of blue lotuslike flower; bibhrat—wearing; vasah—garments; kanaka—like gold; kapisham—yellowish; vaijayantim—named Vaijayanti; ca—and; malam—the garland; randhran—the holes; venoh—of His flute; adhara—of His lips; sudhaya—with the nectar; apurayan—filling up; gopa-vrindaih—by the cowherd boys; vrinda-aranyam—the forest of Vrindavana; sva-pada—because of the marks of His lotus feet; ramanam—enchanting; pravishat—He entered; gita—being sung; kirtih—His glories.

Wearing a peacock-feather ornament upon His head, blue karnikara flowers on His ears, a yellow garment as brilliant as gold, and the Vaijayanti garland, Lord Krishna exhibited His transcendental form as the greatest of dancers as He entered the forest of Vrndavana, beautifying it with the marks of His footprints. He filled the holes of His flute with the nectar of His lips, and the cowherd boys sang His glories.

10.15.42-43 Sukadeva Gosvami to Maharaja Pariksit

tam gorajash-churita-kuntala-baddha-barha-

vanya-prasuna-rucirekshana-caru-hasam

venum kvanantam anugair upagita-kirtim

gopyo didrikshita-drisho 'bhyagaman sametah

tam—Him; go-rajah—with the dust raised by the cows; churita—smeared; kuntala—within His locks of hair; baddha—placed; barha—a peacock feather; vanya-prasuna—with forest flowers; rucira-ikshana—charming eyes; caru-hasam—and a beautiful smile; venum—His flute; kvanantam—sounding; anugaih—by His companions; upagita—being chanted; kirtim—His glories; gopyah—the gopis; didrikshita—eager to see; drishah—their eyes; abhyagaman—came forward; sametah—in a body.

Lord Krishna's hair, powdered with the dust raised by the cows, was

decorated with a peacock feather and forest flowers. The Lord glanced charmingly and smiled beautifully, playing upon His flute while His companions chanted His glories. The gopis, all together, came forward to meet Him their eyes very eager to see Him. (42)

pitva mukunda-mukha-saragham akshi-bhringais

tapam jahur viraha-jam vraja-yoshito 'hni

tat sat-kritim samadhigamya vivesha goshtham

savrida-hasa-vinayam yad apanga-moksham

pitva—drinking; mukunda-mukha—of the face of Lord Mukunda; saragham—the honey; akshi-bhringaih—with their beelike eyes; tapam—distress; jahuh—gave up; viraha-jam—based on separation; vraja-yoshitah—the ladies of Vrindavana; ahni—during the day; tat—that; sat-kritim—offering of respect; samadhigamya—fully accepting; vivesha—He entered; goshtham—the cowherd village; sa-vrida—with shame; hasa—laughter; vinayam—and humbleness; yat—which; apanga—of their sidelong glances; moksham—the release.

With their beelike eyes, the women of Vrndavana drank the honey of the beautiful face of Lord Mukunda, and thus they gave up the distress they had felt during the day because of separation from Him. The young Vrndavana ladies cast sidelong glances at the Lord - glances filled with bashfulness, laughter and submission - and Shri Krishna, completely accepting these glances as a proper offering of respect, entered the cowherd village. (43)

10.21.02-3 Sukadeva Gosvami to Maharaja Pariksit

kusumita-vanaraji-shushmi-bhringa

dvija-kula-ghushta-sarah-sarin-mahidhram

madhupatir avagahya carayan gah

saha-pashu-pala-balash cukuja venum

kusumita—flowering; vana-raji—among the groups of trees; shushmi—maddened; bhringa—with bees; dvija—of birds; kula—and flocks; ghushta—resounding; sarah—its lakes; sarit—rivers; mahidhram—and hills; madhu-patih—the Lord of Madhu (Krishna); avagahya—entering; carayan—while tending; gah—the cows; saha-pashu-pala-balah—in the company of the cowherd boys and Lord Balarama; cukuja—vibrated; venum—His flute.

The lakes, rivers and hills of Vrndavana resounded with the sounds of maddened bees and flocks of birds moving about the flowering trees. In the company of the cowherd boys and Balarama, Madhupati [Shri Krishna] entered that forest, and while herding the cows He began to vibrate His flute. (2)

tad vraja-striya ashrutya

venu-gitam smarodayam

kashcit paroksham krishnasya

sva-sakhibhyo 'nvavarnayan

tat—that; vraja-striyah—the ladies in the cowherd village; ashrutya—hearing; venu-gitam—the song of the flute; smara-udayam—which gives rise to the influence of Cupid; kashcit—some of them; paroksham—privately; krishnasya—about Krishna; sva-sakhibhyah—to their intimate companions; anvavarnayan—described.

When the young ladies in the cowherd village of Vraja heard the song of Krnsa's flute, which arouses the influence of Cupid, some of them privately began describing Krishna's qualities to their intimate friends. (3)

10.21.10-11 The Gopis Glorify Krishna's Flute

vrindavanam sakhi bhuvo vitanoti kiritim

yad devaki-suta-padambuja-labdha-lakshmi

govinda-venum anu matta-mayura-nrityam

prekshyadri-sanv-avaratanya-samasta-sattvam

vrindavanam—Vrindavana; sakhi—O friend; bhuvah—of the earth; vitanoti—spreads; kirtim—the glories; yat—because; devaki-suta—of the son of Devaki; pada-ambuja—from the lotus feet; labdha—received; lakshmi—the treasure;

govinda-venum—the flute of Govinda; anu—upon hearing; matta—maddened; mayura—of the peacocks; nrityam—in which there is the dancing; prekshya—seeing; adri-sanu—upon the peaks of the hills; avarata—stunned; anya—other; samasta—all; sattvam—creatures.

O friend, Vrndavana is spreading the glory of the earth, having obtained the treasure of the lotus feet of Krishna, the son of Devaki. The peacocks dance madly when they hear Govinda's flute, and when other creatures see them from the hilltops, they all become stunned. (10)

dhanyah sma mudha-gatayo 'pi harinya eta

ya nanda-nandanam upatta-vicitra-vesham

akarnya venu-ranitam saha-krishna-sarah

pujam dadhur viracitam pranayavalokaih

dhanyah—fortunate, blessed; sma—certainly; mudha-gatayah—having taken birth in an ignorant animal species; api—although; harinyah—she-deer; etah—these; yah—who; nanda-nandanam—the son of Maharaja Nanda; upatta-vicitra-vesham—dressed very attractively; akarnya—hearing; venu-ranitam—the sound of His flute; saha-krishna-sarah—accompanied by the black deer (their husbands); pujam dadhuh—they worshiped; viracitam—performed; pranaya-avalokaih—by their affectionate glances.

Blessed are all these foolish deer because they have approached Maharaja Nanda's son, who is gorgeously dressed and is playing on His flute. Indeed,

both the doe and the bucks worship the Lord with looks of love and affection. (11)

10.21.13 The Gopis Glorify Krishna's Flute

gavash ca krishna-mukha-nirgata-venu-gita

piyusham uttabhita-karna-putaih pibantyah

shavah snuta-stana-payah-kavalah sma tasthur

govindam atmani drishashru-kalah sprishantyah

gavah—the cows; ca—and; krishna-mukha—from the mouth of Lord Krishna; nirgata—emitted; venu—of the flute; gita—of the song; piyusham—the nectar; uttabhita—raised high; karna—with their ears; putaih—which were acting as vessels; pibantyah—drinking; shavah—the calves; snuta—exuding; stana—from their udders; payah—the milk; kavalah—whose mouthfuls; sma—indeed; tasthuh—stood still; govindam—Lord Krishna; atmani—within their minds; drisha—with their vision; ashru-kalah—their eyes full of tears; sprishantyah—touching.

Using their upraised ears as vessels, the cows are drinking the nectar of the flute-song flowing out of Krishna's mouth. The calves, their mouths full of milk from their mothers'moist nipples, stand still as they take Govinda within themselves through their tearfilled eyes and embrace Him within their hearts.

10.21.14 The Gopis Glorify Krishna's Flute

prayo batamba vihaga munayo vane 'smin

krishnekshitam tad-uditam kala-venu-gitam

aruhya ye druma-bhujan rucira-pravalan

shrinvanti milita-drisho vigatanya-vacah

prayah—almost; bata—certainly; amba—O mother; vihagah—the birds; munayah—great sages; vane—in the forest; asmin—this; krishna-ikshitam—in order to see Krishna; tat-uditam—created by Him; kala-venu-gitam—sweet vibrations made by playing the flute; aruhya—rising; ye—who; druma-bhujan—to the branches of the trees; rucira-pravalan—having beautiful creepers and twigs; shrinvanti—they hear; milita-drishah—closing their eyes; vigata-anya-vacah—stopping all other sounds.

O mother, in this forest all the birds have risen onto the beautiful branches of the trees to see Krishna. With closed eyes they are simply listening in silence to the sweet vibrations of His flute, and they are not attracted by any other sound. Surely these birds are on the same level as great sages.

10.21.16-17 The Gopis Glorify Krishna's Flute

drishtvatape vraja-pashun saha rama-gopaih

sancarayantam anu venum udirayantam

prema-pravriddha uditah kusumavalibhih

sakhyur vyadhat sva-vapushambuda atapatram

drishtva—seeing; atape—in the full heat of the sun; vraja-pashun—the domestic animals of Vraja; saha—together with; rama-gopaih—Lord Balarama and the cowherd boys; sancarayantam—herding together; anu—repeatedly; venum—His flute; udirayantam—loudly playing; prema—out of love; pravriddhah—expanded; uditah—rising high; kusuma-avalibhih—(with droplets of water vapor, which are like) groups of flowers; sakhyuh—for his friend; vyadhat—he constructed; sva-vapusha—out of his own body; ambudah—the cloud; atapatram—an umbrella.

In the company of Balarama and the cowherd boys, Lord Krishna is continually vibrating His flute as He herds all the animals of Vraja, even under the full heat of the summer sun. Seeing this, the cloud in the sky has expanded himself out of love. He is rising high and conRistructing out of his own body, with its multitude of flower-Rilike droplets of water, an umbrella for the sake of his friend. (16)

purnah pulindya urugaya-padabja-raga

shri-kunkumena dayita-stana-manditena

tad-darshana-smara-rujas trina-rushitena

limpantya anana-kuceshu jahus tad-adhim

purnah—fully satisfied; pulindyah—the wives of the shabara tribe; urugaya—of Lord Krishna; pada-abja—from the lotus feet; raga—of reddish color; shri-kunkumena—by the transcendental kunkuma powder; dayita—of His girlfriends; stana—the breasts; manditena—which had decorated; tat—of that; darshana—by the sight; smara—of Cupid; rujah—feeling the torment; trina—upon the blades of grass; rushitena—attached; limpantyah—smearing; anana—upon their faces; kuceshu—and breasts; jahuh—they gave up; tat—that; adhim—mental pain.

The aborigine women of the Vrndavana area become disturbed by lust when they see the grass marked with reddish kunkuma powder. Endowed with the color of Krishna's lotus feet, this powder originally decorated the breasts of His beloveds, and when the aborigine women smear it on their faces and breasts, they give up all their anxiety. (17)

10.21.20 Sukadeva Gosvami to Maharaja Pariksit

evam-vidha bhagavato

ya vrindavana-carinah

varnayantyo mitho gopyah

kridas tan-mayatam yayuh

evam-vidhah—such; bhagavatah—of the Supreme Personality of Godhead; yah—which; vrindavana-carinah—who was wandering in the Vrindavana forest; varnayantyah—engaged in describing; mithah—among one another; gopyah—

the gopis; kridah—the pastimes; tat-mayatam—fullness in ecstatic meditation upon Him; yayuh—they attained.

Thus narrating to one another the playful pastimes of the Supreme Personality of Godhead as He wandered about in the Vrndavana forest, the gopis became fully absorbed in thoughts of Him.

10.22.22 Sukadeva Gosvami to Maharaja Pariksit

dridham pralabdhas trapaya ca hapitah

prastobhitah kridana-vac ca karitah

vastrani caivapahritany athapy amum

ta nabhyasuyan priya-sanga-nirvritah

dridham—thoroughly; pralabdhah—cheated; trapaya—of their shame; ca—and; hapitah—deprived; prastobhitah—laughed at; kridana-vat—just like toy dolls; ca—and; karitah—made to act; vastrani—their clothing; ca—and; eva—indeed; apahritani—stolen; atha api—nevertheless; amum—toward Him; tah—they; na abhyasuyan—did not feel inimical; priya—of their beloved; sanga—by the association; nirvritah—joyful.

Although the gopis had been thoroughly cheated, deprived of their modesty, ridiculed and made to act just like toy dolls, and although their clothing had been stolen, they did not feel at all inimical toward Shri Krishna. Rather, they were simply joyful to have this opportunity to associate with their

beloved.

10.22.24 Sukadeva Gosvami to Maharaja Pariksit

tasam vijnaya bhagavan

sva-pada-sparsha-kamyaya

dhrita-vratanam sankalpam

aha damodaro 'balah

tasam—of these girls; vijnaya—understanding; bhagavan—the Supreme Personality of Godhead; sva-pada—of His own feet; sparsha—for the touch; kamyaya—with the desire; dhrita-vratanam—who had taken their vow; sankalpam—the motivation; aha—spoke; damodarah—Lord Damodara; abalah—to the girls.

The Supreme Lord understood the determination of the gopis in executing their strict vow. The Lord also knew that the girls desired to touch His lotus feet, and thus Lord Damodara, Krishna, spoke to them as follows.

10.22.25-27 Krishna to the Gopis

sankalpo viditah sadhvyo

bhavatinam mad-arcanam

mayanumoditah so ‘sau

satyo bhavitum arhati

sankalpah—the motivation; viditah—understood; sadhvyah—O pious girls; bhavatinam—your; mat-arcanam—worship of Me; maya—by Me; anumoditah—approved of; sah asau—that; satyah—true; bhavitum—to become; arhati—must.

[Lord Krishna said:] O saintly girls, I understand that your real motive in this austerity has been to worship Me. That intent of yours is approved of by Me, and indeed it must come to pass. (25)

na mayy aveshita-dhiyam

kamah kamaya kalpate

bharjita kvathita dhanah

prayo bijaya neshate

na—not; mayi—in Me; aveshita—fully absorbed; dhiyam—of those whose consciousness; kamah—desire; kamaya—to material lust; kalpate—leads; bharjitah—burned; kvathitah—cooked; dhanah—grains; prayah—for the most part; bijaya—new growth; na ishyate—are not capable of causing.

The desire of those who fix their minds on Me does not lead to material desire for sense gratification, just as barleycorns burned by the sun and then cooked can no longer grow into new sprouts. (26)

yatabala vrajam siddha

mayema ramsyatha kshapah

yad uddishya vratam idam

cerur aryarcanam satih

yata—go now; abalah—My dear girls; vrajam—to Vraja; siddhah—having achieved your desire; maya—with Me; imah—these; ramsyatha—you will enjoy; kshapah—the nights; yat—which; uddishya—having in mind; vratam—vow; idam—this; ceruh—you executed; arya—of goddess Katyayani; arcanam—the worship; satih—being pure.

Go now, girls, and return to Vraja. Your desire is fulfilled, for in My company you will enjoy the coming nights. After all, this was the purpose of your vow to worship goddess Katyayani, O pure-hearted ones. (27)

10.29.01 Sukadeva Gosvami to Maharaja Pariksit

shri-badarayanir uvaca

bhagavan api ta ratriih

sharadotphulla-mallikah

vikshya rantum manash cakre

yoga-mayam upashritah

shri-badarayanih uvaca—shri shukadeva, the son of shrila Badarayana Vedavyasa, said; bhagavan—Krishna, the Supreme Personality of Godhead; api—although; tah—those; ratrih—nights; sharada—of autumn: utphulla—blossoming; mallikah—the jasmine flowers; vikshya—seeing: rantum—to enjoy love; manah cakre—He made up His mind; yogamayam—His spiritual potency that makes the impossible possible; upashritah—resorting to.

Shri Badarayani said: Shri Krishna is the Supreme Personality of Godhead, full in all opulences, yet upon seeing those autumn nights scented with blossoming jasmine flowers, He turned His mind toward loving affairs. To fulfill His purposes He employed His internal potency.

10.29.04 Sukadeva Gosvami to Maharaja Pariksit

nishamya gitam tad ananga-vardhanam

vraja-striyah krishna-grihita-manasah

ajagmur anyonyam alakshitodyamah

sa yatra kanto java-lola-kundalah

nishamya—hearing; gitam—the music; tat—that; ananga—Cupid; vardhanam—which fortifies; vraja-striyah—the young women of Vraja; krishna—by Krishna; grihita—seized; manasah—whose minds; ajagmuh—they went; anyonyam—to one another; alakshita—unnoticed; udyamah—their going forward; sah—He; yatra—where; kantah—their boyfriend; java—because of their haste; lola—swinging; kundalah—whose earrings.

When the young women of Vrndavana heard Krishna's flute song, which arouses romantic feelings, their minds were captivated by the Lord. They went to where their lover waited, each unknown to the others, moving so quickly that their earrings swung back and forth.

10.29.08-9 Sukadeva Gosvami to Maharaja Pariksit

ta varyamanah patibhih

pitribhir bhratri-bandhubhih

govindapahritatmano

na nyavartanta mohitah

tah—they; varyamanah—being checked; patibhih—by their husbands; pitribhih—by their fathers; bhratri—brothers; bandhubhih—and other relatives; govinda—by Lord Krishna; apahrita—stolen away; atmanah—their very selves; na nyavartanta—they did not turn back; mohitah—enchanted.

Their husbands, fathers, brothers and other relatives tried to stop them, but Krishna had already stolen their hearts. Enchanted by the sound of His flute, they refused to turn back. (8)

antar-griha-gatah kashcid

gopyo ’labdha-vinirgamah

krishnam tad-bhavana-yukta

dadhyur milita-locanah

antah-griha—within their homes; gatah—present; kashcit—some; gopyah—gopis; alabdha—not obtaining; vinirgamah—any exit; krishnam—upon shri Krishna; tat-bhavana—with ecstatic love for Him; yuktah—fully endowed; dadhyuh—they meditated; milita—closed; locanah—their eyes .

Some of the gopis, however, could not manage to get out of their houses, and instead they remained home with eyes closed, meditating upon Him in pure love. (9)

10.29.11 Sukadeva Gosvami to Maharaja Pariksit

tam eva paramatmanam

jara-buddhyapi sangatah

jahur guna-mayam deham

sadyah prakshina-bandhanah

tam—Him; eva—even though; parama-atmanam—the Supersoul; jara—a paramour; buddhya—thinking Him to be; api—nevertheless; sangatah—getting His direct association; jahuh—they gave up; guna-mayam—composed of the modes of material nature; deham—their bodies; sadyah—immediately; prakshina—thoroughly counteracted; bandhanah—all their bondage of karma.

Although Lord Krishna is the Supreme Soul, these girls simply thought of Him as their male lover and associated with Him in that intimate mood. Thus their karmic bondage was nullified and they abandoned their gross material bodies.

10.29.19 Krishna to the Gopis

rajany esha ghora-rupa

ghora-sattva-nishevita

pratiyata vrajam neha

stheyam stribhih su-madhyamah

rajani—night; esha—this; ghora-rupa—fearsome in appearance; ghora-sattva—by fearsome creatures; nishevita—populated; pratiyata—please return; vrajam—to the cowherd village of Vraja; na—not; iha—here; stheyam—should stay; stribhih—women; su-madhyamah—O slender-waisted girls.

This night is quite frightening, and frightening creatures are lurking about. Return to Vraja, slender-waisted girls. This is not a proper place for women.

10.29.27 Krishna to the Gopis

shravanad darshanad dhyanan

mayi bhavo ’nukirtanat

na tatha sannikarshena

pratiyata tato grihan

shravanat—by hearing (My glories); darshanat—by viewing (My Deity form in the temple); dhyanat—by meditation; mayi—for Me; bhavah—love; anukirtanat—by subsequent chanting; na—not; tatha—in the same way; sannikarshena—by physical proximity; pratiyata—please return; tatah—therefore; grihan—to your homes.

Transcendental love for Me arises by the devoRitional processes of hearing about Me, seeing My Deity form, meditating on Me and faithfully chanting My glories. The same result is not achieved by mere physical proximity. So please go back to your homes.

10.29.33 Gopis to Krishna

kurvanti hi tvayi ratim kushalah sva atman

nitya-priye pati-sutadibhir arti-daih kim

tan nah prasida parameshvara ma sma chindya

asham dhritam tvayi cirad aravinda-netra

kurvanti—they show; hi—indeed; tvayi—for You; ratim—attraction; kushalah—expert persons; sve—for their own; atman—Self; nitya—eternally; priye—who

is dear; pati—with our husbands; suta—children; adibhih—and other relations; arti-daih—who only give trouble; kim—what; tat—therefore; nah—to us; prasida—be merciful; parama-ishvara—O supreme controller; ma sma chindyah—please do not cut down; asham—our hopes; dhritam—sustained; tvayi—for You; cirat—for a long time; aravinda-netra—O lotus-eyed one.

Expert transcendentalists always direct their affection toward You because they recognize You as their true Self and eternal beloved. What use do we have for these husbands, children and relatives of ours, who simply give us trouble? Therefore, O supreme controller, grant us Your mercy. O lotus-eyed one, please do not cut down our long-cherished hope to have Your association.

10.29.38 Gopis to Krishna

tan nah prasida vrijinardana te 'nghri-mulam

prapta vishrijya vasatis tvad-upasanashah

tvat-sundara-smita-nirikshana-tivra-kama

taptatmanam purusha-bhushana dehi dasyam

tat—therefore; nah—to us; prasida—please show Your mercy; vrijina—of all distress; ardana—O vanquisher; te—Your; anghri-mulam—feet; praptah—we have approached; vishrijya—renouncing; vasatih—our homes; tvat-upasana—the worship of You; ashah—hoping for; tvat—Your; sundara—beautiful; smita—smiling; nirikshana—because of the glances; tivra—intense; kama—by the

lust; tapta—burned; atmanam—whose hearts; purusha—of all men; bhushana—O ornament; dehi—please grant; dasyam—servitude.

Therefore, O vanquisher of all distress, please show us mercy. To approach Your lotus feet we abandoned our families and homes, and we have no desire other than to serve You. Our hearts are burning with intense desires generated by Your beautiful smiling glances. O jewel among men, please make us Your maidservants.

10.29.40 Gopis to Krishna

ka stry anga te kala-padayata-venu-gita-

sammohitarya-caritan na calet tri-lokyam

trailokya-saubhagam idam ca nirikshya rupam

yad go-dvija-druma-mrigah pulakany abibhran

ka—which; stri—woman; anga—dear Krishna; te—Your; kala—sweet-sounding; pada—having stanzas; ayata—drawn-out; venu—of Your flute; gita—by the song; sammohita—completely bewildered; arya—of civilized people; caritat—from the proper behavior; na calet—does not deviate; tri-lokyam—within the three worlds; trai-lokya—of all the three worlds; saubhagam—the cause of auspiciousness; idam—this; ca—and; nirikshya—seeing; rupam—the personal beauty; yat—because of which; go—the cows; dvija—birds; druma—trees; mrigah—and deer; pulakani—bodily hair standing on end; abibhran—they bore.

Dear Krishna, what woman in all the three worlds wouldn't deviate from religious behavior when bewildered by the sweet, drawn-out melody of your flute? Your beauty makes all three worlds auspicious. Indeed, even the cows, birds, trees and deer manifest the ecstatic symptom of bodily hair standing on end when they see Your beautiful form.

10.29.42 Sukadeva Gosvami to Maharaja Pariksit

shri-shuka uvaca

iti viklavitam tasam

shrutva yogeshvareshvarah

prahasya sa-dayam gopir

atmaramo 'py ariramat

shri-shukah uvaca—shukadeva Gosvami said; iti—in these words; viklavitam—the despondent expressions of; tasam—of them; shrutva—having heard; yoga-ishvara-ishvarah—the Lord of all lords of mystic power; prahasya—laughing; sa-dayam—mercifully; gopih—the gopis; atma aramah—self-satisfied; api—even though; ariramat—He satisfied.

Sukadeva Gosvami said: Smiling upon hearing these despondent words from the gopis, Lord Krishna, the supreme master of all masters of mystic yoga, mercifully enjoyed with them, although He is self-satisfied.

10.29.48 Sukadeva Gosvami to Maharaja Pariksit

tasam tat-saubhaga-madam

vikshya manam ca keshavah

prashamaya prasadaya

tatraivantaradhiyata

tasam—of them; tat—that; saubhaga—due to their good fortune; madam—intoxicated state; vikshya—observing; manam—the false pride; ca—and; keshavah—Lord Krishna; prashamaya—in order to diminish it; prasadaya—to show them favor; tatra eva—right there; antaradhiyata—He disappeared.

Lord Kesava, seeing the gopis too proud of their good fortune, wanted to relieve them of this pride and show them further mercy. Thus He immediately disappeared.

10.30.03-4 Sukadeva Gosvami to Maharaja Pariksit

Gati-smita-prekshana-bhashanadishu

priyah priyasya pratirudha-murtayah

asav aham tv ity abalas tad-atmika

nyavedishuh krishna-vihara-vibhramah

gati—in His movements; smita—smiling; prekshana—beholding; bhashana—

talking; adishu—and so on; priyah—the dear gopis; priyasya—of their beloved; pratirudha—fully absorbed; murtayah—their bodies; asau—He; aham—I; tu—actually; iti—speaking thus; abalah—the women; tat-atmikah—identifying with Him; nyavedishuh—they announced; krishna-vihara—caused by the pastimes of Krishna; vibhramah—whose intoxication.

Because the beloved gopis were absorbed in thoughts of their beloved Krishna, their bodies imitated His way of moving and smiling, His way of beholding them, His speech and His other distinctive features. Deeply immersed in thinking of Him and maddened by remembering His pastimes, they declared to one another: "I am Krishna!" (3)

gayantya uccair amum eva samhata

vicikyur unmattaka-vad vanad vanam

papracchur akasha-vad antaram bahir

bhuteshu santam purusham vanaspatin

gayantyah—singing; uccaih—loudly; amum—about Him; eva—indeed; samhatah—together in a group; vicikyuh—they searched; unmattaka-vat—like madwomen; vanat vanam—from one area of the forest to another; papracchuh—they inquired; akasha-vat—like the sky; antaram—internally; bahih—and externally; bhuteshu—in all created beings; santam—present; purusham—the Supreme Person; vanaspatin—from the trees.

Singing loudly of Krishna, they searched for Him throughout the

Vrndavana forest like a band of madwomen. They even asked the trees about Him, who as the Supersoul is present inside and outside of all created things, just like the sky. (4)

10.30.24 Sukadeva Gosvami to Maharaja Pariksit

evam krishnam pricchamana

vrndavana-latas tarun

vyacakshata vanoddeshe

padani paramatmanah

evam—in this manner; krishnam—about Krishna; pricchamanah—inquiring; vrindavana—of the Vrindavana forest; latah—from the creepers; tarun—and the trees; vyacakshata—they saw; vana—of the forest; uddeshe—in one spot; padani—the footprints; parama-atmanah—of the Supersoul .

While the gopis were thus imitating Krishna's pastimes and asking Vrndavana's creepers and trees where Krishna, the Supreme Soul, might be, they happened to see His footprints in a corner of the forest.

10.30.26 Sukadeva Gosvami to Maharaja Pariksit

tais taih padais tat-padavim

anvicchantyo 'grato'balah

vadhvah padaih su-priktani

vilokyartah samabruvan

taih taih—by those various; padaih—footprints; tat—His; padavim—path; anvicchantyah—tracing out; agratah—forward; abalah—the girls; vadhvah—of His special consort; padaih—with the footprints; supriktani—thoroughly intermingled; vilokya—noticing; artah—distressed; samabruvan—they spoke.

The gopis began following Krishna's path, as shown by His many footprints, but when they saw that these prints were thoroughly intermixed with those of His dearmost consort, they became perturbed and spoke as follows.

10.30.28-33 Gopis to One Another

anayaradhito nunam

bhagavan harir ishvarah

yan no vihaya govindah

prito yam anayad rahah

anaya—by Her; aradhitah—perfectly worshiped; nunam—certainly; bhagavan—the Personality of Godhead; harih—Lord Krishna; ishvarah—the supreme controller; yat—inasmuch as; nah—us; vihaya—rejecting; govindah—Lord Govinda; pritah—pleased; yam—whom; anayat—led; rahah—to a secluded

place.

Certainly this particular gopi has perfectly worshiped the all-powerful Personality of Godhead, Govinda, since He was so pleased with her that He abandoned the rest of us and brought Her to a secluded place. (28)

dhanya aho ami alyo

govindanghry-abja-renavah

yan brahmeshau rama devi

dadhur murdhny agha-nuttaye

dhanyah—sanctified; aho—ah; ami—these; alyah—O gopis; govinda—of Govinda; anghri-abja—of the lotuslike feet; renavah—the particles of dust; yan—which; brahma—Lord Brahma; ishau—and Lord shiva; rama devi—Ramadevi, the wife of Lord Vishnu; dadhuh—take; murdhni—on their heads; agha—of their sinful reactions; nuttaye—for the dispelling.

O girls! The dust of Govinda's lotus feet is so sacred that even Brahma, Siva and the goddess Rama take that dust upon their heads to dispel sinful reactions. (29)

tasya amuni nah kshobham

kurvanty uccaih padani yat

yaikapahritya gopinam

raho bhunkte 'cyutadharam

na lakshyante padany atra

tasya nunam trinankuraih

khidyat-sujatanghri-talam

unninye preyasim priyah

imany adhika-magnani

padani vahato vadhum

gopyah pashyata krishnasya

bharakrantasya kaminah

atravaropita kanta

pushpa-hetor mahatmana

imani—these; adhika—very much; magnani—merged; padani—footprints; vahatah—of Him who was carrying; vadhum—His consort; gopyah—O gopis; pashyata—just see; krishnasya—of Krishna; bhara—by the weight; akrantasya—oppressed; kaminah—lusty; atra—in this place; avaropita—placed down; kanta—the girlfriend; pushpa—of (gathering) flowers; hetoh—for the purpose; maha-atmana—by the very intelligent.

Please observe, my dear gopis, how in this place lusty Krishna's footprints are pressed more deeply into the ground. Carrying the weight of His beloved must have been difficult for Him. And over here that intelligent boy must have put Her down to gather some flowers. (31)

atra prasunavacayah

priyarthe preyasa kritah

prapadakramana ete

pashyatasakale pade

atra—here; prasuna—of flowers; avacayah—the gathering; priya-arthe—for the sake of His beloved; preyasa—by the beloved Krishna; kritah—done; prapada—front of His feet; akramane—with the pressing down; ete—these; pashyata—just see; asakale—incomplete; pade—the pair of footprints.

Just see how in this place dear Krishna collected flowers for His beloved. Here He has left the impression of only the front part of His feet because He was standing on His toes to reach the flowers. (32)

kesha-prasadhanam tv atra

kaminyah kamina kritam

tani cudayata kantam

upavishtam iha dhruvam

kesha—of Her hair; prasadhanam—the decorative arrangement; tu—furthermore; atra—here; kaminyah—of the lusty girl; kamina—by the lusty boy; kritam—done; tani—with those (flowers); cudayata—by Him who was making a crown; kantam—His consort; upavishtam—seated; iha—here; dhruvam—certainly.

Certainly Krishna sat down here with His girlfriend to arrange Her hair. The lusty boy must have made a crown for that lusty girl out of the flowers He had collected. (33)

10.30.35-36 Sukadeva Gosvami to Maharaja Pariksit

ity evam darshayantyas tash

cerur gopyo vicetasah

yam gopim anayat krishno

vihayanyah striyo vane

sa ca mene tadatmanam

varishtham sarva-yoshitam

hitva gopih kama-yana

mam asau bhajate priyah

iti—thus; evam—in this manner; darshayantyah—showing; tah—they; ceruh—wandered; gopyah—the gopis; vicetasah—completely bewildered; yam—which; gopim—gopi; anayat—He took; krishnah—Lord Krishna; vihaya—abandoning; anyah—the other; striyah—women; vane—in the forest; sa—She; ca—also; mene—thought; tada—then; atmanam—Herself; varishtham—the best; sarva—of all; yoshitam—women; hitva—rejecting; gopih—the gopis; kama-yanah—who are impelled by lusty desire; mam—Me; asau—He; bhajate—is accepting;

priyah—the beloved.

As the gopis wandered about, their minds completely bewildered, they pointed out various signs of Krishna's pastimes. The particular gopi whom Krishna had led into a secluded forest when He had abandoned all the other young girls began to think Herself the best of women. "My beloved has rejected all the other gopis," She thought, "even though they are driven by Cupid himself. He has chosen to recipro°cate with Me alone. (35-36)

10.30.37-38 Sukadeva Gosvami to Maharaja Pariksit

tato gatva vanoddesham

dripta keshavam abravit

na paraye ’ham calitum

naya mam yatra te manah

tatah—then; gatva—going; vana—of the forest; uddesham—to one region; dripta—becoming proud; keshavam—to Krishna; abravit—She said; na paraye—am not able; aham—I; calitum—to move; naya—bring; mam—Me; yatra—where; te—Your; manah—mind.

As the two lovers passed through one part of the Vrndavana forest, the special gopi began feeling proud of herself. She told Lord Kesava, "I cannot walk any further. Please carry Me wherever You want to go." (37)

evam uktah priyam aha

skandha aruhyatam iti

tatash cantardadhe krishnah

sa vadhur anvatapyata

evam—thus; uktah—addressed; priyam—to His beloved; aha—He said; skandhe—on My shoulder; aruhyatam—please climb; iti—these words; tatah—then; ca—and; antardadhe—He disappeared; krishnah—Lord shri Krishna; sa—She; vadhuh—His consort; anvatapyata—felt remorse.

Thus addressed, Lord Krishna replied, "Just climb on My shoulder." But as soon as He said this, He disappeared. His beloved consort then immediately felt great remorse. (38)

10.30.39 Shrimati Radharani

ha natha ramana preshtha

kvasi kvasi maha-bhuja

dasyas te kripanaya me

sakhe darshaya sannidhim

ha—O; natha—master; ramana—lover; preshtha—dearmost; kva asi kva asi—where are You, where are You; maha-bhuja—O mighty-armed one; dasyah—to the maidservant; te—Your; kripanayah—wretched; me—Me; sakhe—O friend;

darshaya—please show; sannidhim—Your presence.

She cried out: O master! O lover! O dearmost, where are You? Where are You? Please, O mighty-armed one, O friend, show Yourself to Me, Your poor servant!

10.30.40 Sukadeva Gosvami to Maharaja Pariksit

shri-shuka uvaca

anvicchantyo bhagavato

margam gopyo ’viduritah

dadrishuh priya-vishleshan

mohitam duhkhitam sakhim

shri-shukah uvaca—shri shukadeva Gosvami said; anvicchantyah—searching out; bhagavatah—of the Supreme Personality of Godhead; margam—the path; gopyah—the gopis; aviduritah—not far away; dadrishuh—saw; priya—from Her beloved; vishleshat—because of the separation; mohitam—bewildered; duhkhitam—unhappy; sakhim—their friend.

Sukadeva Gosvami said: While continuing to search out Krishna's path, the gopis discovered their unhappy friend close by. She was bewildered by separation from Her lover.

10.30.44 Sukadeva Gosvami to Maharaja Pariksit

punah pulinam agatya

kalindyah krishna-bhavanah

samaveta jaguh krishnam

tad-agamana-kankshitah

punah—again; pulinam—to the bank; agatya—coming; kalindyah—of the river Yamuna; krishna-bhavanah—meditating on Krishna; samavetah—joined together; jaguh—they sang; krishnam—about Krishna; tat-agamana—His arrival; kankshitah—eagerly desired.

The gopis again came to the bank of the Kalindi. Meditating on Krishna and eagerly hoping He would come, they sat down together to sing of Him.

10.31.01-8 The Gopi's Songs of Separation

gopya ucuh

jayati te 'dhikam janmana vrajah

shrayata indira shashvad atra hi

dayita drishyatam dikshu tavakas

tvayi dhritasavas tvam vicinvate

gopyah ucuh—the gopis said; jayati—is glorious; te—Your; adhikam—exceedingly; janmana—by the birth; vrajah—the land of Vraja; shrayate—is residing; indira—Lakshmi, the goddess of fortune; shashvat—perpetually; atra—here; hi—indeed; dayita—O beloved; drishyatam—may (You) be seen; dikshu—in all directions; tavakah—Your (devotees); tvayi—for Your sake; dhrita—sustained; asavah—their life airs; tvam—for You; vicinvate—they are searching.

The gopis said: O beloved, Your birth in the land of Vraja has made it exceedingly glorious, and thus Indira, the goddess of fortune, always resides here. It is only for Your sake that we, Your devoted servants, maintain our lives. We have been searching everywhere for You, so please show Yourself to us. (1)

sharad-udashaye sadhu-jata-sat-

sarasijodara-shri-musha drisha

surata-natha te 'shulka-dasika

vara-da nighnato neha kim vadhah

sharat—of the autumn season; uda-ashaye—in the reservoir of water; sadhu—excellently; jata—grown; sat—fine; sarasi-ja—of the lotus flowers; udara—in the middle; shri—the beauty; musha—which excels; drisha—with Your glance; surata-natha—O Lord of love; te—Your; ashulka—acquired without payment; dasikah—maidservants; vara-da—O giver of benedictions; nighnatah—for You who are killing; na—not; iha—in this world; kim—why; vadhah—murder.

O Lord of love, in beauty Your glance excels the whorl of the finest, most perfectly formed lotus within the autumn pond. O bestower of benedictions, You are killing the maidservants who have given themselves to You freely, without any price. Isn't this murder? (2)

visha-jalapyayad vyala-rakshasad

varsha-marutad vaidyutanalat

vrisha-mayatmajad vishvato bhayad

rishabha te vayam rakshita muhuh

visha—poisonous; jala—by the water (of the Yamuna, contaminated by Kaliya); apyayat—from destruction; vyala—fearsome; rakshasat—from the demon (Agha); varsha—from rain (sent by Indra); marutat—and the wind-storm (created by Trinavarta); vaidyuta-analat—from the thunderbolt (of Indra); vrisha—from the bull, Arishtasura; maya-atmajat—from the son of Maya (Vyomasura); vishvatah—from all; bhayat—fear; rishabha—O greatest of personalities; te—by You; vayam—we; rakshitah—have been protected; muhuh—repeatedly.

O greatest of personalities, You have repeatedly saved us from all kinds of danger - from poisoned water, from the terrible man-eater Agha, from the great rains, from the wind demon, from the fiery thunderbolt of Indra, from the bull demon and from the son of Maya Danava. (3)

na khalu gopika-nandano bhavan

akhila-dehinam antaratma-drik

vikhanasarthito vishva-guptaye

sakha udeyivan satvatam kule

na—not; khalu—indeed; gopika—of the gopi, Yashoda; nandanah—the son; bhavan—Your good self; akhila—of all; dehinam—embodied living entities; antah-atma—of the inner consciousness; drik—the seer; vikhanasa—by Lord Brahma; arthitah—prayed for; vishva—of the universe; guptaye—for the protection; sakhe—O friend; udeyivan—You arose; satvatam—of the Satvatas; kule—in the dynasty.

You are not actually the son of the gopi Yasoda, O friend, but rather the indwelling witness in the hearts of all embodied souls. Because Lord Brahma prayed for You to come and protect the universe, You have now appeared in the Satvata dynasty. (4)

viracitabhayam vrishni-dhurya te

caranam iyusham samshriter bhayat

kara-saroruham kanta kama-dam

shirasi dhehi nah shri-kara-graham

viracita—created; abhayam—fearlessness; vrishni—of the Vrishni dynasty; dhurya—O best; te—Your; caranam—feet; iyusham—of those who approach;

samshriteh—of material existence; bhayat—out of fear; kara—Your hand; sarah-ruham—like a lotus flower; kanta—O lover; kama—desires; dam—fulfilling; shirasi—on the heads; dhehi—please place; nah—of us; shri—of the goddess of fortune, Lakshmidevi; kara—the hand; graham—taking.

O best of the Vrsnis, Your lotuslike hand, which holds the hand of the goddess of fortune, grants fearlessness to those who approach Your feet out of fear of material existence. O lover, please place that wish-fulfillRiing lotus hand on our heads. (5)

vraja-janarti-han vira yoshitam

nija-jana-smaya-dhvamsana-smita

bhaja sakhe bhavat-kinkarih sma no

jalaruhananam caru darshaya

vraja-jana—of the people of Vraja; arti—of the suffering; han—O destroyer; vira—O hero; yoshitam—of women; nija—Your own; jana—of the people; smaya—the pride; dhvamsana—destroying; smita—whose smile; bhaja—please accept; sakhe—O friend; bhavat—Your; kinkarih—maidservants; sma—indeed; nah—us; jala-ruha—lotus; ananam—Your face; caru—beautiful; darshaya—please show.

O You who destroys the suffering of Vraja's people, O hero of all women, Your smile shatters the false pride of Your devotees. Please, dear friend, accept us as Your maidservants and show us Your beautiful lotus face. (6)

pranata-dehinam papa-karshanam

trina-caranugam shri-niketanam

phani-phanarpitam te padambujam

krinu kuceshu nah krindhi hric-chayam

pranata—who are surrendered to You; dehinam—of the embodied living beings; papa—the sins; karshanam—which remove; trina—grass; cara—who graze (the cows); anugam—following; shri—of the goddess of fortune; niketanam—the abode; phani—of the serpent (Kaliya); phana—on the hoods; arpitam—placed; te—Your; pada-ambujam—lotus feet; krinu—please put; kuceshu—on the breasts; nah—our; krindhi—cut away; hrit-shayam—the lust in our hearts.

Your lotus feet destroy the past sins of all embodied souls who surrender to them. Those feet follow after the cows in the pastures and are the eternal abode of the goddess of fortune. Since You once put those feet on the hoods of the great serpent Kaliya, please place them upon our breasts and tear away the lust in our hearts. (7)

madhuraya gira valgu-vakyaya

budha-manojnaya pushkarekshana

vidhi-karir ima vira muhyatir

adhara-sidhunapyayayasva nah

madhuraya—sweet; gira—by Your voice; valgu—charming; vakyaya—by Your words; budha—to the intelligent; mano-jnaya—attractive; pushkara—lotus; ikshana—You whose eyes; vidhi-karih—maidservants; imah—these; vira—O hero; muhyatih—becoming bewildered; adhara—of Your lips; sidhuna—with the nectar; apyayayasva—please restore to life; nah—us.

O lotus-eyed one, Your sweet voice and charming words, which attract the minds of the intelligent, are bewildering us more and more. Our dear hero, please revive Your maidservants with the nectar of Your lips. (8)

10.31.09-10 The Gopi's Song of Separation

tava kathamritam tapta-jivanam

kavibhir iditam kalmashapaham

shravana-mangalam shrimad atatam

bhuvi grinanti ye bhuri-da janah

tava—Your; katha-amritam—the nectar of words; tapta-jivanam—life for those aggrieved in the material world; kavibhih—by great thinkers; iditam—described; kalmasha-apaham—that which drives away sinful reactions; shravana-mangalam—giving spiritual benefit when heard; shriimat—filled with spiritual power; atatam—broadcast all over the world; bhuvi—in the material world; grinanti—chant and spread; ye—those who; bhuri-dah—most beneficent; janah—persons.

The nectar of Your words and the descriptions of Your activities are the life

and soul of those suffering in this material world. These narrations, transmitted by learned sages, eradicate one's sinful reactions and bestow good fortune upon whoever hears them. These narrations are broadcast all over the world and are filled with spiritual power. Certainly those who spread the message of Godhead are most munificent. (9)

prahasitam priya-prema-vikshanam

viharanam ca te dhyana-mangalam

rahasi samvido ya hridi sprishah

kuhaka no manah kshobhayanti hi

prahasitam—the smiling; priya—affectionate; prema—with love; vikshanam—glances; viharanam—intimate pastimes; ca—and; te—Your; dhyana—by meditation; mangalam—auspicious; rahasi—in solitary places; samvidah—conversations; yah—which; hridi—the heart; sprishah—touching; kuhaka—O cheater; nah—our; manah—minds; kshobhayanti—agitate; hi—indeed.

Your smiles, Your sweet, loving glances, the intimate pastimes and confidential talks we enjoyed with You—all these are auspicious to meditate upon, and they touch our hearts. But at the same time, O deceiver, they very much agitate our minds. (10)

10.31.11-19 The Gopi's Song of Separation

calasi yad vrajac carayan pashun

nalina-sundaram natha te padam

shila-trinankuraih sidatiti nah

kalilatam manah kanta gacchati

calasi—You go; yat—when; vrajat—from the cowherd village; carayan—herding; pashun—the animals; nalina—than a lotus flower; sundaram—more beautiful; natha—O master; te—Your; padam—feet; shila—by sharp edges of grain; trina—grass; ankuraih—and sprouting plants; sidati—are experiencing pain; iti—thus thinking; nah—us; kalilatam—discomfort; manah—our minds; kanta—O lover; gacchati—feel.

Dear master, dear lover, when You leave the cowherd village to heard the cows, our minds are disturbed with the thought of that Your feet, more beautiful than a lotus, will be pricked by the spiked husks of grain and the rough grass and plants. (11)

dina-parikshaye nila-kuntalair

vanaruhananam bibhrad avritam

ghana-rajasvalam darshayan muhur

manasi nah smaram vira yacchasi

dina—of the day; parikshaye—at the finish; nila—dark blue; kuntalaih—with locks of hair; vana-ruha—lotus; ananam—face; bibhrat—exhibiting; avritam—

covered; ghana—thick; rajah-valam—smeared with dust; darshayan—showing; muhuh—repeatedly; manasi—in the minds; nah—our; smaram—Cupid; vira—O hero; yacchasi—You are placing.

At the end of the day You repeatedly show us Your lotus face, covered with dark blue locks of hair and thickly powdered with dust. Thus, O hero, You arouse lusty desires in our minds. (12)

pranata-kama-dam padmajarcitam

dharani-mandanam dhyeyam apadi

carana-pankajam shantamam ca te

ramana nah staneshv arpayadhi-han

pranata—of those who bow down; kama—the desires; dam—fulfilling; padma-ja—by Lord Brahma; arcitam—worshiped; dharani—of the earth; mandanam—the ornament; dhyeyam—the proper object of meditation; apadi—in time of distress; carana-pankajam—the lotus feet; sham-tamam—giving the highest satisfaction; ca—and; te—Your; ramana—O lover; nah—our; staneshu—on the breasts; arpaya—please place; adhi-han—O destroyer of mental distress.

Your lotus feet, which are worshiped by Lord Brahma, fulfill the desires of all who bow down to them. They are the ornament of the earth, they give the highest satisfation, and in times of danger they are the appropriate object of meditation. O lover, O destroyer of anxiety, please put those lotus feet upon our breasts. (13)

surata-vardhanam shoka-nashanam

svarita-venuna sushthu cumbitam

itara-raga-vismaranam nrinam

vitara vira nas te ‘dharamritam

surata—conjugal happiness; vardhanam—which increases; shoka—grief; nashanam—which destroys; svarita—vibrated; venuna—by Your flute; sushthu—abundantly; cumbitam—kissed; itara—other; raga—attachments; vismaranam—causing to forget; nrinam—men; vitara—please spread; vira—O hero; nah—upon us; te—Your; adhara—of the lips; amritam—the nectar.

O hero, kindly distribute to us the nectar of Your lips, which enhances conjugal pleasure and vanquishes grief. That nectar is thouroughly relished by Your vibrating flute and makes people forget any other attachment. (14)

atati yad bhavan ahni kananam

truti yugayate tvam apashyatam

kutila-kuntalam shri-mukham ca te

jada udikshatam pakshma-krid drisham

atati—travel; yat—when; bhavan—You; ahni—during the daytime; kananam—

to the forest; truti—about 1/1700 of a second; yugayate—becomes like an entire millennium; tvam—You; apashyatam—for those who do not see; kutila—curling; kuntalam—with locks of hair; shri—beautiful; mukham—face; ca—and; te—Your; jadah—foolish; udikshatam—for those who are eagerly looking; pakshma—of lids; krit—the creator; drisham—of the eyes.

When You go off to the forest during the day, a tiny fraction of a second becomes like a millennium for us because we cannot see You. And even if we can look upon Your beautiful face, so lovely with its adornment of curly locks, our pleasure is hindered by our eyelids, which were fashioned by the foolish creator. (15)

pati-sutanvaya-bhratri-bandhavan

ativilanghya te ’nty acyutagatah

gati-vidas tavodgita-mohitah

kitava yoshitah kas tyajen nishi

pati—husbands; suta—children; anvaya—ancestors; bhratri—brothers; bandhavan—and other relatives; ativilanghya—completely neglecting; te—Your; anti—into the presence; acyuta—O infallible one; agatah—having come; gati—of our movements; vidah—who understand the purpose; tava—Your; udgita—by the loud song (of the flute); mohitah—bewildered; kitava—O cheater; yoshitah—women; kah—who; tyajet—would abandon; nishi—in the night.

Dear Acyuta, You know very well why we have come here. Who but a cheater like You would abandon young women who come to see Him in the middle of the night, enchanted by the loud s ong of His flute? Just to see You, we have completely rejected our husbands, children, ancestors, brothers and other relatives. (16)

rahasi samvidam hric-chayodayam

prahasitananam prema-vikshanam

brihad-urah shriyo vikshya dhama te

muhur ati-spriha muhyate manah

rahasi—in private; samvidam—confidential discussions; hrit-shaya—of lust in the heart; udayam—the rise; prahasita—smiling; ananam—face; prema—loving; vikshanam—glances; brihat—broad; urah—chest; shriyah—of the goddess of fortune; vikshya—seeing; dhama—the abode; te—Your; muhuh—repeatedly; ati—excessive; spriha—hankering; muhyate—bewilders; manah—the mind.

Our minds are repeatedly bewildered as we think of the intimate conversations we had with You in secret, feel the rise of lust in our hearts and remember Your smiling face, Your loving glances and Your broad chest, the resting place of the goddess of fortune. Thus we experience the most severe hankering for You. (17)

vraja-vanaukasam vyaktir anga te

vrijina-hantry alam vishva-mangalam

tyaja manak ca nas tvat-sprihatmanam

sva-jana-hrid-rujam yan nishudanam

vraja-vana—in the forests of Vraja; okasam—for those who dwell; vyaktih—the appearance; anga—dear one; te—Your; vrijina—of distress; hantri—the agent of destruction; alam—extremely so; vishva-mangalam—all-auspicious; tyaja—please release; manak—a little; ca—and; nah—to us; tvat—for You; spriha—with hankering; atmanam—whose minds are filled; sva—Your own; jana—devotees; hrit—in the hearts; rujam—of the disease; yat—which is; nishudanam—that which counteracts.

O beloved, Your all-auspicious appearance vanquishes the distress of those living in Vraja's forests. Our minds long for Your association. Please give to us just a bit of that medicine, which counteracts the disease in Your devotee's hearts. (18)

yat te sujata-caranamburuham staneshu

bhitah shanaih priya dadhimahi karkasheshu

tenatavim atasi tad vyathate na kim svit

kurpadibhir bhramati dhir bhavad-ayusham nah

yat—which; te—Your; su-jata—very fine; carana-ambu-ruham—lotus feet; staneshu—on the breasts; bhitah—being afraid; shanaih—gently; priya—O dear one; dadhimahi—we place; karkasheshu—rough; tena—with them; atavim—the

forest; atasi—You roam; tat—they; vyathate—are distressed; na—not; kim svit—we wonder; kurpa-adibhih—by small stones and so on; bhramati—flutters; dhih—the mind; bhavat-ayusham—of those of whom Your Lordship is the very life; nah—of us.

O dearly beloved! Your lotus feet are so soft that we place them gently on our breasts, fearing that Your feet will be hurt. Our life rests only in You. Our minds, therefore, are filled with anxiety that Your tender feet might be wounded by pebbles as You roam about on the forest path. (19)

10.32.01-3 Sukadeva Gosvami to Maharaja Pariksit

shri-shuka uvaca

iti gopyah pragayantyah

pralapantyash ca citradha

ruruduh su-svaram rajan

krishna-darshana-lalasah

shri-shukah uvaca—shri shukadeva Gosvami said; iti—thus, as related above; gopyah—the gopis; pragayantyah—singing forth; pralapantyah—speaking forth; ca—and; citradha—in various charming ways; ruruduh—they cried; su-svaram—loudly; rajan—O King; krishna-darshana—for the sight of Krishna; lalasah—hankering.

Sukadeva Gosvami said: O King, having thus sung and spoken their hearts out in various charming ways, the gopis began to weep loudly. They were very eager to see Lord Krishna. (1)

tasam avirabhuc chaurih

smayamana-mukhambujah

pitambara-dharah sragvi

sakshan manmatha-manmathah

tasam—before them; avirabhut—He appeared; shaurih—Lord Krishna; smayamana—smiling; mukha—His face; ambujah—lotuslike; pita—yellow; ambara—a garment; dharah—wearing; srak-vi—wearing a flower garland; sakshat—directly; man-matha—of Cupid (who bewilders the mind); man—of the mind; mathah—the bewilderer.

Then Lord Krishna, a smile on His lotus face, appeared before the gopis. Wearing a garland and a yellow garment, He directly appeared as one who can bewilder the mind of Cupid, who himself bewilders the minds of ordinary people.(2)

tam vilokyagatam preshtham

prity-utphulla-drisho 'balah

uttasthur yugapat sarvas

tanvah pranam ivagatam

tam—Him; vilokya—seeing; agatam—returned; preshtham—their dearmost; priti—out of affection; utphulla—opening wide; drishah—their eyes; abalah—the girls; uttasthuh—they stood up; yugapat—all at once; sarvah—all of them; tanvah—of the body; pranam—the life air; iva—as; agatam—returned.

When the gopis saw that their dearmost Krishna had returned_r_to them, they all stood up at once, and out of their affection for Him their eyes bloomed wide. It was as if the air of life had reentered their bodies. (3)

10.32.10 Sukadeva Gosvami to Maharaja Pariksit

tabhir vidhuta-shokabhir

bhagavan acyuto vritah

vyarocatadhikam tata

purushah shaktibhir yatha

tabhih—by these gopis; vidhuta—fully cleansed; shokabhih—of their distress; bhagavan—the Supreme Personality of Godhead; acyutah—the infallible Lord; vritah—surrounded; vyarocata—appeared brilliant; adhikam—exceedingly; tata—my dear (King Parikshit); purushah—the Supreme Soul; shaktibhih—with His transcendental potencies; yatha—as.

Encircled by the gopis, who were now relieved of all distress, Lord Acyuta, the Supreme Personality of Godhead, shone forth splendidly. My dear King,

Krishna thus appeared like the Supersoul encircled by His spiritual potencies.

10.32.15 Sukadeva Gosvami to Maharaja Pariksit

sabhajayitva tam ananga-dipanam

sahasa-lilekshana-vibhrama-bhruva

samsparshanenanka-kritanghri-hastayoh

samstutya ishat kupita babhashire

sabhajayitva—honoring; tam—Him; ananga—of lusty desires; dipanam—the inciter; sa-hasa—smiling; lila—playful; ikshana—with glances; vibhrama—sporting; bhruva—with their eyebrows; samsparshanena—with touching; anka—upon their laps; krita—placed; anghri—of His feet; hastayoh—and hands; samstutya—offering praise; ishat—somewhat; kupitah—angry; babhashire—they spoke.

Shri Krishna had awakened romantic desires within the gopis, and they honored Him by glancing at Him with playful smiles, gesturing amorously with their eyebrows, and massaging His hands and feet as they held them in their laps. Even while worshiping Him, however, they felt somewhat angry, and thus they addressed Him as follows.

10.32.16 Gopis to Krishna

shri-gopya ucuh

bhajato 'nubhajanty eka

eka etad-viparyayam

nobhayamsh ca bhajanty eka

etan no bruhi sadhu bhoh

shri-gopyah ucuh—the gopis said; bhajatah—to those who respect them; anu—reciprocally; bhajanti—show respect; eke—some; eke—some; etat—to this; viparyayam—the contrary; na ubhayan—with neither; ca—and; bhajanti—reciprocate; eke—some; etat—this; nah—to us; bruhi—speak; sadhu—properly; bhoh—O dear one.

The gopis said: Some people reciprocate the affection only of those who are affectionate toward them, while others show affection even to those who are indifferent or inimical. And yet others will not show affection toward anyone. Dear Krishna, please properly explain this matter to us.

10.32.17-21 Krishna to the Gopis

shri-bhagavan uvaca

mitho bhajanti ye sakhyah

svarthaikantodyama hi te

na tatra sauhridam dharmah

svarthartham tad dhi nanyatha

shri-bhagavan uvaca-—the Supreme Personality of Godhead said; mithah—mutually; bhajanti—reciprocate; ye—who; sakhyah—friends; sva-artha—for their own sake; eka-anta—exclusively; udyamah—whose endeavor; hi—indeed; te—they; na—not; tatra—therein; sauhridam—true friendship; dharmah—true religiosity; sva-artha—of their own benefit; artham—for the sake; tat—that; hi—indeed; na—not; anyatha—otherwise.

The Supreme Personality of Godhead said: So-called friends who show affection for each other only to benefit themselves are actually selfish. They have no true friendship, nor are they following the true principles of religion. Indeed, if they did not expect benefit for themRiselves, they would not reciprocate. (17)

bhajanty abhajato ye vai

karunah pitarau yatha

dharmo nirapavado 'tra

sauhridam ca su-madhyamah

bhajanti—they devotedly serve; abhajatah—with those who do not reciprocate with them; ye—those who; vai—indeed; karunah—merciful; pitarau—parents; yatha—as; dharmah—religious duty; nirapavadah—faultless; atra—in this; sauhridam—friendship; ca—and; su-madhyamah—O slender-waisted ones.

My dear slender-waisted gopis, some people are genuinely merciful or, like parents, naturally affectionate. Such persons, who devotedly serve even those who fail to reciprocate with them, are following the true, faultless path of religion, and they are true well-wishers.

bhajato 'pi na vai kecid

bhajanty abhajatah kutah

atmarama hy apta-kama

akrita-jna guru-druhah

bhajatah—with those who are acting favorably; api—even; na—not; vai—certainly; kecit—some; bhajanti—reciprocate; abhajatah—with those who are not acting favorably; kutah—what to speak of; atma-aramah—the self-satisfied; hi—indeed; apta-kamah—those who have already attained their material desires; akrita-jnah—those who are ungrateful; guru-druhah—those who are inimical to superiors.

My dear slender-waisted gopis, some people are genuinely merciful or, like parents, naturally affectionate. Such persons, who devotedly serve even those who fail to reciprocate with them, are following the true, faultless path of religion, and they are true well-wishers. (18)

bhajato 'pi na vai kecid

bhajanty abhajatah kutah

atmarama hy apta-kama

akrita-jna guru-druhah

bhajatah—with those who are acting favorably; api—even; na—not; vai—certainly; kecit—some; bhajanti—reciprocate; abhajatah—with those who are not acting favorably; kutah—what to speak of; atma-aramah—the self-satisfied; hi—indeed; apta-kamah—those who have already attained their material desires; akrita-jnah—those who are ungrateful; guru-druhah—those who are inimical to superiors.

Then there are those individuals who are spiritually selfsatisfied, materially fulfilled or by nature ungrateful or simply envious of superiors. Such persons will not love even those who love them, what to speak of those who are inimical. (19)

naham tu sakhyo bhajato 'pi jantun

bhajamy amisham anuvritti-vrittaye

yathadhano labdha-dhane vinashte

tac-cintayanyan nibhrito na veda

na—do not; aham—I; tu—on the other hand; sakhyah—O friends; bhajatah—worshiping; api—even; jantun—with living beings; bhajami—reciprocate; amisham—their; anuvritti—propensity (for pure love); vrittaye—in order to impel; yatha—just as; adhanah—a poor man; labdha—having obtained; dhane—wealth; vinashte—and it being lost; tat—of that; cintaya—with anxious thought;

anyat—anything else; nibhritah—filled; na veda—does not know.

But the reason I do not immediately reciprocate the affection of living beings even when they worship Me, O gopis, is that I want to intensify their loving devotion. They then become like a poor man who has gained some wealth and then lost it, and who thus becomes so anxious about it that he can think of nothing else. (20)

evam mad-arthojjhita-loka-veda

svanam hi vo mayy anuvrittaye 'balah

mayaparoksham bhajata tirohitam

masuyitum marhatha tat priyam priyah

evam—thus; mat—My; artha—for the sake; ujjhita—having rejected; loka—worldly opinion; veda—the opinion of the Vedas; svanam—and relatives; hi—indeed; vah—of you; mayi—for Me; anuvrittaye—for the loving propensity; abalah—My dear girls; maya—by Me; aparoksham—removed from your sight; bhajata—who is actually reciprocating; tirohitam—the disappearance; ma—with Me; asuyitum—to be inimical; ma arhatha—you should not; tat—therefore; priyam—with your beloved; priyah—My dear beloveds.

My dear girls, understandRiing that simply for My sake you had rejected the authority of worldly opinion, of the Vedas and of your relatives, I acted as I did only to increase your attachment to Me. Even when I removed Myself from your sight by suddenly disappearing, I never stopped loving

you. Therefore, My beloved gopis, please do not harbor any bad feelings toward Me, your beloved. (21)

10.32.22 Krishna to the Gopis

na paraye 'ham niravadya-samyujam

sva-sadhu-krityam vibudhayushapi vah

ya mabhajan durjara-geha-shrinkhalah

samvrishcya tad vah pratiyatu sadhuna

na—not; paraye—am able to make; aham—I; niravadya-samyujam—to those who are completely free from deceit; sva-sadhu-krityam—proper compensation; vibudha-ayusha—with a lifetime as long as that of the demigods; api—although; vah—to you; yah—who; ma—Me; abhajan—have worshiped; durjara—difficult to overcome; geha-shrinkhalah—the chains of household life; samvrishcya—cutting; tat—that; vah—of you; pratiyatu—let it be returned; sadhuna—by the good activity itself.

I am not able to repay My debt for your spotless service, even within a lifetime of Brahma. Your connection with Me is beyond reproach. You have worshiped Me, cutting off all domestic ties, which are difficult to break. Therefore please let your own glorious deeds be your compensation.

10.33.02 Sukadeva Gosvami to Maharaja Pariksit

tatrarabhata govindo

rasa-kridam anuvrataih

stri-ratnair anvitah pritair

anyonyabaddha-bahubhih

tatra—there; arabhata—began; govindah—Lord Krishna; rasa-kridam—the pastime of the rasa dance; anuvrataih—by the faithful (gopis); stri—of women; ratnaih—the jewels; anvitah—joined; pritaih—who were satisfied; anyonya—among one another; abaddha—entwining; bahubhih—their arms.

There on the Yamuna's banks Lord Govinda then began the pastime of the rasa dance in the company of those jewels among women, the faithful gopis, who joyfully linked their arms together.

10.33.03 Sukadeva Gosvami to Maharaja Pariksit

rasotsavah sampravritto

gopi-mandala-manditah

yogeshvarena krishnena

tasam madhye dvayor dvayoh

pravishtena grihitanam

kanthe sva-nikatam striyah

yam manyeran nabhas tavad

vimana-shata-sankulam

divaukasam sa-daranam

autsukyapahritatmanam

rasa—of the rasa dance; utsavah—the festivity; sampravrittah—commenced; gopi-mandala—by the circle of gopis; manditah—decorated; yoga—of mystic power; ishvarena—by the supreme controller; krishnena—Lord Krishna; tasam—of them; madhye—within the midst; dvayoh dvayoh—between each pair; pravishtena—present; grihitanam—who were held; kanthe—by the necks; sva-nikatam—next to themselves; striyah—the women; yam—whom; manyeran—considered; nabhah—the sky; tavat—at that time; vimana—of airplanes; shata—with hundreds; sankulam—crowded; diva—of the heavenly planets; okasam—belonging to the inhabitants; sa—accompanied; daranam—by their wives; autsukya—by eagerness; apahrita—carried away; atmanam—their minds.

The festive rasa dance commenced, with the gopis arrayed in a circle. Lord Krishna expanded Himself and entered between each pair of gopis, and as that master of mystic power placed His arms around their necks, each girl thought He was standing next to her alone. The demigods and their wives were overwhelmed with eagerness to witness the rasa dance, and they soon crowded the sky with their hundreds of celestial airplanes.

10.33.16 Sukadeva Gosvami to Maharaja Pariksit

evam parishvanga-karabhimarsha-

snigdhekshanoddama-vilasa-hasaih

reme ramesho vraja-sundaribhir

yatharbhakah sva-pratibimba-vibhramah

evam—thus; parishvanga—with embracing; kara—by His hand; abhimarsha—with touching; snigdha—affectionate; ikshana—with glances; uddama—broad; vilasa—playful; hasaih—with smiles; reme—He took pleasure; rama—of the goddess of fortune; ishah—the master; vraja-sundaribhih—with the young women of the cowherd community; yatha—just as; arbhakah—a boy; sva—His own; pratibimba—with the reflection; vibhramah—whose playing.

In this way Lord Krishna, the original Lord Narayana, master of the goddess of fortune, took pleasure in the company of the young women of Vraja by embracing them, caressing them and glancing lovingly at them as He smiled His broad, playful smiles. It was just as if a child were playing with his own reflection.

10.33.19 Sukadeva Gosvami to Maharaja Pariksit

kritva tavantam atmanam

yavatir gopa-yoshitah

reme sa bhagavams tabhir

atmaramo ’pi lilaya

kritva—making; tavantam—expanded that many times; atmanam—Himself; yavatih—as many as; gopa-yoshitah—cowherd women; reme—enjoyed; sah—He; bhagavan—the Supreme Lord; tabhih—with them; atma-aramah—self-satisfied; api—although; lilaya—as a pastime.

Expanding Himself as many times as there were cowherd women to associate with, the Supreme Lord, though self-satisfied, playfully enjoyed their company.

10.33.25 Sukadeva Gosvami to Maharaja Pariksit

evam shashankamshu-virajita nishah

sa satya-kamo ’nuratabala-ganah

sisheva atmany avaruddha-sauratah

sarvah sharat-kavya-katha-rasashrayah

evam—in this manner; shashanka—of the moon; amshu—by the rays; virajitah—made brilliant; nishah—the nights; sah—He; satya-kamah—whose desires are always fulfilled; anurata—constantly attached to Him abala-ganah—His many girlfriends; sisheve—He utilized; atmani—within Himself; avaruddha—reserved; sauratah—conjugal feelings; sarvah—all (the nights); sharat—of the autumn; kavya—poetic; katha—of narrations; rasa—of the transcendental moods; ashrayah—the repositories.

Although the gopis were firmly attached to Lord Krishna, whose desires are always fulfilled, the Lord was not internally affected by any mundane sex desire. Still, to perform His pastimes the Lord took advantage of all those moonlit autumn nights, which inspire poetic descriptions of transcendental affairs.

10.33.29-31 Sukadeva Gosvami to Maharaja Pariksit

shri-shuka uvaca

dharma-vyatikramo drishta

ishvaranam ca sahasam

tejiyasam na doshaya

vahneh sarva-bhujo yatha

shri-shukah uvaca—shri shukadeva Gosvami said; dharma-vyatikramah—the transgression of religious or moral principles; drishtah—seen; ishvaranam—of powerful controllers; ca—even; sahasam—due to audacity; tejiyasam—who are spiritually potent; na—does not; doshaya—(lead) to any fault; vahneh—of fire; sarva—everything; bhujah—devouring; yatha—as.

Sukadeva Gosvami said: The status of powerful controllers is not harmed by any apparently audaRicious transgression of morality we may see in them, for they are just like fire, which devours everything fed into it and remains unpolluted. (29)

naitat samacarej jatu

manasapi hy anishvarah

vinashyaty acaran maudhyad

yatharudro ’bdhi-jam visham

na—not; etat—this; samacaret—should perform; jatu—ever; manasa—with the mind; api—even; hi—certainly; anishvarah—one who is not a controller; vinashyati—he is destroyed; acaran—acting; maudhyat—out of foolishness; yatha—as; arudrah—one who is not Lord Rudra; abdhijam—generated from the ocean; visham—poison.

One who is not a great controller should never imitate the behavior of ruling personalities, even mentally. If out of foolishness an ordinary person does imitate such behavior, he will simply destroy himself, just as a person who is not Rudra would destroy himself if he tried to drink an ocean of poison. (30)

ishvaranam vacah satyam

tathaivacaritam kvacit

tesham yat sva-vaco-yuktam

buddhimams tat samacaret

ishvaranam—of the Lord’s empowered servants; vacah—the words; satyam—true; tatha eva—also; acaritam—what they do; kvacit—sometimes; tesham—of

them; yat—which; sva-vacah—with their own words; yuktam—in agreement; buddhi-man—one who is intelligent; tat—that; samacaret—should perform.

The statements of the Lord's empowered servants are always true, and the acts they perform are exemplary when consistent with those statements. Therefore one who is intelligent should carry out their instructions. (31)

10.33.33 Sukadeva Gosvami to Maharaja Pariksit

kim utakhila-sattvanam

tiryan-martya-divaukasam

ishitush ceshitavyanam

kushalakushalanvayah

kim uta—what to speak then; akhila—of all; sattvanam—created beings; tiryak—animals; martya—humans; diva-okasam—and inhabitants of heaven; ishutuh—for the controller; ca—and; ishitavyanam—of those who are controlled; kushala—with piety; akushala—and impiety; anvayah—causal connection.

How, then, could the Lord of all created beings animals, men and demigods have any connection with the piety and impiety that affect His subject creatures?

10.33.35 Sukadeva Gosvami to Maharaja Pariksit

gopinam tat-patinam ca

sarvesham eva dehinam

yo 'ntash carati so 'dhyakshah

kridaneneha deha-bhak

gopinam—of the gopis; tat-patinam—of their husbands; ca—and; sarvesham—of all; eva—indeed; dehinam—embodied living beings; yah—who; antah—within; carati—lives; sah—He; adhyakshah—the overseeing witness; kridanena—for sport; iha—in this world; deha—His form; bhak—assuming.

He who lives as the overseeing witness within the gopis and their husbands, and indeed within all embodied living beings, assumes forms in this world to enjoy transcendental pastimes.

10.33.37 Sukadeva Gosvami to Maharaja Pariksit

nasuyan khalu krishnaya

mohitas tasya mayaya

manyamanah sva-parshva-sthan

svan svan daran vrajaukasah

na asuyan—were not jealous; khalu—even; krishnaya—against Krishna; mohitah—bewildered; tasya—His; mayaya—by the spiritual potency of illusion; manyamanah—thinking; sva-parshva—at their own sides; sthan—standing; svan

svan—each their own; daran—wives; vraja-okasah—the cowherd men of Vraja.

The cowherd men, bewildered by Krishna's illusory potency, thought their wives had remained home at their sides. Thus they did not harbor any jealous feelings against Him.

10.33.39 Sukadeva Gosvami to Maharaja Pariksit

vikriditam vraja-vadhubhir idam ca vishnoh

shraddhanvito ’nushrinuyad atha varnayed yah

bhaktim param bhagavati pratilabhya kamam

hrid-rogam ashv apahinoty acirena dhirah

vikriditam—the sporting; vraja-vadhubhih—with the young women of Vrindavana; idam—this; ca—and; vishnoh—by Lord Vishnu; shraddha-anvitah—faithfully; anushrinuyat—hears; atha—or; varnayet—describes; yah—who; bhaktim—devotional service; param—transcendental; bhagavati—unto the Supreme Personality of Godhead; pratilabhya—obtaining; kamam—material lust; hrit—in the heart; rogam—the disease; ashu—quickly; apahinoti—he drives away; acirena—without delay; dhirah—sober.

Anyone who faithfully hears or describes the Lord's playful affairs with the young gopis of Vrndavana will attain the Lord's pure devotional service. Thus he will quickly become sober and conquer lust, the disease of the heart.

10.35.01 Sukadeva Gosvami to Maharaja Pariksit

shri-shuka uvaca

gopyah krishne vanam yate

tam anudruta-cetasah

krishna-lilah pragayantyo

ninyur duhkhena vasaran

shri-shukah uvaca—shri shukadeva Gosvami said; gopyah—the gopis; krishne—Lord Krishna; vanam—to the forest; yate—having gone; tam—after Him; anudruta—chasing; cetasah—whose minds; krishna-lilah—the transcendental pastimes of Krishna; pragayantyah—singing loudly; ninyuh—they passed; duhkhena—unhappily; vasaran—the days.

Sukadeva Gosvami said: Whenever Krishna went to the forest, the minds of the gopis would run after Him, and thus the young girls sadly spent their days singing of His pastimes.

10.35.02-13 The Gopis Sing of Krishna

shri-gopya ucuh

vama-bahu-krita-vama-kapolo

valgita-bhrur adhararpita-venum

komalangulibhir ashrita-margam

gopya irayati yatra mukundah

vyoma-yana-vanitah saha siddhair

vismitas tad upadharya sa-lajjah

kama-margana-samarpita-cittah

kashmalam yayur apasmrita-nivyah

shri-gopyah ucuh—the gopis said; vama—left; bahu—on His arm; krita—putting; vama—left; kapolah—His cheek; valgita—moving; bhruh—His eyebrows; adhara—upon His lips; arpita—placed; venum—His flute; komala—tender; angulibhih—with His fingers; ashrita-margam—its holes stopped; gopyah—O gopis; irayati—vibrates; yatra—where; mukundah—Lord Krishna; vyoma—in the sky; yana—traveling; vanitah—the ladies; saha—together with; siddhaih—the Siddha demigods; vismitah—amazed; tat—to that; upadharya—listening; sa—with; lajjah—embarrassment; kama—of lust; margana—to the pursuit; samarpita—offered; cittah—their minds; kashmalam—distress; yayuh—they experienced; apasmrita—forgetting; nivyah—the belts of their dresses.

The gopis said: When Mukunda vibrates the flute He has placed to His lips, stopping its holes with His tender fingers, He rests His left cheek on His left arm and makes His eyebrows dance. At that time the demigoddesses traveling in the sky with their husbands, the Siddhas, become amazed. As those ladies listen, they are embarrassed to find their minds yielding to the

pursuit of lusty desires, and in their distress they are unaware that the belts of their garments are loosening. (2-3)

hanta citram abalah shrinutedam

hara-hasa urasi sthira-vidyut

nanda-sunur ayam arta-jananam

narma-do yarhi kujita-venuh

vrindasho vraja-vrisha mriga-gavo

venu-vadya-hrita-cetasa arat

danta-dashta-kavala dhrita-karna

nidrita likhita-citram ivasan

hanta—ah; citram—wonder; abalah—O girls; shrinuta—hear; idam—this; hara—(brilliant) like a necklace; hasah—whose smile; urasi—upon the chest; sthira—motionless; vidyut—lightning; nanda-sunuh—son of Nanda Maharaja; ayam—this; arta—troubled; jananam—for persons; narma—of joy; dah—the giver; yarhi—when; kujita—has vibrated; venuh—His flute; vrndashah—in groups; vraja—kept in the pasture; vrishah—the bulls; mriga—the deer; gavah—and the cows; venu—of the flute; vadya—by the playing; hrita—stolen away; cetasah—their minds; arat—at a distance; danta—by their teeth; dashta—bit; kavalah—whose mouthfuls; dhrita—holding up; karnah—their ears; nidritah—asleep; likhita—drawn; citram—an illustration; iva—as if; asan—they were.

O girls! This son of Nanda, who gives joy to the distressed, bears steady lightning on His chest and has a smile like a jeweled necklace. Now please hear something wonderful. When He vibrates His flute, Vraja's bulls, deer and cows, standing in groups at a great distance, are all captivated by the sound, and they stop chewing the food in their mouths and cock their ears. Stunned, they appear as if asleep, or like figures in a painting. (4-5)

barhina-stabaka-dhatu-palashair

baddha-malla-paribarha-vidambah

karhicit sa-bala ali sa gopair

gah samahvayati yatra mukundah

tarhi bhagna-gatayah sarito vai

tat-padambuja-rajo 'nila-nitam

sprihayatir vayam ivabahu-punyah

prema-vepita-bhujah stimitapah

barhina—of peacocks; stabaka—with the tail feathers; dhatu—with colored minerals; palashaih—and with leaves; baddha—arranged; malla—of a wrestler; paribarha—the apparel; vidambah—imitating; karhicit—sometimes; sa-balah—with Balarama; ali—my dear gopi; sah—He; gopaih—with the cowherd boys; gah—the cows; samahvayati—calls; yatra—when; mukundah—Lord Mukunda; tarhi—then; bhagna—broken; gatayah—their movement; saritah—the rivers; vai—indeed; tat—His; pada-ambuja—of the lotus feet; rajah—the dust; anila—by

the wind; nitam—brought; sprihayatih—hankering for; vayam—ourselves; iva—just like; abahu—slight; punyah—the piety to whose credit; prema—due to love of God; vepita—trembling; bhujah—whose arms (waves); stimita—stopped; apah—whose water.

My dear gopi, sometimes Mukunda imitates the appearance of a wrestler by decorating Himself with leaves, peacock feathers and colored minerals. Then, in the company of Balarama and the cow herd boys, He plays His flute to call the cows. At that time the rivers stop flowing, their water stunned by the ecstasy they feel as they eagerly wait for the wind to bring them the dust of His lotus feet. But like us, the rivers are not very pious, and thus they merely wait with their arms trembling out of love. (6-7)

anucaraih samanuvarnita-virya

adi-purusha ivacala-bhutih

vana-caro giri-tateshu carantir

venunahvayati gah sa yada hi

vana-latas tarava atmani vishnum

vyanjayantya iva pushpa-phaladhyah

pranata-bhara-vitapa madhu-dharah

prema-hrishta-tanavo vavrishuh sma

anucaraih—by His companions; samanuvarnita—being elaborately described;

viryah—whose prowess; adi-purushah—the original Personality of Godhead; iva—as if; acala—unchanging; bhutih—whose opulences; vana—in the forest; carah—moving about; giri—of the mountains; tatesu—on the sides; carantih—who are grazing; venuna—with His flute; ahvayati—calls; gah—the cows; sah—He; yada—when; hi—indeed; vana-latah—the forest creepers; taravah—and the trees; atmani—within themselves; vishnum—the Supreme Lord, Vishnu; vyanjayantyah—revealing; iva—as if; pushpa—with flowers; phala—and fruits; adhyah—richly endowed; pranata—bowed down; bhara—because of the weight; vitapah—whose branches; madhu—of sweet sap; dharah—torrents; prema—out of ecstatic love; hrishta—hairs standing on end; tanavah—on whose bodies (trunks); vavrishuh sma—they have rained down;

Krishna moves about the forest in the company of His friends, who vividly chant the glories of His magnificent deeds. He thus appears just like the Supreme Personality of Godhead exhibitRiing His inexhaustible opulence. When the cows wander onto the mountainsides and Krishna calls out to them with the sound of His flute, the trees and creepers in the forest respond by becoming so luxuriant with fruits and flowers that they seem to be manifes ting Lord Vishnu within their hearts. As their branches bend low with the weight, the filaments on their trunks and vines stand erect out of the ecstasy of love of God, and both the trees and the creepers pour down a rain of sweet sap. (8-9)

darshaniya-tilako vana-mala-

divya-gandha-tulasi-madhu-mattaih

ali-kulair alaghu gitam abhishtam

adriyan yarhi sandhita-venuh

sarasi sarasa-hamsa-vihangash

caru-gita-hrita-cetasa etya

harim upasata te yata-citta

hanta milita-drisho dhrita-maunah

darshaniya—of persons who are attractive to see; tilakah—the most excellent; vana-mala—upon His garland made of forest flowers; divya—divine; gandha—whose fragrance; tulasi—of the tulasi flowers; madhu—by the honeylike sweetness; mattaih—intoxicated; ali—of bees; kulaih—by the swarms; alaghu—strong; gitam—the singing; abhishtam—desirable; adriyan—thankfully acknowledging; yarhi—when; sandhita—placed; venuh—His flute; sarasi—in the lake; sarasa—the cranes; hamsa—swans; vihangah—and other birds; caru—charming; gita—by the song (of His flute); hrita—taken away; cetasah—whose minds; etya—coming forward; harim—Lord Krishna; upasata—worship; te—they; yata—under control; cittah—whose minds; hanta—ah; milita—closed; drishah—their eyes; dhrita—maintaining; maunah—silence.

Maddened by the divine, honeylike aroma of the tulasi flowers on the garland Krishna wears, swarms of bees sing loudly for Him, and that most beautiful of all persons thankfully acknowledges and acclaims their song by taking His flute to His lips and playing it. The charming flute song then

steals away the minds of the cranes, swans and other lake-dwelling birds. Indeed, they approach Krishna, close their eyes and, maintaining strict silence, worship Him by fixing their consciousness upon Him in deep meditati on. (10-11)

saha-balah srag-avatamsa-vilasah

sanushu kshiti-bhrito vraja-devyah

harshayan yarhi venu-ravena

jata-harsha uparambhati vishvam

mahad-atikramana-shankita-ceta

manda-mandam anugarjati meghah

suhridam abhyavarshat sumanobhish

chayaya ca vidadhat pratapatram

saha-balah—together with Balarama; srak—a flower garland; avatamsa—as the ornament on His head; vilasah—playfully wearing; sanushu—on the sides; kshiti-bhritah—of a mountain; vraja-devyah—O goddesses of Vrindavana (gopis); harshayan—creating joy; yarhi—when; venu—of His flute; ravena—by the resounding vibration; jata-harshah—becoming joyful; uparambhati—causes to relish; vishvam—the entire world; mahat—against a great personality; atikramana—of a transgression; shankita—fearful; cetah—in his mind; manda-

mandam—very gently; anugarjati—thunders in response; meghah—the cloud; suhridam—upon his friend; abhyavarshat—has rained down; sumanobhih—with flowers; chayaya—with his shade; ca—and; vidadhat—providing; pratapatram—an umbrella as protection from the sun.

O goddess of Vraja, when Krishna is enjoying Himself with Balarama on the mountain slopes, playfully wearing a flower garland on the top of His head, He engladdens all with the resonant vibraRitions of His flute. Thus He delights the entire world. At that time the nearby cloud, afraid of offending a great personality, thunders very gently in accompaniment. The cloud showers flowers onto his dear friend Krishna and shades Him from the sun like an umbrella. (12-13)

10.35.14-25 The Gopis Sing of Krishna

vividha-gopa-caraneshu vidagdho

venu-vadya urudha nija-shikshah

tava sutah sati yadadhara-bimbe

datta-venur anayat svara-jatih

savanashas tad upadharya sureshah

shakra-sharva-parameshthi-purogah

kavaya anata-kandhara-cittah

kashmalam yayur anishcita-tattvah

vividha—various; gopa—of cowherds; caraneshu—in the activities; vidagdhah—expert; venu—of the flute; vadye—in the matter of playing; urudha—manifold; nija—of His own production; shikshah—whose teachings; tava—your; sutah—son; sati—O pious lady (Yashoda); yada—when; adhara—upon His lips; bimbe—which are like red bimba fruits; datta—placing; venuh—His flute; anayat—He brought forth; svara—of musical sound; jatih—the harmonic tones; savanashah—with a variety of low, high and middle pitches; tat—that; upadharya—hearing; sura-ishah—the principal demigods; shakra—Indra; sharva—shiva; parameshthi—and Brahma; purah-gah—headed by; kavayah—learned scholars; anata—bowed; kandhara—their necks; cittah—and minds; kashmalam yayuh—they became bewildered; anishcita—unable to ascertain; tattvah—its essence.

O pious mother Yasoda, your son, who is expert in all the arts of herding cows, has invented many new styles of flute-playing. When He takes His flute to His bimba-red lips and sends forth the tones of the harmonic scale in variegated melodies, Brahma, Siva, Indra and other chief demigods become confused upon hearing the sound. Although they are the most learned authorities, they cannot ascertain the essence of that music, and thus they bow down their heads and hearts. (14-15)

nija-padabja-dalair dhvaja-vajra

nirajankusha-vicitra-lalamaih

vraja-bhuvah shamayan khura-todam

varshma-dhurya-gatir idita-venuh

vrajati tena vayam sa-vilasa

vikshanarpita-manobhava-vegah

kuja-gatim gamita na vidamah

kashmalena kavaram vasanam va

nija—His own; pada-abja—of the lotus feet; dalaih—like flower petals; dhvaja—of a flag; vajra—thunderbolt; niraja—lotus; ankusha—and elephant goad; vicitra—variegated; lalamaih—by the markings; vraja—of Vraja; bhuvah—of the ground; shamayan—relieving; khura—from the hooves (of the cows); todam—the pain; varshma—with His body; dhurya—like an elephant's; gatih—whose movement; idita—extolled; venuh—whose flute; vrajati—He walks; tena—by that; vayam—we; savilasa—playful; vikshana—with His glances; arpita—bestowed; manah-bhava—of lust; vegah—whose agitation; kuja—like that of trees; gatim—whose movement (i.e., complete lack of movement); gamitah—attaining; na vidamah—we do not recognize; kashmalena—because of our bewilderment; kavaram—the braids of our hair; vasanam—our dress; va—or.

As Krishna strolls through Vraja with His lotus-petal-like feet, marking the ground with the distinctive emblems of flag, thunderbolt, lotus and elephant goad, He relieves the distress the ground feels from the cow's hooves. As He plays His renowned flute, His body moves with the grace of an elephant. Thus we gopis, who become agitated by Cupid when Krishna playfully glances at us, stand as still as trees, unaware that our hair and garments are

slackening. (16-17)

mani-dharah kvacid aganayan ga

malaya dayita-gandha-tulasyah

pranayino 'nucarasya kadamse

prakshipan bhujam agayata yatra

kvanita-venu-rava-vancita-cittah

krishnam anvasata krishna-grihinyah

guna-ganarnam anugatya harinyo

gopika iva vimukta-grihashah

mani—(a string of) gems; dharah—holding; kvacit—somewhere; aganayan—counting; gah—the cows; malaya—with a flower garland; dayita—of His beloved; gandha—having the fragrance; tulasyah—the tulasi flowers upon which; pranayinah—loving; anucarasya—of a companion; kada—at some time; amse—on the shoulder; prakshipan—throwing; bhujam—His arm; agayata—He sang; yatra—when; kvanita—vibrated; venu—of His flute; rava—by the sound; vancita—stolen; cittah—their hearts; krishnam—Krishna; anvasata—they sat down beside; krishna—of the black deer; grihinyah—the wives; guna-gana—of all transcendental qualities; arnam—the ocean; anugatya—approaching; harinyah—the does; gopikah—the gopis; iva—just like; vimukta—having given

up; griha—for home and family; ashah—their hopes.

Now Krishna is standing somewhere counting His cows on a string of gems. He wears a garland of tulasi flowers that bear the fragrance of His beloved, and He has thrown His arm_r_over the shoulder of an affectionate cowherd boyfriend. As Krishna plays His flute and sings, the music attracts the black deer's wives, who approach that ocean of transcendental qualities and sit down beside Him. Just like us cowherd girls, they have given up all hope for happiness in family life. (18-19)

kunda-dama-krita-kautuka-vesho

gopa-godhana-vrito yamunayam

nanda-sunur anaghe tava vatso

narma-dah pranayinam vijahara

manda-vayur upavaty anakulam

manayan malayaja-sparshena

vandinas tam upadeva-gana ye

vadya-gita-balibhih parivavruh

kunda—of jasmine flowers; dama—with a garland; krita—made; kautuka—playful; veshah—His array; gopa—by the cowherd boys; godhana—and the cows; vritah—surrounded; yamunayam—along the Yamuna; nanda-sunuh—the son of Nanda Maharaja; anaghe—O sinless lady; tava—your; vatsah—darling

child; narma-dah—amusing; pranayinam—His dear companions; vijahara—He has played; manda—gentle; vayuh—the wind; upavati—blows; anukulam—favorably; manayan—showing honor; malaya-ja—of (the fragrance of) sandalwood; sparshena—the touch; vandinah—those who offer praise; tam—Him; upadeva—of the minor demigods; ganah—members of the various categories; ye—who; vadya—with instrumental music; gita—singing; balibhih—and presentation of gifts; parivavruh—they have encircled.

O sinless Yasoda, your darling child, the son of Maharaja Nanda, has festively enhanced His attire with a jasmine garland, and He is now playing along the Yamuna in the company of the cows and cowherd boys, amusing His dear companions. The gentle breeze honors Him with its soothing fragrance of sandalwood, while the various Upadevas, standing on all sides like panegyrists, offer their music, singing and gifts of tribute. (20-21)

vatsalo vraja-gavam yad aga-dhro

vandyamana-caranah pathi vriddhaih

kritsna-go-dhanam upohya dinante

gita-venur anugedita-kirtih

utsavam shrama-rucapi drishinam

unnayan khura-rajash-churita-srak

ditsayaiti suhrid-asisha esha

devaki-jathara-bhur udu-rajah

vatsalah—affectionate; vraja-gavam—to the cows of Vraja; yat—because; aga—of the mountain; dhrah—the lifter; vandyamana—being worshiped; caranah—His feet; pathi—along the path; vriddhaih—by the exalted demigods; kritsna—entire; go-dhanam—the herd of cows; upohya—collecting; dina—of the day; ante—at the end; gita-venuh—playing His flute; anuga—by His companions; idita—praised; kirtih—His glories; utsavam—a festival; shrama—of fatigue; ruca—by His coloring; api—even; drishinam—for the eyes; unnayan—raising; khura—from the hooves (of the cows); rajah—with the dust; churita—powdered; srak—His garland; ditsaya—with the desire; eti—He is coming; suhrit—to His friends; ashishah—their desires; eshah—this; devaki—of mother Yashoda; jathara—from the womb; bhuh—born; udu-rajah—moon.

Out of great affection for the cows of Vraja, Krishna became the lifter of Govardhana Hill. At the end of the day, having rounded up all His own cows, He plays a song on His flute, while exalted demigods standing along the path worship His lotus feet and the cowherd boys accomRipanying Him chant His glories. His garland is powdered by the dust raised by the cows'hooves, and His beauty, enhanced by His fatigue, creates an ecstatic festival for veryone's eyes. Eager to fulfill His friends desires, Krishna is the moon arisen from the womb of mother Yasoda. (22-23)

mada-vighurnita-locana ishat

mana-dah sva-suhridam vana-mali

badara-pandu-vadano mridu-gandam

mandayan kanaka-kundala-lakshmya

yadu-patir dvirada-raja-viharo

yamini-patir ivaisha dinante

mudita-vaktra upayati durantam

mocayan vraja-gavam dina-tapam

mada—by intoxication; vighurnita—rolling; locanah—His eyes; ishat—slightly; mana-dah—showing honor; sva-suhridam—to His well-wishing friends; vana-mali—wearing a garland of forest flowers; badara—like a badara fruit; pandu—whitish; vadanah—His face; mridu—soft; gandam—His cheeks; mandayan—ornamenting; kanaka—golden; kundala—of His earrings; lakshmya—with the beauty; yadu-patih—the Lord of the Yadu dynasty; dvirada-raja—like a kingly elephant; viharah—His sporting; yamini-patih—the lord of the night (the moon); iva—like; eshah—He; dina-ante—at the end of the day; mudita—joyful; vaktrah—His face; upayati—is coming; durantam—insurmountable; mocayan—driving away; vraja—of Vraja; gavam—of the cows, or of those who are to be shown mercy; dina—of the daytime; tapam—the painful heat.

As Krishna respectfully greets His well-wishing friends, His eyes roll slightly as if from intoxication. He wears a flower garland, and the beauty of His soft cheeks is accentuated by the brilliance of His golden earrings and the whiteness of His face, which has the color of a badara berry. With His cheerful face resembling the moon, lord of the night, the Lord of the Yadus moves with the grace of a regal elephant. Thus He returns in the evening, delivering the cows of Vraja from the heat of the day. (24-25)

10.35.26 Sukadeva Gosvami to Maharaja Pariksit

shri-shuka uvaca

evam vraja-striyo rajan

krishna-lilanugayatih

remire 'hahsu tac-cittas

tan-manaska mahodayah

shri-shukah uvaca—shukadeva Gosvami said; evam—thus; vraja-striyah—the women of Vraja; rajan—O King; krishna-lila—about the pastimes of Krishna; anugayatih—continuously chanting; remire—they enjoyed; ahahsu—during the days; tat-cittah—their hearts absorbed in Him; tat-manaskah—their minds absorbed in Him; maha—great; udayah—experiencing a festivity.

Shri Sukadeva Gosvami said: O King, thus during the daytime the women of Vrndavana took pleasure in continuously singing about the pastimes of Krishna, and those ladies'minds and hearts, absorbed in Him, were filled with great festivity.

10.47.12-19 Shrimati Radharani: The Song of the Bee

gopy uvaca

madhupa kitava-bandho ma sprishanghrim sapatnyah

kuca-vilulita-mala-kunkuma-shmashrubhir nah

vahatu madhu-patis tan-manininam prasadam

yadu-sadasi vidambyam yasya dutas tvam idrik

gopi uvaca—the gopi said; madhupa—O bumblebee; kitava—of a cheater; bandho—O friend; ma sprisha—please do not touch; anghrim—the feet; sapatnyah—of the lover who is our rival; kuca—the breast; vilulita—fallen from; mala—from the garland; kunkuma—with the red cosmetic; shmashrubhih—with the whiskers; nah—our; vahatu—let Him bring; madhu-patih—the Lord of the Madhu dynasty; tat—His; manininam—to the women; prasadam—mercy or kindness; yadu-sadasi—in the royal assembly of the Yadus; vidambyam—an object of ridicule or contempt; yasya—whose; dutah—messenger; tvam—you; idrik—such.

The gopi said: O honeybee, O friend of a cheater, don't touch my feet with your whiskers, which are smeared with the kunkuma that rubbed onto Krishna's garland when it was crushed by the breasts of a rival lover! Let Krishna satisfy the women of Mathura. One who sends a messanger like you will certainly be ridiculed in the Yadu's assembly. (12)

sakrid adhara-sudham svam mohinim payayitva

sumanasa iva sadyas tatyaje 'sman bhavadrik

paricarati katham tat-pada-padmam nu padma

hy api bata hrita-ceta hy uttamah-shloka-jalpaih

sakrit—once; adhara—of the lips; sudham—the nectar; svam—His own; mohinim—bewildering; payayitva—making drink; sumanasah—flowers; iva—like; sadyah—suddenly; tatyaje—He abandoned; asman—us; bhavadrik—like you; paricarati—serves; katham—why; tat—His; pada-padmam—lotus feet; nu—I wonder; padma—Lakshmi, the goddess of fortune; hi api—indeed, because; bata—alas; hrita—taken away; cetah—her mind; hi—certainly; uttamah-shloka—of Krishna; jalpaih—by the false speech.

After making us drink the enchanting nectar of His lips only once, Krishna suddenly abandoned us, just as you might quickly abandon some flowers. How is it, then, that Goddess Padma willingly serves His lotus feet? Alas! The answer must certainly be that her mind has been stolen away by His deceitful words. (13)

kim iha bahu shad-anghre gayasi tvam yadunam

adhipatim agrihanam agrato nah puranam

vijaya-sakha-sakhinam giyatam tat-prasangah

kshapita-kuca-rujas te kalpayantishtam ishtah

kim—why; iha—here; bahu—much; shat-anghre—O bee (six-footed one); gayasi—are singing; tvam—you; yadunam—of the Yadus; adhipatim—about the master; agrihanam—who have no home; agratah—in front of; nah—us; puranam—old; vijaya—of Arjuna; sakha—of the friend; sakhinam—for the friends;

giyatam—should be sung; tat—of Him; prasangah—the topics; kshapita—relieved; kuca—of whose breasts; rujah—the pain; te—they; kalpayanti—will provide; ishtam—the charity you desire; ishtah—His beloveds.

O bee, why do you sing here so much about the Lord of the Yadus, in front of us homeless people? These topics are old news to us. Better you sing about that friend of Arjuna in_r_front of His new girlfriends, the burning desire in whose breasts He has now relieved. Those ladies will surely give you the charity you are begging. (14)

divi bhuvi ca rasayam kah striyas tad-durapah

kapata-rucira-hasa-bhru-vijrimbhasya yah syuh

carana-raja upaste yasya bhutir vayam ka

api ca kripana-pakshe hy uttamah-shloka-shabdah

divi—in the heavenly region; bhuvi—on the earth; ca—and; rasayam—in the subterranean sphere; kah—what; striyah—women; tat—by Him; durapah—unobtainable; kapata—deceptive; rucira—charming; hasa—with smiles; bhru—of whose eyebrows; vijrimbhasya—the arching; yah—who; syuh—become; carana—of the feet; rajah—the dust; upaste—worships; yasya—whose; bhutih—the goddess of fortune, wife of Lord Narayana; vayam—we; ka—who; api ca—nevertheless; kripana-pakshe—for those who are wretched; hi—indeed; uttamah-shloka—the Supreme Lord, who is glorified by the most sublime prayers; shabdah—the name.

In heaven, on earth or in the subterranean sphere, what women are unavailable to Him? He simply arches His eyebrows and smiles with deceptive charm, and they all become His. The supreme goddess herself worships the dust of His feet, so what is our position in comparison? But at least those who are wretched can chant His name, Uttamahsloka. (15)

vishrija shirasi padam vedmy aham catu-karair

anunaya-vidushas te ’bhyetya dautyair mukundat

sva-krita iha vishrishtapatya-paty-anya-loka

vyashrijad akrita-cetah kim nu sandheyam asmin

vishrija—let go of; shirasi—held on your head; padam—My foot; vedmi—know; aham—I; catu-karaih—with flattering words; anunaya—in the art of conciliation; vidushah—who are expert; te—of you; abhyetya—having learned; dautyaih—by acting as a messenger; mukundat—from Krishna; sva—for His own; krite—sake; iha—in this life; vishrishta—who have abandoned; apatya—children; pati—husbands; anya-lokah—and everyone else; vyashrijat—He abandoned; akrita-cetah—ungrateful; kim nu—why indeed; sandheyam—should I make reconciliation; asmin—with Him.

Keep your head off my feet! I know what you're doing. You expertly learned diplomacy from Mukunda, and now you come as His messenger, with flattering words. But He abandoned those who for His sake alone gave up their children, husbands and all other relations. He's simply ungrateful. Why should I make up with Him now? (16)

mrigayur iva kapindram vivyadhe lubdha-dharma

striyam akrita virupam stri-jitah kama-yanam

balim api balim attvaveshtayad dhvanksha-vad yas

tad alam asita-sakhyair dustyajas tat-katharthah

mrigayuh—a hunter; iva—like; kapi—of the monkeys; indram—the king; vivyadhe—shot; lubdha-dharma—behaving like a cruel hunter; striyam—a woman (namely, shurpanakha); akrita—made; virupam—disfigured; stri—by a woman (Sita-devi); jitah—conquered; kamayanam—who was impelled by lusty desire; balim—King Bali; api—also; balim—his tribute; attva—consuming; aveshtayat—bound up; dhvankshavat—just like a crow; yah—who; tat—therefore; alam—enough; asita—with black Krishna; sakhyaih—of all kinds of friendship; dustyajah—impossible to give up; tat—about Him; katha—of the topics; arthah—the elaboration.

Like a hunter, He cruelly shot the king of the monkeys with arrows. Because He was conquered by a woman, He disfigured another woman who came to Him with lusty desires. And even after consuming the gifts of Bali Maharaja, He bound him up with ropes as if he were a crow. So let us give up all friendship with this dark-complexioned boy, even if we can't give up talking about Him. (17)

yad-anucarita-lila-karna-piyusha-viprut-

sakrid-adana-vidhuta-dvandva-dharma vinashtah

sapadi griha-kutumbam dinam utshrijya dina

bahava iha vihanga bhikshu-caryam caranti

yat—whose; anucarita—constantly performed activities; lila—of such pastimes; karna—for the ears; piyusha—of the nectar; viprut—of a drop; sakrit—just once; adana—by the partaking; vidhuta—removed entirely; dvandva—of duality; dharmah—their propensities; vinashtah—ruined; sapadi—immediately; griha—their homes; kutumbam—and families; dinam—wretched; utshrijya—rejecting; dinah—becoming themselves wretched; bahavah—many persons; iha—here (in Vrindavana); vihangah—(like) birds; bhikshu—of begging; caryam—the livelihood; caranti—they pursue.

To hear about the pastimes that Krishna regularly performs is nectar for the ears. For those who relish just a single drop of that nectar, even once, their dedication to material duality is ruined. Many such persons have suddenly given up their wretched homes and families and, themselves becoming wretched, traveled here to Vrndavana to wander about like birds, begging for their living.(18)

vayam ritam iva jihma-vyahritam shraddadhanah

kulika-rutam ivajnah krishna-vadhvo harinyah

dadrishur asakrid etat tan-nakha-sparsha-tivra

smara-ruja upamantrin bhanyatam anya-varta

vayam—we; ritam—true; iva—as if; jihma—deceptive; vyahritam—His speech; shraddadhanah—trusting; kulika—of a hunter; rutam—the song; iva—as if; ajnah—foolish; krishna—of the black deer; vadhvah—wives; harinyah—the doe; dadrishuh—experienced; asakrit—repeatedly; etat—this; tat—His; nakha—of the fingernails; sparsha—by the touch; tivra—sharp; smara—of lust; rujah—the pain; upamantrin—O messenger; bhanyatam—please speak; anya—another; varta—topic.

Faithfully taking His deceitful words as true, we became just like the black deer's foolish wives, who trust the cruel hunter's song. Thus we repeatedly felt the sharp pain of lust caused by the touch of His nails. O messenger, please talk about something besides Krishna. (19)

10.47.20 Shrimati Radharani: The Song of the Bee

priya-sakha punar agah preyasa preshitah kim

varaya kim anurundhe mananiyo 'si me 'nga

nayasi katham ihasman dustyaja-dvandva-parshvam

satatam urasi saumya shrir vadhuh sakam aste

priya—of My beloved; sakha—O friend; punah—once again; agah—you have come; preyasa—by My beloved; preshitah—sent; kim—whether; varaya—please choose; kim—what; anurundhe—do you wish; mananiyah—to be honored; asi—you are; me—by Me; anga—My dear one; nayasi—you are bringing; katham—why; iha—here; asman—us; dustyaja—impossible to give

up; dvandva—conjugal connection with whom; parshvam—to the side; satatam—always; urasi—on the chest; saumya—O gentle one; shrih—the goddess of fortune; vadhuh—His consort; sakam—together with Him; aste—is present.

O friend of My dear one, has My beloved sent you here again? I should honor you, friend, so please choose whatever boon you wish. But why have you come back here to take us to Him, whose conjugal love is so difficult to give up? After all, gentle bee, His consort is the goddess Shri, and she is always with Him, staying upon His chest.

10.47.21 Shrimati Radharani to Uddhava

api bata madhu-puryam arya-putro 'dhunaste

smarati sa pitri-gehan saumya bandhumsh ca gopan

kvacid api sa katha nah kinkarinam grinite

bhujam aguru-sugandham murdhny adhasyat kada nu

api—certainly; bata—regrettable; madhu-puryam—in the city of Mathura; arya-putrah—the son of Nanda Maharaja; adhuna—now; aste—resides; smarati—remembers; sah—He; pitri-gehan—the household affairs of His father; saumya—O great soul (Uddhava); bandhun—His friends; ca—and; gopan—the cowherd boys; kvacit—sometimes; api—or; sah—He; kathah—talks; nah—of us; kinkarinam—of the maidservants; grinite—relates; bhujam—hand; aguru-su-gandham—having the fragrance of aguru; murdhni—on the head; adhasyat—will keep; kada—when; nu—maybe.

O Uddhava! It is indeed regrettable that Krishna resides in Mathura. Does He remember His father's household afairs and His friends the cowherd boys? O great soul! Does He ever talk about us, His maidservants? When will He lay on our heads His aguru-scented hand?

10.82.39-40 Sukadeva Gosvami to Maharaja Pariksit

gopyash ca krishnam upalabhya cirad abhishtam

yat-prekshane drishishu pakshma-kritam shapanti

drigbhir hridi-kritam alam parirabhya sarvas

tad-bhavam apur api nitya-yujam durapam

shri-shukah uvaca—shukadeva Gosvami said; gopyah—the young cowherd women; ca—and; krishnam—Krishna; upalabhya—sighting; cirat—after a long time; abhishtam—their object of desire; yat—whom; prekshane—while seeing; drishishu—on their eyes; pakshma—of lids; kritam—the maker; shapanti—they would curse; drigbhih—with their eyes; hridi-kritam—taken into their hearts; alam—to their satisfaction; parirabhya—embracing; sarvah—all of them; tat—in Him; bhavam—ecstatic absorption; apuh—attained; api—even though; nitya—constantly; yujam—for those who engage in yogic discipline; durapam—difficult to attain.

Sukadeva Gosvami said: While gazing at their beloved Krishna, the young gopis used to condemn the creator of their eyelids, _r_[which would

momentarily block their vision of Him]. Now, seeing Krishna again after such a long separation, with tier eyes they took Him into their hearts, and there they embraced Him to their full satisfaction. In this way they became totally absorbed in ecstatic meditation on Him, although those who constantly practice mystic yoga find such absorbtion difficult to achieve. (39)

bhagavams tas tatha-bhuta

vivikta upasangatah

ashlishyanamayam prishtva

prahasann idam abravit

bhagavan—the Supreme Lord; tah—them; tatha-bhutah—being in such a state; vivikte—in a secluded place; upasangatah—going up to; ashlishya—embracing; anamayam—health; prishtva—asking about; prahasan—laughed; idam—this; abravit—said.

The Supreme Lord approached the gopis in a secluded place as they stood in their ecstatic trance. After embracing each of them and inquiring about their wellbeing, He laughed and spoke as follows. (40)

10.82.44 Krishna to the Gopis

mayi bhaktir hi bhutanam

amritatvaya kalpate

dishtya yad asin mat-sneho

bhavatinam mad-apanah

mayi—to Me; bhaktih—devotional service; hi—indeed; bhutanam—for living beings; amritatvaya—to immortality; kalpate—leads; dishtya—by good fortune; yat—which; asit—has developed; mat—for Me; snehah—the love; bhavatinam—on the part of your good selves; mat—Me; apanah—which is the cause of obtaining.

Rendering devotional service to Me qualifies any living being for eternal life. But by your good fortune you have developed a special loving attitude toward Me, by which you have obtained Me.

10.82.48 Gopis to Krishna

ahush ca te nalina-nabha padaravindam

yogeshvarair hridi vicintyam agadha-bodhaih

samsara-kupa-patitottaranavalambam

geham jusham api manasy udiyat sada nah

ahuh—the gopis said; ca—and; te—Your; nalina-nabha—O Lord, whose navel is just like a lotus flower; pada-aravindam—lotus feet; yoga-ishvaraih—by the great mystic yogis; hridi—within the heart; vicintyam—to be meditated upon;

agadha-bodhaih—who were highly learned philosophers; samsara-kupa—the dark well of material existence; patita—of those fallen; uttarana—of deliverers; avalambam—the only shelter; geham—family affairs; jusham—of those engaged; api—though; manasi—in the minds; udiyat—let be awakened; sada—always; nah—our.

The gopis spoke thus: Dear Lord, whose navel is just like a lotus flower, Your lotus feet are the only shelter for those who have fallen into the deep well of material existence. Your feet are worshiped and meditated upon by great mystic yogis and highly learned philosophers. We wish that these lotus feet may also be awakened within our hearts, although we are only ordinary persons engaged in houshold affairs.

10.83.41-43 The Queens of Dvaraka to Draupadi

na vayam sadhvi samrajyam

svarajyam bhaujyam apy uta

vairajyam parameshthyam ca

anantyam va hareh padam

kamayamaha etasya

shrimat-pada-rajah shriyah

kuca-kunkuma-gandhadhyam

murdhna vodhum gada-bhritah

na—not; vayam—we; sadhvi—O saintly lady (Draupadi); samrajyam—rulership over the entire earth; sva-rajyam—the position of Lord Indra, King of heaven; bhaujyam—unlimited powers of enjoyment; api uta—even; vairajyam—mystic power; parameshthyam—the position of Lord Brahma, creator of the universe; ca—and; anantyam—immortality; va—or; hareh—of the Supreme Lord; padam—the abode; kamayamahe—we desire; etasya—His; shri-mat—divine; pada—of the feet; rajah—the dust; shriyah—of the goddess of fortune; kuca—from the breast; kunkuma—of the cosmetic powder; gandha—by the fragrance; adhyam—enriched; murdhna—on our heads; vodhum—to carry; gadabhritah—of Lord Krishna, the wielder of the club.

O saintly lady, we do not desire dominion over the earth, the sovereignty of the King of heaven, unlimited facility for enjoyment, mystic power, the position of Lord Brahma, immortality or even attainment of the kingdom of God. We simply desire to carry on our heads the glorious dust of Lord Krishna's feet, enriched by the fragrance of kunkuma from His consort's bosom. (41-42)

vraja-striyo yad vanchanti

pulindyas trina-virudhah

gavash carayato gopah

pada-sparsham mahatmanah

vraja—of Vraja; striyah—the women; yat—as; vanchanti—they desire; pulindyah—the women of the aborigine Pulinda tribe in Vraja; trina—from the grass; virudhah—and plants; gavah—the cows; carayatah—who is grazing; gopah—the cowherd boys; pada—of the feet; sparsham—the touch; maha-atmanah—of the Supreme Soul.

We desire the same contact with the Supreme Lord's feet that the young women of Vraja, the cowherd boys and even the aborigine Pulinda women desire - the touch of the dust he leaves on the plants and grass as He tends His cows. (43)

10.84.59 Sukadeva Gosvami to Maharaja Pariksit

nandas tu saha gopalair

brihatya pujayarcitah

krishna-ramograsenadyair

nyavatsid bandhu-vatsalah

nandah—Nanda Maharaja; tu—and; saha—together with; gopalaih—the cowherds; brihatya—especially opulent; pujaya—with worship; arcitah—honored; krishna-rama-ugrasena-adyaih—by Krishna, Balarama, Ugrasena and the others; nyavatsit—stayed; bandhu—to his relatives; vatsalah—affectionate.

Nanda Maharaja showed his affection for his relatives, the Yadus, by remaining with them a little longer, together with his cowherds. During his

stay, Krishna, Balarama, Ugrasena and the others honored him with especially opulent worship.

10.84.66 Sukadeva Gosvami to Maharaja Pariksit

nandas tu sakhyuh priya-krit

premna govinda-ramayoh

adya shva iti masams trin

yadubhir manito ’vasat

nandah—Nanda; tu—and; sakhyuh—to his friend; priya—affection; krit—who showed; premna—out of his love; govinda-ramayoh—for Krishna and Balarama; adya—(I will go later) today; shvah—(I will go) tomorrow; iti—thus saying; masan—months; trin—three; yadubhih—by the Yadus; manitah—honored; avasat—he remained.

And on his part, Nanda was also full of affection for his friend Vasudeva. Thus during the following days Nanda would repeatedly announce, "I will be leaving later today" and "I will be leaving tomorrow." But out of love for Krishna and Balarama he remained there for three more months, honored by all the Yadus.

10.84.69 Sukadeva Gosvami to Maharaja Pariksit

nando gopas' ca gopyash ca

govinda-caranambuje

manah kshiptam punar hartum

anisha mathuram yayuh

nandah—Nanda; gopah—the cowherd men; ca—and; gopyah—the cowherd women; ca—also; govinda—of Krishna; carana-ambuje—at the lotus feet; manah—their minds; kshiptam—cast; punah—again; hartum—to remove; anishah—incapable; mathuram—to Mathura; yayuh—they went.

Unable to withdraw their minds from Lord Govinda's lotus feet, where they had surrendered them, Nanda and the cowherd men and women returned to Mathura.

10.44.13 The Ladies of Mathura

punya bata vraja-bhuvo yad ayam nri-linga

gudhah purana-purusho vana-citra-malyah

gah palayan saha-balah kvanayamsh ca venum

vikridayancati giritra-ramarcitanghrih

punyah—pious; bata—indeed; vraja-bhuvah—the various regions of the land of Vraja; yat—in which; ayam—this; nri—human; linga—by characteristics; gudhah—disguised; purana-purushah—the primeval Personality of Godhead;

vana—composed of flowers and other items of the forest; citra—of wonderful variety; malyah—whose garlands; gah—the cows; palayan—herding; saha—together with; balah—Lord Balarama; kvanayan—vibrating; ca—and; venum—His flute; vikridaya—with various pastimes; ancati—He moves about; giritra—by Lord shiva; rama—and the goddess of fortune; arcita—worshiped; anghrih—His feet.

How pious are the tracts of land in Vraja, for there the primeval Personality of Godhead, disguising Himself with human traits, wanders about, enacting His many pastimes! Adorned with wonderfully variegated forest garlands, He whose feet are worshiped by Lord Siva and goddess Rama vibrates His flute as He tends the cows in the company of Balarama.